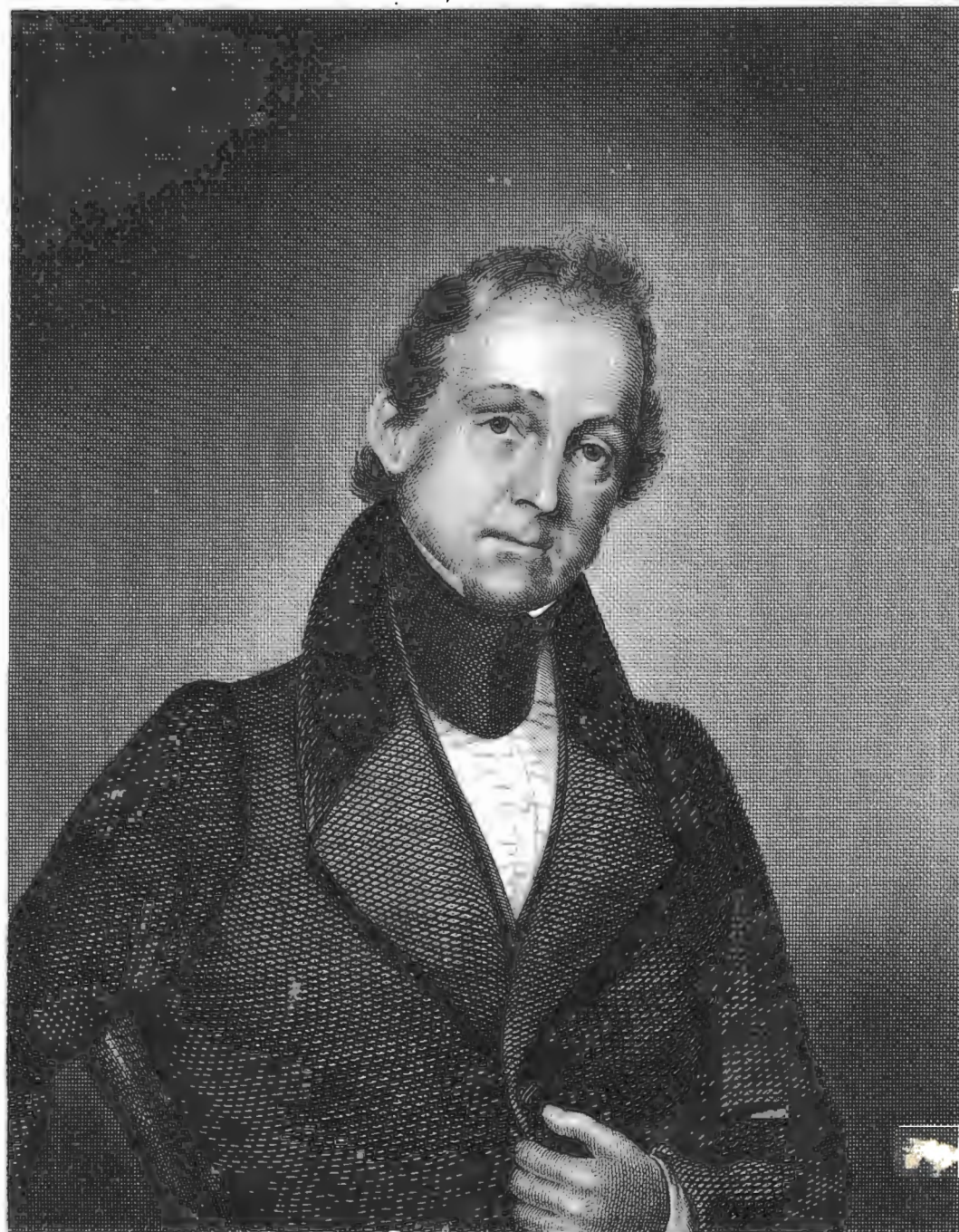




DICKINSON'S
CORRECTED VERSION
OF THE
CHRISTIAN SCRIPTURES.



Schæfer Pinxit

Pendleton direx' Boston.

Eddy, sculptit.

Rodolphus Dickinson,

Rector of the Episcopal Parish, - Montague, Massachusetts.

A
NEW AND CORRECTED VERSION
OF
THE NEW TESTAMENT;
OR, A
MINUTE REVISION, AND PROFESSED TRANSLATION
OF THE ORIGINAL
HISTORIES, MEMOIRS, LETTERS, PROPHECIES,
AND OTHER PRODUCTIONS OF THE
EVANGELISTS AND APOSTLES;
TO WHICH
ARE SUBJOINED, A FEW, GENERALLY BRIEF, CRITICAL, EXPLANATORY, AND
PRACTICAL NOTES.

By RODOLPHUS DICKINSON,
A PRESBYTER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES; AND RECTOR OF ST
PAUL'S PARISH, DISTRICT OF PENDLETON, SOUTH CAROLINA.

BOSTON:
PUBLISHED BY LILLY, WAIT, COLMAN, & HOLDEN.
1833.

Entered, according to Act of Congress, in the year 1831,

By RODOLPHUS DICKINSON,

In the Clerk's Office of the District Court of South Carolina.

THE BIBLE.

Lamp of our feet! whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace!
Brook by the traveller's way!
Bread of our souls! whereon we feed;
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky!
Pillar of fire, through ages dark—
Or radiant cloud by day!
When waves would whelm our tossing bark,
Our anchor and our stay!
Pole-star of life's tempestuous deep,
Beacon, when doubts surround!
Compass, by which our course we keep!
Our deep sea-lead—to sound!
Riches in poverty! our aid—
Our aid in every needful hour.
Unshaken rock! the pilgrim's shade—
The soldier's fortress-tower.
Our shield and buckler in the fight!
Victory's triumphant palm;
Comfort of grief—in weakness, might;
In sickness, Gilead's balm.
Childhood's preceptor—manhood's trust—
Old age's firm ally—
Our hope when we go down to dust,
Of immortality!
Pure oracles of truth divine!
Unlike each fabled dream,
Given forth from Delphi's mystic shrines,
Or groves of Academe!
Word of the ever-living God!
Will of his glorious Son!
Without Thee how could earth be trod,
Or Heaven itself be won?

T O

ALPHEUS FLETCHER STONE,

MEMBER OF THE MASSACHUSETTS MEDICAL SOCIETY.

ZEALOUS AND FAITHFUL FRIEND,

PERMIT me, without privately requesting the favor, to inscribe this volume to you, with an intimation to the reader, that it is now originally introduced to your knowledge and notice ; and therefore, that you have given it no countenance, and are not responsible for any participation in its projection, or accomplishment.

This effort may, perhaps, render me odious to some individuals : and though your personal attachment forbids that you should be thus impressed, and however highly your favorable reception of the work would be estimated ; yet, it is hitherto problematical, whether you will view it with approval, or pleasure. Whatever may be your sentiments, receive my cheerful offering, as a testimony of unshaken friendship, and a tribute to distinguished virtue.

The propriety of this address is greatly enhanced by the reflection, that the sacred principles displayed in the publication, are, in no instance, within the circle of my acquaintance, more impressively exemplified, than in your interesting life. The theatre of your usefulness has, indeed, been most honorably and amply occupied. The Christian church records your eminently deserved memorials. The sick, the imprisoned, the widow, the orphan, the indigent, and the afflicted in every form, arise in countless cases, and pronounce you happy. Your appropriate meed is reserved for a higher sphere. In this transient and mercenary state, neglect too often clothes with moss the threshold of

the wise and good man's door ; but, he is happily destined to a renewed existence, in which righteousness will perpetually reside. 'VIRTUOUS INDEPENDENCE is the sun, which irradiates the morning of his day, and warms its noon, tinges the serene evening with every beautiful variety of color, and on the pillow of religious hope, he sinks to repose in the bosom of Providence.' And O that I might duly imitate, as well as justly appreciate you, in your self-direction, philanthropy, and piety ; in the purity of your faith, and the excellence of your example ; in your solid integrity, and devout sincerity of character ; in your professional ability and faithfulness ; in your assiduous preparation of the dearest objects of your solicitude, for heaven ; in your unwearied devotion to various deeds of beneficence ; in your hearty frowns on all the low pursuits of human artifice ; in your habitual contempt of all sordid ambition ; in your absolute abhorrence of every despotic and oppressive theory, or practice ; in your entire disregard of every personal, or social distinction, not founded on spiritual worth ; and in your noble superiority to all temporal plans, not formed for the advancement of the sublime interests of eternity !

May that kind 'Providence, which, by all its dispensations, proves that it delights in the happiness of man here, and his greater happiness hereafter,' prosper you in these exalted concerns, till you attain the elevation of the highest human hopes, in the divine splendor, glory, and felicity, of the celestial world !

Be pleased to accept my warmest gratitude, for your multiplied, and most disinterested kindness to myself and family, amid the checkered scenes of life ; and be assured, of the continuance of my cordial esteem, respect, and affection.

R. DICKINSON.

DEERFIELD, FRANKLIN COUNTY, MASSACHUSETTS,
JANUARY 1, 1833.

P R E F A C E .

FANCY, in her wild excursions, is frequently enraptured, while she delineates and surveys those lofty heights, that defy the ascent of the understanding. She is ever portraying elevated results, which only deride intellectual weakness. Her flight far transcends all practical attainment. Imperfection is the perpetual attendant of the human mind and heart; and deeply engraves its name and traits, on every earthly exertion.

In offering to the public, this edition of a part of the sacred scriptures, I am fully aware, that should the work become a theme of criticism, it may be assailed from that department, as a presumptuous and useless effort: and I am well apprised, from the veneration in which the received text is so extensively held, that by many of those, who may accidentally cast their eye on this version, the charge of pernicious innovation may be reiterated. Such considerations, as far as justice to myself admits, and deference to others requires, claim a frank avowal and vindication of the motives, that have induced the publication, and a brief illustration of its supposed utility.

It is well known, to those conversant with the history of Biblical translations, that the division of chapters and verses, in all languages, is a device of comparatively modern days. In this edition, the separate compositions are restored to their ancient form; attended with no subdivisions, except those dictated by the sentiment. Instead of innovation, therefore, it is thus far founded on primitive example: and it is a favorable circumstance, that this original arrangement, contrasted with that of the authorized copy, is more congenial to the polished character and improved taste of the present age.

The lapse of centuries has produced a revolution in the English language, requiring a correspondent change in the version of the scriptures: and I may add, that the errors in grammar and rhetoric, the harsh and indelicate expressions, dispersed through the generally adopted text, demand amendment. The style of that translation, regarding either its propriety, or purity, is, to a great extent, obsolete. There is much inelegance and inaccuracy, in the selection of words, the structure

of sentences, and in every compartment of composition. Elementary expressions, individual and complex phrases of various description, pervade it, unknown to the existing advanced state of literature. If they were admissible, at the period of that publication, it is sufficient to aver, that they are now exploded.

Though, various impositions, confirmed by established usage, still remain to afflict many of the intelligent and the worthy ; yet, a thousand objects, that so lately allured and fully occupied minds of a parallel cast, are vanishing from the intellectual and moral vision. Adherence to earlier modes of instruction, and disrespect to the progress of later improvements, are retiring to the shades of oblivion. The ashes of the departed are less disturbed. The mansions of refinement are less haunted by the spectres of decayed or impoverished learning. Cultivated life extensively recoils from the familiar survey of relics, that belong to the quiet of the tomb. They are fast ceasing to deface the exquisite elegance of the literary and theological landscape. Luminaries more effulgent, enlighten and adorn the summits of the social state. A renewed lustre illumines the vales. The fortresses of human nature are defended by a more select and skilful corps. The well disciplined legions of freedom, truth, and justice, are becoming invincible. The foes to the march of knowledge and felicity, are flying, in dismay, from the conflict. Novelty, in the application of physical, mental, and moral powers, to the diversified purposes of erudition and the arts, is effecting prodigies. Auspicious, indeed, are the movements among communities and nations. The ascendant, republican genius, aided by the concentrated wisdom and efficiency of the crisis, is still bursting the shackles of ignorant and lawless usurpation ; and unfolding to the rapturous view, the magnificent resources of individual and collective prosperity. The edicts of civil and ecclesiastical tyrants, fall powerless at the feet of freemen. The impious league of political supremacy with the perverted altar, is fast dissolving. Authoritative dogmas and inquisitorial practices, are disappearing before the signal triumphs of good principles, and kind affections. Intolerance, in every guise, is gradually abating its severity, and through the prevalent temper of the times, passing to a state of banishment, or imbecility. The decretals of fanatics and bigots, formerly so appalling, are losing the force of statutes, and now widely excite commiseration, instead of alarm. Unrestrainedly to think, is beyond the interdiction of arbitrary rule ; and praise to the munificence of Heaven, it is no longer perilous to speak and act freely, within the indefinite range of virtue ! The engine of an unfettered press, for which

our grateful orisons should daily reach the skies, is crushing the monsters of despotism in every section of society. The innumerable, theoretical requisites, so long decreed as indispensable to the constitution of the Christian character, and to the awards of future blessedness, are rapidly diminishing, and approaching the scriptural standard : and imposture is less successful in subjecting the public mind to its endless detail of questionable, unimportant, or worthless deductions. Reason, enlightened by the real revelation, is brushing away the fragile webs of self-created mysticism and folly, and all the flimsy drapery with which the vanity of earthly invention has attempted to disfigure the incomparable symmetry of celestial truth. Liberty of opinion and discussion, clad in the unassuming habiliments of new energies, expanding views, and increasingly celebrated sanctions, continues to persevere in the mild and glorious plans of reform ; and through the far extended line of a brilliant career, daily to exhibit the fresh, but peaceful trophies of conquest, over the devotees of error and delusion.

The triumphant advance of the human faculties is not to be arrested. Posterity will not blindly tread in the tracks of ancestry. Time displays numerous dilapidations. Anciently admired edifices are in ruins. New and more beautiful forms arise. Classic and critical acquisitions command respect. This is an era in the development of sacred learning. Successive history is marked by gradual ravages among the rubbish of the language. The republic of letters would not now endure the earliest English translations, or the original effusions of the Biblical press of James the First. Subsequent *impressions* have been discarded. Many peculiarities of unenlightened origin, have, to a more recent date, been compelled to surrender, and many more must yield, to the vicissitudes of that judicious taste and solid discernment, which establish the most approved models of fine writing. Correct exhibitions of the sacred oracles must always have an intimate relation to such fluctuations. Review, at intervals, may be useful, however slowly and reluctantly approved. Our ordinary translation is not inspired. No book can give permanent law to language : and an unalterable version of the Bible is no part, even of any of the discordant systems, that have assumed the very indeterminate appellation of Orthodoxy. It would be easy to vindicate the plan of a work of this class, by the disconnected materials in aid of its completion, and by the actual translations of various compass, which have been furnished by some of the greatest and best men of different religious tenets. Though hallowed, here is no prohibited scene of devotion. The incense of the meanest votary may ascend from the

holy censer. On this topic, the most illustrious precedents justify the most obscure imitation. But still, the profession of multitudes continues to be strangely arrayed against their practice. With all the influence in favor of our established version of the word of God, derived from early and habitual associations, much of its peculiar phraseology is scarcely tolerated in any other accredited form. The train of slavish, ordinary composuists, and particularly of the clerical profession, who, from their apparent, reverential awe for the matter, so uniformly incorporate the manner, of the translators of the English Bible, with their habits of reflection and expression, qualify, in no material degree, the abstract correctness of the preceding remark. The unpleasant effects, derived from this subserviency to the commonly received standard, are rapidly vanishing. Many of those distinguished writers, who are very lavish in its praise, take the precaution not to follow its example in their own publications. Every general commentator, particular expositor, or more private preacher, is perpetually informing his readers, or hearers, how the text should be interpreted, in contrariety to the authorized translation. On what foundation, then, can its sacredness, or infallibility, be vindicated? If it is thus incorrectly rendered, why should not these multiplied corrections be embodied? Why should they remain so unavailing to the great aggregate of society, by their dispersion through unnumbered, inaccessible sources? It may be viewed as mere empiricism, bordering on idolatry, to withhold them: but, while the ruling members of the spiritual faculty are suffered to prescribe, and in the indulgence of a despicable chicanery and finesse, to exercise an uncontrolled sway, the heavenly balm will be extensively untried; and the deprivation may cause many a valuable patient to be successively visited by the lethargy of spiritual death.

The beautiful outline, sublime imagery, magnificent sentiments, expressive incidents, pure narration, unequalled proportions, and wonderful designs, of originally revealed truth, are, in no inconsiderable degree, masked, under the frequently rude, and occasionally barbarous attire, of the prevalent text. That, and many other versions may be compared to valuable mines, in which the materials require painful excavation, and remain to be patiently wrought and refined. Notwithstanding all the labor hitherto devoted to the object, a good and acceptable translation of the scriptures, founded in uniform impartiality, and adapted to the exigencies of the day, exists only in imagination, or in the region of possibility. Happily to effectuate such a design, amid so many conflicting elements, is confessedly, a most difficult and invidious task: but if

its limited execution in this case, be simply admitted as a partial improvement, of which I humbly trust, no opposition can be fairly sustained, by representing how far that melioration may be extended. It would, indeed, become a subject of unfeigned joy to me, that this edition, without the use of any thing exclusive in its plan or execution, might be thus superseded : and though I am prepared to acknowledge, that the numerous modifications, which have here been deemed necessary, or expedient, and under that conviction, fearlessly introduced, would astonish any one, whose situation has not enabled him to command a view of the whole ground ; yet, the general configuration, even the titles of the entire work and its subdivisions, which, in the usual translation, are so imperfectly adapted to the general and particular contents ; the fervent wish of obviating a series of objections arrayed against the sacred volume, by divesting the version in common use, of many superfluous and unauthorized appendages ; the alarming fact, that a rejection of the gospel, or a total insensibility to its invaluable treasures, may not unfrequently be attributed to the ostensible form it assumes in our language, or to causes intimately blended with that circumstance ; the surprise of a scientific host, disenthralled from traditional superstition, that it should be thought necessary to the improvement of the Christian world, or for any other desirable purpose, that the precise features of an old scriptural pattern, with its numberless and unwieldy, expository trappings, in derision of the advancement of knowledge, and in defiance of the most innocent and impressive allurements, should be so long, and so scrupulously, and so obstinately retained ; the burlesque, which many in the fashionable world, and particularly among the admirers of elegant literature, make of what they denominate the quaint monotony and affected solemnity of the established Bible, without harboring any real hostility to the substantial tenor of its injunctions ; the duty of rendering the powerful attachments, inspired by the graces of style, and by other incentives to a love of reading, as far as possible, contributive to the great cause of that Benevolent Being, who bestows them as important instruments in his service, and as some of the purest and most delightful fountains of human happiness ; the striking inequalities, which, in rapid, alternate succession, pervade the common version, operating, by the degradation of the objectionable parts, to the disparagement of those that are unexceptionable, and surpassing all praise, — and thus, through a most unfortunate connexion, defeating the general, unmingled influence of revelation, by diminishing the native, moral energy, and dignity of its instructions ; the great perversion of the

scriptures, that results from alleged, glaring incongruities, and minor discrepancies, in the instituted copy, and which may be greatly counter-
vailed, by removing defects, without impairing any essential excellence, or contravening the fair import of the original; the variety of versions apparently proceeding from sectarian hypotheses; the many passages in the prevailing version, which, either entirely or partially, are indefensible as a part of the sacred volume, on any just or safe rules of criticism; the diversity in the numerous editions, under the general denomination of the standard-text; the obscurity in which it is enveloped by general incorrectness, and particularly, by a want of perspicuity in the grammatical construction, unhappily affected even by erroneous orthography and punctuation; the philological transmutations, that have occurred during a long period; and the comparatively recent, rapid, and successful advances, in collating ancient manuscripts and versions, and in exploring and applying the principles of sound exposition; have so completely persuaded me of the pertinency and usefulness of something still attainable, in the sphere attempted to be occupied, that I might, perhaps, reasonably forbear to descend to the posture of apology, and rather incline to assume the attitude of justification, on the face of the record.

Elegance of style and correctness of sentiment, are extensively sacrificed by idiomatic interpretation. The genius of language forbids a perfectly literal version, in the ordinary and restricted acceptance of the term. Every such attempt is injustice to the original, as well as to the translation. This characteristic is abundantly applicable to the established text, though no inconsiderable latitude has been taken in its construction. It is literal to a great extent; and yet, many glosses designated by italic letters, are interwoven with its very texture. In either respect, alterations may promote improvement. In this work, every thing evidently interpolated, or accompanied by a decided preponderance against its admission, is rejected. It still comprises many passages, which are of disputed, or doubtful authority, some of which, embracing the most important and equivocal, are distinguished in the notes by small capitals. Free illustrations, and precise, substituted translations and paraphrases, of the most difficult and inscrutable parts of the work, have likewise been introduced, in the summary form of explanatory notes. The results of illustrious, critical inquiries, referring to different *readings*, in some of the most important cases, could not, with even the most distant appearance of candor and equity, be overlooked. It is also characterized, in reference to the received version,

by some amplification, as well as retrenchment, derived from the most correct, approved, and learned revisions of the primitive text ; together with a few words, (noted by brackets), which, though not founded on the original, were deemed conducive to a more lucid communication of the sentiment. It was not, however, thought advisable, thus to designate, invariably, the very brief clauses, necessarily inserted, to fill the chasms occurring in the ancient text. The version here presented, without disregard to the letter, and indeed, the declaration may be confidently hazarded, with a far more unqualified reference to it, liberally and accurately explained, than any vernacular production of the kind, now in the public possession, exhibits, is at the same time intended to be invariably conformable to the spirit of the original Greek. Professing such a knowledge on that subject, as, I humbly apprehend, has proved, in some due degree, adequate to that part of the performance, I have also been enabled, in the course of an unwearied, personal rendering, and reiterated correction and revision, of the entire work, which has engaged the most assiduous attention of many years, to avail myself of all the critical, exegetical, and other subsidiary lights, that were desirable, for a just explication, and otherwise faithful accomplishment of the general object.

Whatever may be conceded to the convenience of the authorized version, for the use of the sanctuary, as a text-book, a manual of reference, or for some other purposes, its disadvantages for the general reader must be obvious. Aside from some chapters, which are carelessly divided, the continued scheme of short, detached verses, often injudiciously arranged, and even admit the reverse, cannot fail to encumber the meaning, and in a proportionate degree to impede the mind, in acquiring that knowledge of the scriptures, which a more unrestrained and consolidated work would impart. And when it is considered what an antiquated, and in other particulars forbidding aspect, the inspired writings, in their usual style and conformation, present to the view of many intelligent, refined, and amiable persons, who might be induced to peruse them in a less interrupted and more inviting form, in connexion with the typographical execution here displayed, which, it is presumed, will be regarded by such, as no small improvement ; can any valid objection be urged to the prevalent spirit and character of this undertaking ? Why should the inestimable gift of God to man, be proffered, in a mode that is unnecessarily repulsive ? Why should the received translation be permitted to perpetuate, to legalize, and almost to sanctify, many and unquestionable defects ? While various other works, and

especially those of the most trivial attainment, are diligently adorned with a splendid and sweetly flowing diction, why should the mere, uninteresting identity and paucity of language be so exclusively employed, in rendering the word of God ? Why should the Christian scriptures be divested even of decent ornament. Why should not an edition of the heavenly institutes be furnished for the reading-room, saloon, and toilet, as well as for the church, school, and nursery ? for the literary and accomplished gentleman, as well as for the plain and unlettered citizen ? The researches, illustrative of sacred criticism, are progressive ; and while the vast region of general science, continues to be gradually subservient to the elucidation of the holy scriptures, why should not all such auxiliary resources be transferred to their appropriate precinct ? Why should the Bible be stationary, amid the progress of refinement and letters ? Why, in antique fashion, should it remain solitary, in the enchanting and illimitable field of modern improvements ?

Though Bigotry, by the promulgation of mandates, may pertinaciously strive to consecrate as indefectible, the reigning exterior, in which the writings of the prophets and apostles are exhibited to the world ; to proclaim implicit faith in it as essential to salvation ; to denounce every dissent from the dominant opinion on the subject as heretical, and the practical application of such difference of sentiment, as sacrilegious ; to canonize every historical contradiction, doctrinal discordancy, preceptive misconstruction, general falsity, or irreconcilable opposition ; to reverence unnumbered faults, extending to almost every verse ; to idolize the most adventitious accompaniments ; to hallow the insertion or omission of the most minute point ; and proceed even to decree an apotheosis to the irrelative, literary celebrity of the translators ; yet, this freedom of remark is indulged, from an absolute conviction, that Christian Philosophy, in its enlarged and comprehensive views, reflecting how far the advancement of scriptural information has been arrested, by a rigid adherence to the present system ; deploring the immense mischiefs of the public version, the inconsistencies of its advocates, and the singular and long protracted refusal of a vast division of the universal church, in a magnanimous concert and coalition, to remove the deprecated evils, by a radical and salutary revisal, commensurate, as far as susceptible, with the wants and wishes of a pre-eminent portion of society, and co-extensive, if possible, with the circulation of the English Scriptures ; contemplating the variegated phases assumed by every living language ; and surveying the divine disclosures in the improved and resplendent mirror of the original ; must concede, that isolated, human authority,

can superadd to the frequently represented, dark glass of the prevalent translation, no inherent excellence ; that it rests on the same universal basis with every other, its respective, intrinsic worth ; that it is equally open to just exception ; and can derive no title, by general sanction, or any extraneous attribute, to paramount integrity, immunity from error, exemption from investigation, or to any necessary alliance, or privileged communion with the revealed will of God.

It is a source of self-gratulation, that a happy concurrence of events has, for a considerable period, placed me in a situation, which, by withdrawing me from the contentions on theological topics, that have long distracted so great a portion of our country, has conduced to cherish a dispassionate spirit, and enabled me, in coincidence with my course of reading and reflection, to approach this undertaking, with views propitious to the cause of ingenuousness, truth, integrity, and impartial observation ; and with a mind unperturbed by disgusting, sectarian singularities. To the divine authority of the original scriptures, unless I am a stranger to my own heart, I feel most conscientiously disposed to surrender my sentiments on every subject, and unreservedly to bow with the most humble and unbiassed submission. Having had, therefore, no private speculations to subserve, the preparation of the work has not been remotely influenced, by any favorite tenets, or preconceived system of doctrines, or duties. I have also disdained the obsequious and servile predicament, of floating, at random, in the wake of others. The original has been my compass, the commentaries, my explanatory chart ; and the principles of the highest authorities, my general guide ; independent of all party, conscious of great responsibility, and ever reserving to myself, in its most unshackled exercise, the invaluable privilege of private judgment. Avoiding, as far as practicable, in the prosecution of this experiment, a limited and unpleasant series of verbal repetition ; and instituting the more eligible, and in fact, if not in form, the no less literal plan of a diversified interpretation ; I have sedulously endeavored, to mingle the sublime principles, and affecting events, of our religion, with the rich and varied luxuriance of our language ; and by devoting to the chaste decoration of the former, some of the innumerable embellishments of the latter, to induce a more extensive and pleasant perusal of this great division of the holy writings. Ardently desirous to display to my readers, with fidelity, an interesting view of the inestimable consummation of our faith, and hope, and practice, I have engaged in the publication ; and notwithstanding the melancholy extent, to which, works of an indifferent character arrest the public consideration ; and that the real

merit of any literary, or other effort, is among the most uncertain passports to general countenance ; yet, if the approbation and patronage of the community will attend honest intention and laborious exertion, to render a public service in the present instance, some confidence is cherished, that such favor may be imparted to its pretensions.

Something on this subject, of a comparatively novel and satisfactory description, appears, as far as our language extends, to have been long required by many reflecting men, scattered over the face of an immense section of Christendom ; and the reasonable requisition has been as long, and as widely disregarded. It is still presumed, that this engagement will prove, in general, a very thankless office. Circumstances, unconnected with its deserts, may render it obnoxious. Remarkable facility may be displayed, in vague censures, to its detriment. Reproachful epithets and satirical taunts, may occupy the place of more formidable weapons, and produce great effect. ‘Where arguments are wanting, it is always easy to calumniate motives.’ Prejudice is the ally of ignorance ; and when the channel of misapprehension is once opened, the current of displeasure freely flows. It may be unpopular even to doubt the entire validity of the general version. A far spread apathy may rest satisfied with present acquisition, regard it as infallible, and quietly consent to bar the portals of the mind, against the light of all future examination ; and thus cause the darkness of existing errors, to remain undiminished. Prepossessions, in favor of antiquarian foundations and superstructures, may be misplaced, or pressed to an unjustifiable extreme. The lovers of black-letter, and the admirers of other superannuations, may be startled, and disposed to dispute every encroachment on their favorite premises. The frowns of many tenacious subjects of the old school, from loyalty to their leading principles and settled habits, are very naturally expected. It may be more practicable to take captious and severe exceptions to any new production, than to furnish, without its aid, a superior substitute. There is little difficulty in railing at what may be deemed rash adventure, arrogant pretension, unhallowed boldness, or profane interference : and while it may be impossible to discredit a modern work of this stamp, by successfully penetrating the panoply of accurate and refined taste, sound and unassailable criticism, with which it might be mainly shielded ; it may yet be a feasible alternative, for awakening extensive disapprobation of such a performance, indefinitely to inveigh against it, by characterizing as a zeal of dangerous tendency, and stigmatizing as the hardihood of irreverent novelty and investigation, the spirit by which it is pervaded. With regard to

numerical suffrage, there may, therefore, be few, and perhaps no laurels to gather in this field. The enterprise, however, antecedently to its commencement, occupied long and mature reflection, and has, subsequently, been the result of patient and protracted application, has no imaginable apology to be offered in extenuation of its defects, which would not have excluded it from the world ; has proceeded from a deep sense of duty ; and especially, from an inexpressible anxiety, for an interesting class of readers, to the nature of which, it is perhaps inexpedient, minutely to advert : and I am therefore happy, that I have lived to this period ; and I trust, that I am suitably impressed towards the Great Dispenser of every blessing, for enabling me to present even this small testimony, of allegiance to his authority, attachment to his service, and devotion to his praise. I aspire to no conspicuous place, in the evanescent temple of public sentiment. The difficulties of attaining it, in such a province as this, cannot be disguised : but, any zeal, to exile from the human mind some of those baleful repugnancies, which have proved so hostile to the reception and nourishment of divine truth ; any opposition to erroneous impressions, of which mankind have so long been the passive vehicles ; any promulgation to the recent discoveries of science ; any recognition of the late glorious triumphs of Biblical criticism and general literature ; any contribution to the rapidly progressive spread of universal knowledge ; any offering to the sacred and divine right of individual opinion ; any protest against that daring spirit of inquisition, which unblushingly conflicts with that inalienable privilege ; or, any encouragement to the excellent cause of free and rational inquiry, and to the transcendent interests of an enlarged and elevated benevolence, is not to be depreciated, and must, eventually, be rewarded.

The reputation, even of a rough pioneer, in removing some of the rugged points in the usual version, would amply gratify my ambition : and I shall be abundantly satisfied, if the diffident achievement serves no other purpose, than to awaken, in conjunction with the far higher efforts of cotemporaries, a spirit of liberal and impartial research, on subjects surpassing all others in importance ; or if it may induce only a very few assailants, to abandon the grovelling grounds of a pitiful and unprofitable warfare, and to occupy the dignified positions of a Christian neutrality ; or even if one reader, fascinated by any attractive dress, which these pages may be found to present, shall ultimately regard divine inspiration, with a complacency, or consolation, an interest, or homage, in any degree enhanced.

It would be a fruitless attempt to interpose, in favor of this effort, any incident foreign to the character of its claims. I am not disposed to weary public attention, with any inconclusive, or trivial test, of the correctness, or utility, of this undertaking; but I may perhaps, be permitted, without the imputation of enthusiasm, or obtrusion, to allege, as an indication of the feelings with which I have been animated, that sincere prayers for the aid and direction of the Holy Spirit, have habitually mingled in its prosecution; and that conscience, in awful respect to the rapidly approaching day, when all human conduct will be reviewed by that Perfect Being, whose omniscience rives, like an electric flash, the deepest recesses of the soul, at the tribunal of that Blessed Redeemer, whose divine counsels I have earnestly wished, by new and superadded inducements, to recommend to those, who are travelling in the same infinitely momentous pilgrimage; though, it may greatly regret the unworthiness of numerous motives, that involuntarily adhere to all human frailty; still, complacently surveys the predominant integrity of design, which has incited me to this feeble endeavor, for the extension of the benign effects of his most holy word.

Reference to my wife, children, and particular friends; to my undissembled love of the scriptures, and profound solicitude ever to confirm that affection, alas too faintly inspiring my own heart! had further inducements failed to operate, would have produced the performance. The instruction and advantage of others, however, have been principally contemplated; and the volume, while it is reverently committed to the Divine Blessing, is respectfully offered to the ingenuous attention of some of the enlightened, unprejudiced, and devout, of every class of society; in the indulgence of the delightful anticipation, that not only a cursory perusal, but even a critical examination, will, in their estimation, have justified its appearance; and that they will be disposed to regard it, at least, as a labor of love, in the cause of our common Christianity.

THE TRANSLATOR.

REFERENCES.

Designating the Page and Line in this Work, where any Chapter of the Received Text commences.

MATTHEW.			ROMANS.			293, 27			xiii, 337, 25		
i, page 41, line 1	xv, 140, 33		i, 237, 1	iv, 293, 27							
ii, 42, 1	xvi, 141, 44		ii, 238, 25	v, 294, 34							
iii, 43, 23	xvii, 143, 16		iii, 239, 35	vi, 295, 36							
iv, 44, 10	xviii, 144, 34		iv, 240, 42	PHILIPPIANS.							
v, 45, 8	xix, 146, 14		v, 242, 4	i, 297, 1							
vi, 47, 1	xx, 148, 3		vi, 243, 3	ii, 298, 12							
vii, 48, 21	xxi, 149, 38		vii, 244, 1	iii, 299, 15							
viii, 49, 27	xxii, 151, 11		viii, 245, 9	iv, 300, 9							
ix, 51, 43	xxiii, 153, 34		ix, 246, 43	COLOSSIANS.							
x, 52, 22	xxiv, 155, 37		x, 248, 15	i, 302, 1							
xi, 54, 5	JOHN.		xi, 249, 11	ii, 303, 15							
xii, 55, 15	i, 158, 1		xii, 250, 34	iii, 304, 11							
xiii, 57, 16	ii, 159, 44		xiii, 251, 24	iv, 305, 5							
xiv, 59, 35	iii, 160, 40		xiv, 252, 8	1 THESS.							
xv, 61, 1	iv, 162, 10		xv, 253, 14	i, 306, 1							
xvi, 62, 21	v, 164, 7		xvi, 254, 31	ii, 306, 21							
xvii, 63, 30	vi, 165, 43		1 CORIN.								
xviii, 64, 39	vii, 168, 27		i, 256, 1	iii, 307, 21							
xix, 66, 16	viii, v. 12, 170, 19		ii, 257, 14	iv, 308, 1							
xx, 67, 30	ix, 172, 12		iii, 257, 44	v, 308, 34							
xxi, 68, 45	x, 173, 36		iv, 258, 33	2 THESS.							
xxii, 70, 43	xi, 175, 9		v, 259, 28	i, 310, 1							
xxiii, 72, 21	xii, 177, 12		vi, 260, 8	ii, 310, 25							
xxiv, 74, 3	xiii, 179, 12		vii, 260, 45	iii, 311, 20							
xxv, 75, 43	xiv, 180, 35		viii, 262, 25	1 TIMOTHY.							
xxvi, 77, 30	xv, 182, 1		ix, 263, 6	i, 313, 1							
xxvii, 80, 29	xvi, 183, 3		x, 264, 12	ii, 313, 39							
xxviii, 83, 4	xvii, 184, 21		xi, 265, 17	iii, 314, 21							
			xii, 266, 30	iv, 315, 5							
			xiii, 267, 38	v, 315, 33							
			xiv, 268, 13	vi, 316, 32							
			xv, 269, 40	2 TIMOTHY.							
			xvi, 271, 43	i, 318, 1							
			2 CORIN.								
			i, 273, 1	ii, 318, 38							
			ii, 274, 11	iii, 319, 41							
			iii, 274, 44	iv, 320, 23							
			iv, 275, 30	TITUS.							
			v, 276, 16	i, 322, 1							
			vi, 277, 11	ii, 322, 33							
			vii, 277, 41	iii, 323, 18							
			viii, 278, 35	PHILEMON.							
			ix, 279, 34	324.							
			x, 280, 19	HEBREWS.							
			xi, 281, 11	i, 325, 1							
			xii, 282, 25	ii, 325, 31							
			xiii, 283, 29	iii, 326, 31							
			GALATIANS.								
			i, 285, 1	iv, 327, 16							
			ii, 285, 40	v, 328, 4							
			iii, 287, 1	vi, 328, 30							
			iv, 288, 11	vii, 329, 24							
			v, 289, 16	viii, 330, 35							
			vi, 290, 11	ix, 331, 22							
			EPHESIANS.								
			i, 291, 1	x, 332, 39							
			ii, 292, 1	xi, 334, 18							
			iii, 292, 39	xii, 336, 10							

DIVISIONS.

			Page
INSCRIPTION,			5
Preface,			7
References,			19
Subdivisions,			23
APOSTOLIC PRODUCTIONS.	Subdivisions.	Text.	Appendix.
History by Matthew,	23	41	401
Mark,	25	84	435
Luke,	26	112	443
John,	28	158	453
Luke's History of Apostolic and Ecclesiastical			
Transactions,	29	192	464
Paul's Letter to the Romans,	31	237	470
First Letter to the Corinthians,	32	256	481
Second, to the Same,	33	273	484
Letter to the Galatians,	34	285	485
Ephesians,	34	291	486
Philippians,	35	297	486
Colossians,	35	302	489
First Letter to the Thessalonians,	35	306	491
Second, to the Same,	36	310	491
First Letter to Timothy,	36	312	492
Second, to the Same,	36	318	494
Letter to Titus,	37	322	494
Philemon,	37	324	495
The Letter to the Hebrews,	37	325	495
James' General Letter,	38	339	496
Peter's First General Letter,	38	344	496
Second,	38	349	497
John's General Address to Christians,	39	352	497
Letter to an Eminent Christian Woman,	39	357	498
to a Distinguished Christian Man,	39	358	499
Jude's General Letter,	39	359	499
John's Letters, Visions, and Prophecies,	40	361	499
APPENDIX. Notes to the Preface,			383
Notes on the Text,			401

Handwritten text, likely a list or index, consisting of numerous small, illegible entries arranged in columns. The text is written in a cursive script and appears to be a list of names or identifiers.

SUBDIVISIONS.

APOSTOLIC PRODUCTIONS.

MATTHEW'S HISTORY.

LINEAGE of Jesus Christ, and its recapitulation, page 41. Incidents of his nativity ; eastern magians repair to Jerusalem ; their interview with Herod, departure to Bethlehem, and return to their own country ; with the removal of Joseph to Egypt, 42. Massacre of the infants ; return of Joseph to Galilee ; reference to John the Baptist ; his preaching, and administration of baptism in the dispersed country of Judea ; his reproof and injunctions, 43. Baptism of Christ, and his trial in the desert ; arrest of John the Baptist ; preaching of Christ ; commission of four apostles, 44. His miraculous restoration of the diseased ; discourse on the mount ; the felicities ; Christ's disciples the salt of the earth, and light of the world ; he establishes the law ; its spiritual requisitions, 45. Impurity ; divorce ; perjury ; profanity ; revenge ; love to enemies, 46. Ostentatious beneficence ; hypocrisy ; Lord's prayer ; forgiveness of injuries ; fasting ; celestial and terrestrial treasures, 47. Anxiety relative to secular affairs ; inconsiderate judgment ; profanation ; inducements to prayer ; great principle of relative duty ; difficulties of Christian virtue, 48. Actions the test of Christian character ; religious profession, alone, unavailing ; the house erected on the rock, and that, on the sand ; Christ heals a leper, and the centurion's servant ; condition of those who reject the gospel, 49. Peter's wife's mother healed ; a scribe resolves to be a disciple ; one requests to bury his father ; a great tempest at sea ; Jesus commands a calm ; he restores demoniacs, and the fiends assail a herd of swine, 50. He heals a paralytic person ; calls Matthew ; and eats with public exactors and pagans, at which the pharisees are offended, and he vindicates his conduct ; the disciples of John come to him, and inquire about fasting ; a ruler requests him to heal his daughter ; on his way to the ruler's house, he heals a diseased woman ; arriving at the ruler's house, he restores the young woman to life, 51. He heals two blind men ; and restores a dumb demoniac ; preaches, and performs miracles ; commiserates the situation of the people ; directs to supplication that God would give them teachers ; commissions his twelve disciples, and gives them various instructions, 52. These are accompanied with predictions, admonitions, and promises, 53. He departs to instruct ; John sends disciples to him ; Jesus testifies relative to John ; reproves the Jews ; condemnation of certain cities, 54. He concurs with the Father in respect to the Christian revelation, and declares that by it God is known ; invites the distressed to come to him for relief ; passes through the grain on the sabbath ; pharisees offended with his disciples, but he vindicates them ; heals the man with the withered hand ; the pharisees seek his destruction ; heals the people, and accomplishes certain prophecies, 55. He heals a demoniac ; reprehends the malignity of the pharisees ; the offence of detraction from the Holy Spirit ; good and bad trees known by their fruits, good and bad men by their conduct ; the sign of Jonah ; the Ninevites and queen of the south will condemn the Jews, 56. The impure spirit ; Christ's mother and brothers seek him ; he instructs the people from a vessel ; parable of the sower ; he assigns his reasons for this mode

of instruction, 57. He explains the comparison ; parable of the wheat and the darnel ; of the grain of mustard-seed ; of the leaven ; prophecy fulfilled ; he illustrates the parable of the wheat and the darnel, 58. Parable of the concealed treasure ; of the pearl-merchant ; of the drag-net ; his application of the whole ; he teaches in his own country, and his neighbors are offended ; his remarks on this ; he performs no miracles among them on account of their incredulity ; Herod, informed respecting Christ, supposes him to be John the Baptist ; particular notice of the decapitation of John, 59. Five thousand men miraculously fed ; the disciples enter a vessel, and Jesus retires to a mountain ; a violent storm on the lake ; Jesus repairs to them ; the tempest ceases ; they reach the land of Gennesaret, and he heals many diseased persons, 60. The pharisees accuse the disciples of eating with unwashed hands ; our Lord replies to them ; teaches what renders men impure ; heals the daughter of a woman of Canaan, and many diseased people on a mountain of Galilee, 61. Four thousand men miraculously fed ; dismissing the people, he arrives at the coast of Magdala ; the pharisees require of him a sign ; he severely reproves them ; cautions his disciples to beware of their doctrine ; different sentiments in reference to Christ, 62. Peter's profession, with our Lord's remarks ; he predicts his sufferings, and reproves Peter ; inculcates self-denial ; adverts to a subsequent retribution ; and promises soon to display the glory of his dominion on earth ; the transfiguration of Christ, with his observations, 63. Heals a lunatic, and makes some remarks on the subject ; predicts his own sufferings and death ; he is required to pay a tax, and provides the money by a miracle ; inquiry of the disciples respecting precedence in Christ's kingdom ; he recommends humility and other virtues, 64. He charges and admonishes them against pernicious examples ; parable of the lost sheep ; of a brother who trespasses ; promise to social prayer ; duty of forgiveness to an offending brother ; parable of the king, who remits the debt of one of the public servants whom he called to account, 65. Of the unmerciful servant, and the punishment inflicted on him ; Jesus leaves Galilee and enters the confines of Judea ; multitudes follow, and he heals their sick ; remarks concerning marriage and divorce ; little children brought to Christ ; of the young man who wished to attain eternal life, 66. The salvation of a rich man difficult ; of those who have abandoned all in the cause of Christ ; of the master of a family who hired laborers into his vineyard, 67. Jesus predicts his sufferings and death ; the mother of Zebedee's children solicits preferments for her sons, and he replies to her ; he enjoins humility ; imparts sight to two blind men, 68. His entrance into Jerusalem ; he expels the dealers in the temple ; heals the blind and lame ; confounds the offended chief-priests and scribes ; of the unfruitful fig-tree ; he confutes those who question his authority, 69. Parable of the man, and his two sons who were directed to labor ; parable of the leased vineyard, applied to those who wish to destroy our Lord, but are restrained ; parable of the marriage of a king's son, 70. Christ is questioned concerning the payment of taxes, and respecting the future existence, 71. Inquiry relative to the great commandment, and to the lineage of Christ ; character of the scribes and pharisees delineated ; directions how far to regard them ; humility enjoined ; he reproves the scribes and pharisees for their various vices and crimes, 72. Their persecutions of the apostles and others, and their destruction predicted ; Christ's lamentation over Jerusalem, 73. He predicts the destruction of the temple ; enumerates the various indications of this destruction ; predicts the hostile investment of the city, the public calamities, and the entire overthrow of the Jewish polity ; blended with cautions against the seduction of false prophets, 74. The whole illustrated by the parable of a fig-tree ; the event certain, the time uncertain ; the insensibility of the people ; necessity of vigilance and fidelity, exhibited in the parable of the two servants ; parable of the ten virgins, 75. Parable of the talents, 76. Retribution to the righteous and the wicked ; Christ predicts his arrest and crucifixion ; the chief priests and others conspire to destroy him ; a woman anoints his head, 77. Judas engages to betray him ; our Saviour partakes of the passover ; refers to the treachery and death that are soon to befall him ; institutes the eucharist ; they commemorate with the psalm, and retire to the mount of Olives ; he again announces his approaching death and resurrection ; Peter asserts his resolu-

tion to be faithful to his Master, and Christ predicts his denial and apostacy ; our Lord repairs to Gethsemane, 78. The transactions there ; Judas approaches with a multitude and surrenders him ; Peter resists ; Christ discourses with the multitude ; the disciples desert him, and he is conducted to Caiaphas ; Peter follows, 79. The chief priests and others seek false witnesses against our Lord, and question him, who declares himself to be the Messiah ; they accuse him of impious language, and abuse him ; Peter's renunciation and repentance ; Jesus is bound and delivered to Pilate ; repentance of Judas, 80. Proceedings before Pilate ; Jesus is scourged ; insolent and injurious conduct of the soldiers towards him, 81. Circumstances of the crucifixion, 82. Subsequent events ; the resurrection of Christ, with the transactions attending it ; his appearance, commission, and instructions to his disciples, 83.

MARK'S HISTORY.

INTRODUCTION ; notice of John the Baptist ; the temptation of Christ ; imprisonment of John ; Jesus begins to preach, and calls several disciples ; teaches in Capernaum ; expels a demon, 84. Heals Peter's mother-in-law, and many diseased persons ; proceeds to the desert, and is followed by his disciples ; preaches in various places of Galilee, and expels demons ; purifies a leper ; preaches in Capernaum ; a paralytic person healed, and his sins forgiven, 85. The people astonished and improved ; he calls Levi ; associates with tax-gatherers and pagans ; of fasting and the sabbath, 86. Our Saviour heals the man with the withered hand ; the pharisees conspire his destruction, he departs ; heals many ; commissions twelve disciples ; his miracles attributed to evil influence, 87. Detraction from the Holy Spirit ; his relatives send for him ; parable of the sower, 88. Use of instructions ; parable of the gradually advancing seed ; of the mustard-seed ; storm on the sea, 89. The man possessed with a legion of demons restored ; our Saviour raises the daughter of Jairus to life, and heals a certain woman, 90. His countrymen astonished and offended ; he performs few miracles among them ; sends forth his disciples, 91. Different views respecting Christ ; decapitation of John the Baptist ; return of the disciples ; he retires with them, but the people follow, 92. He miraculously feeds five thousand ; sends the disciples away by sea ; they experience a storm ; he proceeds to them ; they reach the land, and he performs numerous miracles ; inquiry in reference to ablutions, 93. And to real purity ; of the Syrophenician woman ; he heals a man who was dumb, and had an impediment in his speech, 94. Four thousand persons miraculously fed ; a sign to the pharisees refused ; admonition against their depraved doctrine, 95. Christ restores sight to a blind man ; inquires what is the public sentiment concerning him ; acknowledges that he is the Messiah, and must suffer ; exhibits the duties of his true disciples ; his transfiguration, 96. He expels a dumb spirit ; predicts his death, 97. Dispute of his disciples relative to supremacy ; of the person who expelled demons in Christ's name ; of kind offices and injuries to the disciples of Christ ; necessity of self-denial, and of union among Christians ; he proceeds to the borders of Judea on the Jordan, and continues to teach ; the pharisees inquire relative to divorce, 98. The disciples renew the inquiry ; young children are brought to him ; a person interrogates him respecting the attainment of eternal life ; those devoted to wealth reluctantly enter upon the spiritual life ; his promise to his followers, 99. His prediction of his arraignment, death, and resurrection ; James and John request distinguished privileges in his kingdom ; our Saviour inculcates humility, and restores sight to a blind man, 100. Christ enters Jerusalem ; the sterile fig-tree ; he purifies the temple ; reflections on the withered fig-tree ; of prayer and forgiveness, 101. His authority questioned, and his reply ; parable of the vineyard leased to iniquitous tenants ; inquiry respecting the payment of taxes, 102. In reference to the future state, the principal commandment, and to the Messiah ; admonition against the scribes, 103. The widow's contribution ; our Saviour predicts the demolition of the temple, unfolds its preceding and attendant circumstances, 104. He inculcates the necessity of vigilance and prayer ; the Jews conspire

against him ; he is anointed, 105. Judas betrays him ; the passover ; Jesus predicts his approaching death ; institutes the eucharist ; predicts the desertion of his disciples, and the denial of Peter, 106. His agony in the garden ; the disciples overpowered by sleep ; Judas surrenders him ; he is arrested, and the disciples fly ; a young man makes his escape ; Jesus is brought before the chief priests, and Peter follows at a distance ; our Lord is examined, 107. He is insulted, and abused, and condemned on false testimony ; Peter's denial and repentance ; Jesus is arraigned before Pilate, 108. He is surrendered, and crucified with two robbers, under various indignities ; the miraculous darkness, and our Lord's death ; the rending of the veil of the temple, and the centurion's confession ; several women attend, and witness his death, 109. Joseph of Arimathea solicits the body from Pilate, and buries it ; some of the women note the place of his burial ; the three Marys proceed to the sepulchre to embalm the body ; an angel announces to them his resurrection ; Jesus appears to Mary Magdalene, and the two disciples ; also to the eleven, and commissions them to proclaim the gospel to all mankind, 110. Promises to endue them with power to perform miracles ; his ascension to heaven ; his disciples proceed to preach, and to perform miracles, 111.

LUKE'S HISTORY.

PREFACE ; prediction of the birth of John the Baptist, with the incredulity of Zechariah, 112. Annunciation of the birth of Christ ; Mary visits Elizabeth ; Mary's hymn of exultation and praise, 113. Birth of John ; his father's prophetic anthem ; John is reared in the desert ; the decree of Augustus to enrol the Roman empire, 114. Joseph and Mary go to Bethlehem to be registered ; Christ is born ; his birth is announced to the shepherds, who repair to Bethlehem ; the circumcision of Christ ; his parents present him in the temple ; Simeon receives him ; his ejaculation, 115. Notice of Anna ; the family return to Nazareth ; go to Jerusalem at the passover, and leave him ; they return and find him in the temple, discussing with the teachers of the law ; his mother reproves him ; his defence ; they all return to Nazareth, 116. Commencement of the preaching of John the Baptist ; the predictions accomplished in him ; the subjects and success of his preaching ; his testimony concerning Christ ; Herod's reason for imprisoning John ; baptism of Christ, 117. His lineage ; his temptation ; he teaches in Galilee, 118. His instruction at Nazareth, and in Capernaum ; expels a demon ; heals Peter's mother-in-law, and other sick persons, 119. He departs to the desert, and preaches in Galilee ; the miraculous draught of fishes ; Christ heals a leper ; his celebrity published ; he cures the diseased, and instructs, 120. Heals a paralytic ; calls Levi, and attends a feast at his house ; the inquiry about fasting ; parable of the new cloth and old garment ; of the new wine and old bottles ; the disciples gather and eat the ears of grain on the sabbath, 121. Our Lord heals the withered hand ; goes to a mountain to pray, and calls twelve disciples ; multitudes are instructed and healed ; he announces blessings and calamities ; imparts various instructions, 122. Parable of the blind ; of the splinter in a brother's eye ; the good and bad tree ; the good and evil treasure ; parable of the two houses, 123. Our Saviour heals the centurion's servant ; raises the widow's son ; John the Baptist hears of his fame, and sends to him two of his disciples ; Christ's character of John, 124. The obduracy of the Jews ; a pharisee invites him to his house ; a woman anoints his head and washes his feet ; the pharisee offended, and reproved by a parable ; the woman vindicated, and her sins forgiven, 125. Jesus extensively preaches ; women who had been healed attend upon him ; parable of the sower ; directions to improve by hearing the gospel ; his relatives seek him, 126. Storm on the lake ; he and his disciples arrive among the Gadarenes ; he restores a demoniac, and a diseased woman, 127. Reanimates the daughter of Jairus ; commissions his apostles ; Herod is perplexed concerning Jesus ; various suppositions relative to him ; the apostles return ; he retires, and the people follow, 128. Miraculously feeds five thousand men ; interrogates the disciples as to the public opinion respecting him ; predicts his sufferings ; of self-denial, and the importance of salvation ;

renunciation of Christ; the transfiguration, 129. He restores a demoniac; predicts his surrender; the disciples contend for superiority; of the person who expelled demons in Christ's name; the Samaritans who would not receive him; the man who wished to follow Jesus; he calls another disciple, who requests permission to bury his father, 130. Another proposes to follow him; Christ appoints seventy disciples to precede him; calamities pronounced on Chorazin and Capernaum; the seventy return; to whom the gospel is revealed, 131. Its great privileges; a teacher of the law inquires relative to eternal life; the beneficent Samaritan; Martha and Mary, 132. Of prayer; he expels a dumb demon; this is ascribed to evil influence; wretched state of the Jews; the truly happy, 133. He preaches to the people; a pharisee invites him to dine; he reproves the pharisees and teachers of the law, 134. Some are greatly offended, and strive to entangle him in his words; preaches to his disciples against hypocrisy and timidity; inculcates confidence in Divine Providence; admonishes them against renouncing him; promises direction and support in persecution; warns the people against covetousness, 135. Parable of the rich man who demolished his granaries; cautions against undue anxiety; of living in reference to heaven; our Saviour explains the preceding discourse, 136. The effects of the gospel; the indications of the times, and the necessity of preparation; from certain examples Christ enjoins reformation; parable of the barren fig-tree, 137. He heals a woman long afflicted; the director of the synagogue is incensed, and is reproved by our Lord; parable of the mustard seed; of the leaven; the number saved, 138. He is informed that Herod purposes to kill him; predicts his death at Jerusalem, and judgments upon that city; Christ heals a man ill of the dropsy on the sabbath; inculcates humility by a parable; the poor to be fed, and not the rich; parable of the great supper, 139. How men must become disciples of Christ, parable of the prudent builder, and the considerate king; use of these illustrations; the utility of salt; tax-collectors and pagans approach to hear our Lord, at which the pharisees are offended; he vindicates his reception of them by the parable of the lost sheep, 140. Parable of the lost drachma, of the profligate son, and of the unjust steward, 141. His application gives offence; he reproves them, and shows the immutability of the law; counsels against divorce; narrative of the rich and the poor man, 142. Christ teaches the necessity of avoiding occasions of offence; how to treat an offending brother; efficacy of faith; no one can profit God; our Lord purifies ten lepers, 143. The pharisees inquire when the dominion of God will commence; he replies, and corrects their views; parable of the importunate widow, 144. Of the pharisee and public exactor; infants brought to Christ; the ruler's inquiry respecting eternal life, and our Lord's reflections; the requital of those who follow him; he predicts his approaching death and resurrection, 145. He restores a blind man to sight; notice of Zaccheus; parable of the royal descendant and his ten servants, 146. Christ enters Jerusalem; weeps over the city, and predicts its destruction; enters the temple, and expels the dealers, 147. The chief priests and scribes desire to destroy him, but are afraid of the people; inquiry concerning the authority of Christ, and the baptism of John; parable of the vineyard rented to husbandmen, and its application; the chief priests and scribes are offended, and attempt to ensnare him, 148. The question about tribute, the future life, and the lineage of Christ; he warns his disciples against the hypocrisy of the scribes, to whose punishment he adverts; the poor widow's contribution; destruction of the temple predicted, 149. The signs of this desolation; the public calamities, with directions to escape them; parable of the fig-tree, 150. Necessity of sobriety and vigilance; he teaches by day in the temple, and retires at night to the mount of Olives; our Lord's destruction conspired; Judas betrays him; he eats the last supper with his disciples; institutes the eucharist; announces the treachery of one of them, 151. The contention which should be the greatest; he admonishes Peter; Peter's resolution; his denial predicted; advises his disciples to provide for their support; his agony in the garden; circumstances of his arrest, 152. Peter's renunciation of him; Jesus is derided, and variously insulted; questioned before the sanhedrin; his acknowledgment; he is con-

demned, 153. History of his arraignment and examination before Pilate and Herod ; his condemnation and surrender to the Jews, 154. Incidents of his crucifixion and death ; he is entombed ; preparation for the embalming, 155. History of his resurrection, and appearance to various persons, 157. His promise of the Holy Spirit ; his ascension ; return of the disciples to Jerusalem.

JOHN'S HISTORY.

REMARKS relative to the Word ; the mission of John and his testimony ; his reply to the inquiry respecting his mission and his baptism, 158. His testimony on seeing Christ ; he designates him to two of his disciples, who follow Jesus ; Christ's address to them ; Andrew invites Peter ; Christ's address to Peter ; Jesus calls Philip, and Philip invites Nathaniel ; Christ's character of Nathaniel ; and his conversation with that disciple, 159. Our Lord's miracle at Cana ; he visits Capernaum ; purifies the temple ; the Jews require a miracle as a proof of his authority ; he refers to his own death and resurrection ; many confide in him, but he would not trust himself to them ; his conversation with Nicodemus, 160. The love of God, the source of human salvation ; who are condemned, and who are approved ; Jesus and his disciples baptize in Judea ; John baptizes ; dispute about purification ; discourse between John and his disciples, 161. The pharisees are offended ; Jesus leaves Judea and passes into Galilee ; his discourse with the woman of Samaria, 162. And also with his disciples ; many Samaritans believe in him ; he departs to Galilee ; heals the courtier's son, 163. And also, on the sabbath, the man long diseased ; hostility of the Jews on this account ; our Lord's vindication, 164. He represents himself as the light and salvation of the world ; his reproof of the Jews ; he crosses the lake of Tiberias, 165. Miraculously feeds five thousand persons ; he is acknowledged as a prophet ; retires from the people ; the disciples embark and meet with a storm ; Jesus proceeds to them walking on the water ; the people take boats and follow him ; he reprehends their motives, 166. At their request he preaches to them, and in reply to their cavils, illustrates his preceding remarks, 167. Several of the disciples are offended, and withdraw ; his defence, interrogation to the twelve, and the reply of Peter ; Christ exposes the perfidy of Judas ; continues in Galilee ; of his departure to the feast of tabernacles, 168. He teaches in the temple, and confounds the Jews ; their hostility ; many people believe ; the pharisees murmur, and our Lord reasons with them ; his observations on the last day of the festival, 169. Division of public sentiment concerning him ; of the officers sent to arrest him ; their employers are offended ; Nicodemus reasons with them ; Jesus declares himself the light of the world ; the pharisees cavil ; his reply ; he again addresses them ; they question him ; he answers, and predicts his own death, 170. Many believe in him ; his advice to them ; the Jews plead the advantages of their birth ; our Saviour exhibits the vanity of their pretensions, and the character of his mission, 171. They attempt to stone him ; account of the man who was born blind ; Christ heals him ; the man is questioned by his neighbors and by the pharisees ; inquiry is also made of his parents, 172. The pharisees again interrogate the man, who, vindicating the conduct of Christ, is expelled by them from the synagogue ; apprized of their conduct, Jesus subsequently finds the man, and reveals himself to him, and condemns the perverseness of the pharisees ; parable of the sheep-fold, 173. Christ announces himself the door, and the good shepherd ; some revile but others vindicate him ; his remarks in the temple at the festival of dedication ; the Jews attempt to stone him for his pretensions ; his vindication and appeal, 174. They strive to apprehend him, he escapes and retires towards the Jordan ; many repair to him and believe ; account of the sickness and death of Lazarus, 175. Jesus arrives at Bethany, and raises him from the dead ; for this the chief priests and pharisees plot his destruction ; prophecy of Caiaphas, and the consequent proceedings of the Jews, 176. Jesus retires to the city of Ephraim ; they conspire to arrest him at the pass-

over ; Jesus returns to Bethany, sups in the house of Lazarus, and Mary annoints his feet ; Judas reproves her ; Jesus vindicates Mary, and reproves Judas ; a consultation to destroy Lazarus ; Christ enters Jerusalem ; the people meet him, and the pharisees are alarmed, 177. Greeks inquire for him ; his remarks ; speaks of his approaching exaltation, and is answered by a voice from heaven ; the people are astonished ; he explains, and predicts his death ; question concerning the Messiah ; many disbelieve ; prophecy of Isaiah fulfilled ; rulers afraid to acknowledge him, 178. Proclaims himself the light of the world, and shows the danger of rejecting his words ; Christ washes the feet of his disciples, and inculcates humility and kindness, 179. He adverts to the treachery of Judas, who leaves the company ; Jesus refers to his approaching departure and triumph, and commands his disciples to love each other ; Peter professes strong attachment to him, and is informed of his denial ; Christ comforts his disciples by the consideration that on his departure he will prepare a place for them in his Father's house ; proclaims himself as the way to the Father, 180. He assures them of his intimate connexion with the Father, and that whatever is asked in his name shall be obtained ; promises them the Holy Spirit ; shows that he is soon to leave them, and inculcates love ; that he is to be revealed to those who love God ; and that such are to be fully instructed by the Holy Spirit ; he bequeaths his peace to them, and fortifies them against discouragements ; predicts his approaching death, 181. His union with his followers, represented by the figure of a vine and its branches ; he exhorts them to mutual love ; calls them his friends ; refers to their duty ; again enjoins love ; predicts the opposition they must encounter ; the sin of rejecting him ; the Spirit of Truth promised, 182. He refers again to persecutions, predicts his death, and promises the Monitor ; speaks figuratively of his death and resurrection, which he illustrates by a parable, 183. Of prayer in his name ; the disciples comprehend him ; he again predicts their persecution, and promises them his peace and support ; Christ's prayer to the Father with respect to himself, and to his disciples, 184. And in reference to those who should believe on him through their instruction ; Jesus goes to the garden of Gethsemane ; Judas having betrayed him, comes to the place with a body of men, 185. They seize him, and conduct him to the palace of the high priest ; Christ is interrogated ; Peter renounces him ; Jesus is led to the pretorium ; conversation of Pilate with the Jews, and with our Lord, 186. Pilate announces his innocence ; the Jews clamor for his condemnation ; proceedings before Pilate ; he delivers Christ into the hands of the Jews, 187. History of the crucifixion, 188. Joseph of Arimathea begs the body of Jesus ; and Nicodemus brings spices to embalm it ; he is laid in a new sepulchre ; of the facts consequent upon his resurrection, with his appearance to Mary of Magdala, 189. And also to his disciples ; the extent of John's history ; the miraculous draught of fishes, 190. Jesus dines with his disciples ; questions Peter concerning his love to him, and directs him to feed his sheep ; predicts the manner of Peter's death ; Peter's inquiry respecting John ; and John's concluding testimony, 191.

LUKE'S APOSTOLIC AND ECCLESIASTICAL TRANSACTIONS.

LUKE's introductory observations referring to Christ's history ; circumstances of the ascension ; return of the disciples to Jerusalem, 192. Death of Judas ; necessity of instituting another apostle in his place ; the day of Pentecost, and the descent of the Holy Spirit, 193. Peter's discourse joyfully received, 194. Three thousand added to the church in a day ; seriousness and stability of Christian character manifested ; the apostles perform numerous miracles, and the disciples have all things in common, and live in a state of great harmony ; Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his birth, 195. In an address to the people, Peter attributes the miracle to the power of Jesus, whom they had crucified, and urges them to reformation and faith in Christ ; those apostles are committed to prison ; their authority questioned by the rulers ; Peter replies and proclaims Jesus, 196. They are

commanded not to preach in that name, but refuse to obey, and are menaced and dismissed ; they return to their associates, who all unite in prayer and praise to God, who answers and fills them with the Holy Spirit ; the happy state of the primitive disciples, 197. Joses sells his estate and contributes the money to the common stock ; the case of Ananias and Sapphira ; many miracles are performed, and the church is increased ; the apostles are imprisoned, but being delivered by an angel of God, they go and preach in the temple, 198. They are arraigned ; proceedings before the sanhedrin ; they are beaten, again commanded not to teach in the name of Jesus, and discharged ; they depart, rejoicing in their persecutions, and continue to proclaim Jesus Christ ; complaint of the Hellenistic Jews against the Hebrews, 199. The apostles appoint seven subordinate officers ; the progress of the word of God ; Stephen, one of those officers, is brought before the sanhedrin, 200. His defence, 201. He is stoned, and expires praying for his murderers, 202. General persecution ; Stephen's burial ; Saul's persecution ; Philip preaches in Samaria ; and Peter and John confer the Holy Spirit ; Simon the magician, reproved by Peter, implores an interest in his prayers, 203. Peter and John, having preached in Samaria, return to Jerusalem ; of Philip and the Ethiopian ; Philip goes to Azotus and Cesarea ; Saul's persecution of the Christians ; his vision and renovation, 204. He proclaims Christ ; of attempts to destroy Saul ; the churches relieved from persecution, 205. Peter heals Eneas ; sickness and death of Tabitha, and her restoration to life by the instrumentality of Peter ; Cornelius sends for Peter ; in a vision Peter is instructed how he should treat the Gentiles, 206. The messengers arrive, and he accompanies them to Cesarea ; his conversation with Cornelius, 207. Peter proclaims Jesus as the Saviour and Judge of the world ; the descent of the Holy Spirit ; Peter returns to Jerusalem ; is accused of having associated with the Gentiles ; his defence, and its reception, 208. Proceedings of those who were dispersed by the persecution in reference to Stephen ; mission of Barnabas ; a predicted famine ; the disciples send relief to the poor brethren ; Herod persecutes the Christians ; destroys James, and imprisons Peter, 209. His liberation ; the soldiers condemned to death ; Herod incensed with the people of Tyre ; his death ; the word of God advances ; Barnabas and Saul return from Jerusalem ; of teachers in the church at Antioch, 210. Particular appointment and mission of Paul and Barnabas ; they preach at various places in the Jewish synagogue ; of Elymas the magician ; the apostles proclaim the gospel at Antioch, 211. They are persecuted ; they announce salvation to the Gentiles, 212. The latter rejoice and receive the truth, but the Jews persecute and expel them ; they joyfully proceed to Iconium ; they successfully preach, but being persecuted, fly to Lystra ; they preach, and heal a cripple ; Paul is stoned, 213. The apostles having visited many churches return to Antioch ; they are sent to consult the church at Jerusalem with respect to the circumcision of the Gentiles ; that consultation, 214. Its result, their return to Antioch, and reception ; the preaching of Judas and Silas, and of others, 215. Disagreement of Paul and Barnabas ; Paul chose Silas and departed ; the apostles visit various churches ; Paul proceeds to Derbe and Lystra, and meets Timothy ; they deliver the apostolic injunctions to the churches ; they extensively travel ; Paul's vision relative to Macedonia ; he reaches Philippi ; of Lydia, a vender of purple ; a young woman, with a spirit of divination, 216. She is dispossessed by Paul ; he and Silas are brought before the magistrates, beaten, and imprisoned ; they are miraculously liberated from their chains ; the goaler and his family are baptized ; the apostles are dismissed ; Paul pleads his privilege as a Roman citizen ; they are solicited to depart from the city, 217. They proceed to Thessalonica, where they preach ; riotous proceedings ; they are sent away to Berea ; a persecution is excited ; Paul is conducted to Athens, 218. He explains his doctrine, and gives a general view of theological principles ; he proceeds to Corinth ; his residence with Aquila ; his instruction, and the opposition he encounters, 219. His vision, and continuance there ; he is brought before Gallio ; outrages of the Jews ; Paul sails to Syria, to Ephesus, and to Cesarea ; of Apollos, and his preaching, 220. Paul preaches at Ephesus, and performs many miracles ; of the vagrant exorcist

Jews, 221. Tumultuous proceedings at Ephesus ; he retires to Macedonia ; passes into Greece ; and reaches Troas, 222. He there preaches, and restores Eutychus to life ; he departs, and passing through various places, arrives at Miletus ; he sends for the presbyters of the church, 223. His discourse to them, and departure with a view to go to Jerusalem ; Paul and his company sail from Miletus, and touching at many places, come to Cesarea ; his persecution at Jerusalem is predicted, and an attempt is made to dissuade him from going ; but he is resolute, and departs with his associates, 224. He is kindly received by James and the presbyters ; his purification in the temple ; an insurrection excited against him by some of the Asiatic Jews ; the tribune commands him to be bound and conveyed to the castle, 225. Paul addresses the people, 226. The Jews are indignant, and demand his life ; the tribune orders him to be examined by scourging ; Paul pleads his privilege as a Roman citizen, and escapes the torture ; he is arraigned before the sanhedrin ; proceedings before them ; Paul's remarks awaken a controversy between the pharisees and sadducees, 227. A great dissension arises, and the tribune, apprehensive for the safety of Paul, orders that he be brought to the castle ; many conspire to destroy Paul, and the tribune sends him by night under a strong military escort to Felix in Cesarea, 228. Paul is arraigned before Felix ; the accusation of Tertullus ; Paul's defence, 229. Felix postpones the final determination of the case ; directs Paul to be treated with humanity, is greatly affected in listening to his remarks, but retains him in prison ; the apostle's trial before Festus, 230. The appeal to Cesar ; Festus presents to Agrippa a statement of Paul's case, 231. The Apostle's address to Agrippa, 232. The confession of Agrippa ; Paul's reply ; the tribunal breaks up, and he is pronounced innocent ; it being determined that Paul should be sent to Rome, he is delivered to Julius, a centurion ; they embark in an Adramyttian vessel, and arrive at Myra ; they are transferred to an Alexandrian vessel bound to Italy, 233. They encounter storms, and are wrecked on the island of Malta, 234. The entire passengers and crew are saved ; they are received with great hospitality by the Maltese ; a viper seizes Paul's hand ; he receives no injury ; the inhabitants denominate him a God ; kindness and politeness of Publius, the governor of the island ; Paul miraculously heals the sick father of Publius, and several others ; after three months they embark in an Alexandrian ship ; particulars of their passage and journey to Rome, 245. Paul's reception at Rome, subsequent employment, and residence, 236.

PAUL'S LETTER TO THE ROMANS.

PAUL's designation to the apostleship ; his salutation to the Christians at Rome ; his commendation of their faith, and desire to see them ; his delineation of Christianity, 237. He describes the iniquity of the Gentiles, and also that of the Jews, 238. The inutility of Jewish rites, laws, and privileges, without obedience, 239. The plan of salvation, through the religion of Jesus Christ, developed, 240. The impartiality of the divine mercy in the extent of this plan, 241. As alike embracing Jews and Gentiles, 242. The preceding remarks relative to the Mosaic law, are not to be understood so as to sanction the inference, that Christians are permitted to indulge themselves in unrestrained licentiousness, 243. Though, exonerated from that law, yet, the gospel furnishes motives of the most powerful kind, to the cultivation of piety and virtue, 244. The inability of the law of Moses, though excellent and divine, to restrain from iniquity, in consequence of the depravity of the human character, and its inclination to evil ; to the gospel only, and not to the law, is to be attributed the power of forgiveness ; with respect to the benefits referred to, the law was incompetent, because it was not intended to impart these benefits, 245. Christianity, in the consecrated character of its motives to believers, and in its very encouraging and consolatory influence, contains much more distinguished and efficacious means to animate and fortify in the practice of virtue ; all of which are offered to the Christian, to aid his advancement in

piety and happiness, among the various and distressing evils, by which human life is assailed, 246. The apostle, in this discussion, vindicates divine Providence, in the present rejection of the Jewish nation from a covenant state, and in the invitation of the Gentiles; and also illustrates the character of the gospel, as embracing mankind in general within the purview of its promises, 247. He testifies the great affection which he cherished for the Jewish nation; the extreme sorrow he experienced in consequence of their infelicity, arising from disbelief and vain confidence; his earnest wish to promote their salvation; and the certain and undoubted hope, which he entertained, of their future accession to the faith of Christ, 248. He cherishes the same expectation in reference to the Gentiles; and applies to them the preceding discussions, 249. He admonishes them against vain confidence; and offers an apostrophe of admiration to the divine wisdom and benignity, 250. He inculcates general, Christian piety, particularly sobriety of character, displayed by fidelity in the discharge of official duty, and by mildness in bearing the injuries of enemies; he requires obedience to magistrates, kindness towards all men, and purity of manners, 251. He urges mutual affection among the better instructed and the weaker Christians; and cautions them against making external rites and observances subjects of division and contention, 252. Ascription of praise to God; the apostle inculcates patience and forbearance towards the infirmities of each other; various exhortations to charity and kindness; his invocation of the divine blessing upon the brethren at Rome, with the expression of his regard for them, 253. The success of his ministry; his intention to visit them; his desire for an interest in their prayers, 254. He closes the Letter with various circumstances relating to himself, with a caution against divisions, accompanied with salutations, and a benediction, 255.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

SALUTATION and benediction of the apostle; his expression of gratitude for the prosperity of the Corinthian church; he reprehends their dissensions; means of salvation, 256. Causes of unbelief; the character and result of the apostle's preaching; revelation and its proclamation to mankind powerfully efficient through divine influence; imperfect state of the church at Corinth, 257. The dispensers of the gospel are only God's instruments; Christ, its foundation; Christians, the temple of God; caution against self-deception; the true Christian profits by all things; office and duty of ministers; human judgment subordinate; admonition against offence; 258. All good proceeds from God; trials of the apostles; Paul sends to them Timothy, and promises to come himself; the spiritual dominion of God; of certain evils at Corinth; the apostle orders the transgressor to be expelled; Christians must not associate with transgressors, 259. He reproves the litigious disposition of the Corinthians; iniquitous persons excluded from the kingdom of God; of things lawful but not expedient; Christ's resurrection a pledge of ours; Christians are members of Christ, and temples of the Holy Spirit; powerful dissuasives from sin, 260. Remarks in reference to the single and the married state, 261. The obligations and duties they severally involve; of food offered to idols; false and true worship; a man should not act injuriously, even in things otherwise indifferent, 262. Paul's resolution on this subject; of the secular support of those who minister in spiritual things; the apostle's disinterestedness; his accommodation to the prejudices of men, 263. The way to heaven assimilated to a race; the necessity of perseverance; facts in Jewish history illustrative of Christian ordinances; transgressions of the ancient Jews, and their punishments; these are recorded as admonitions; the nature and design of the Lord's supper, 264. Of things lawful but not expedient; we should strive to act so as to improve each other; all things should be done to the praise of God; the apostle commends the Corinthians for their remembrance of him, but gives them certain cautions, and reprehends them for their divisions and irregularities in conducting public worship, 265. And in

celebrating the Lord's supper ; account of its institution, directions relative to the performance of this sacred rite, and the danger of its unworthy reception ; the former and present state of the Corinthians ; of spiritual gifts ; origin of the diversities of gifts, administrations, and operations ; the nature of these gifts, and how dispensed, 266. Christ and the church represented under the similitude of the human body ; the members of the church, or spiritual body, and their respective offices ; we should earnestly desire the best gifts ; benevolence, or love, comprises all true religion ; without it all things else are unavailing, 267. The description and praise of this grace, and its duration ; notice of the present, imperfect state of man ; of all the Christian graces love is the best ; the desire of spiritual gifts ; of spiritual instruction ; the regulation of the supernatural gifts of languages, so that the hearers may be instructed, 268. Of teachers in the church ; all should be humble, and every thing should be done in love ; how the apostle preached to the Corinthians, 269. Arguments to prove the resurrection of the dead, 270. The manner in which that great work will be performed ; the astonishing events that will occur at the last day ; the apostle apostrophizes the imbecility of death and the grave ; improvement of the doctrine of the resurrection, 271. He exhorts them to contribute to the relief of the poor Christians at Jerusalem ; promises to pay them a visit ; refers to Timothy and Apollos ; enjoins vigilance ; commends the family of Stephanas ; sends the salutations of different persons ; shows the awful state of those who were enemies to Christ ; and concludes with a benediction, 272.

PAUL'S SECOND LETTER TO THE CORINTHIANS.

SALUTATION and benediction ; the apostle enjoins trust in God in all adversities ; his personal calamities ; exultation of a genuine Christian ; he appeals to their own knowledge for the truth of what he had written ; his purpose to visit them, 273. The character of his instruction ; he assigns his reason for writing to them in such a manner ; exhorts them to forgive the offending, but penitent person ; refers to Titus ; praises God for his own success ; different effects of the gospel, 274. He professes to preach the pure doctrine of God ; exhibits the testimony of his divine mission ; the comparative excellence of the old and new covenants ; he shows his integrity in preaching the gospel ; attributes its unprofitableness in any instances to unbelief ; how he preached, and how he was qualified for the work, 275. His afflictions and difficulties, hopes and consolations ; and his prospect of eternal blessedness ; Christians ardently desire this glorious destination ; all must appear before the tribunal of Christ ; necessity of preparation ; Christ died for all, 276. He who is in Christ is a new creation ; the reconciliation to God through him ; its appropriate influence ; the conduct of the apostles ; Paul's affectionate concern for the Corinthians ; he counsels them not to be connected with unbelievers ; exhorts them under a divine promise to avoid evil companions, and evil practices ; inference from the preceding exhortation, 277. His affectionate interest in their prosperity ; his joy in their reformation ; its true characteristics ; he rejoices over them ; excites them to contribute to the relief of the poor, 278. God provides for the wants of all men ; Titus engaged in this work ; his character ; additional remarks and directions relative to contributions for the poor, 279. The results of such liberality ; God, the author of every good, should have the exclusive praise ; Paul particularly adverts to false apostles ; refers to his own authority, and field of instruction, 280. He disapproves their self-commendation ; and asserts that we should glory only in the Lord ; he apologizes for distrusting the true state of the Corinthians ; is apprehensive of their danger ; vindicates his own ministry ; the character of false apostles, 281. Paul's privileges, labors, persecutions, sufferings and dangers ; his great care and concern for the church ; his escape from his enemies at Damascus ; of some astonishing revelations he received ; a messenger of the adversary is sent to afflict him ; he exults in afflictions, 282. He vindicates his official conduct ; promises to visit them ; answers some objections ; expresses his apprehensions that he

shall find unreformed transgressors among them ; he again communicates his purpose to visit them ; exhorts them to examine themselves ; prays that they may do no evil ; wishes their complete restoration, 283. His reason for writing to them ; his farewell, accompanied with injunctions, salutations, and a benediction, 284.

PAUL'S LETTER TO THE GALATIANS.

DIRECTION of the letter ; Paul asserts his divine call to the apostleship ; and that he had not received his doctrine from man ; he recurs to his different journeys ; his visit to the apostles at Jerusalem, 285. He mentions another journey to that city, and how he conducted himself ; he speaks of his treatment there ; his opposition to Peter at Antioch, and the cause of it ; of the plan of divine acceptance, 286. He adverts to the renunciation of the gospel by the Galatians ; and again discusses the subject of divine forgiveness, 287. The condition of an heir while in a state of minority ; the mission of the Son of God ; the great privileges and comforts of the children of God ; the apostle fears that his labor in behalf of the Galatians is in vain ; his trials among them, and their kindness to him ; he shows his affection for them, and exhorts them to return to the gospel, 288. He exhibits its superiority to the law by an allegory ; the Gentiles are children of the promise ; the apostle exhorts the Galatians to stand firmly in the Christian faith ; shows its superior excellence ; reference to their former stability, with an admonition ; his confidence in their restoration ; punishment of him who perverts them ; love is the consummation of the law, 289. The works of the flesh ; the fruits of the Spirit ; he exhorts them to live in the Spirit ; tender affection inculcated towards those who sin through surprise, or violent temptation ; of relief ; of humility ; character rests on the evidence of works ; support of instructors ; of self-deception, and retribution ; perseverance and beneficence ; his love induced him to write this letter ; he exults in the Christian plan of salvation, and wishes peace to those who act on this plan ; the strong assurance, and benediction of the apostle, 290.

PAUL'S LETTER TO THE EPHESIANS.

INTRODUCTION to the letter ; the apostle praises God for calling the Gentiles to the privileges of the gospel ; forgiveness of sins through Jesus Christ ; God, in his abundant goodness, designs to gather Jews and Gentiles into one church ; Paul's prayer for the Ephesians, 291. Their previous character, and accession to Christianity ; the mode of salvation ; their former state miserable, their present state happy ; reconciliation through Christ to Jews and Gentiles ; privileges of believers ; the annunciation of the gospel to the Gentiles as well as to the Jews, 292. The intention of the apostle's ministry ; his afflictions ; his prayer for the Ephesians ; ascription of praise to God ; he exhorts them to adorn their profession, and to live in peace and unity ; of various gifts and offices ; the necessity of being well instructed in divine things ; how the church is constituted, 293. Deplorable conduct of certain Gentiles ; the result of christianity ; he inculcates purity, holiness, truth, self-command, honesty, and industry ; he also enjoins a chaste and pious conversation, the avoidance of evil tempers, affectionate kindness to each other, and a spirit of forgiveness, in imitation of the divine benignity ; Christians should imitate their heavenly Father, and walk in love after the example of Christ ; dissuasive from various vices, 294. They are instructed to walk as children of light, and not to participate in works of darkness ; they are urged to awake, to conduct prudently, to retrieve the time, and to ascertain the Lord's will ; directions to sobriety, gratitude, and obedience ; injunctions to husbands and wives ; marriage, an emblem of the union of believers with Christ ; the inference ; duties of parents and children, of masters and servants, 295. All should be fortified in the Lord, against their enemies ; delineation of the Christian armor ; prayer and vigilance required ; commission of Tychicus ; the benediction, 296.

PAUL'S LETTER TO THE PHILIPPIANS.

PAUL's address and benediction ; he is grateful for the prosperity of the Philippians ; discloses his ardent affection, and prays for them ; the gospel advanced by the persecution of the apostle ; of those who proclaim the gospel from unworthy motives, 297. He is uncertain as to his liberation, or martyrdom, but suggests a hope that he should be restored to them ; expresses strong confidence in God ; exhorts them to a pious life, and consoles them under their calamities ; he enjoins unity, love, humility, deference, and disinterestedness ; enforces the imitation of Christ, derived from his humiliation and exaltation ; they are exhorted to attain salvation, and as the fruits of his labor to be irreproachable, and otherwise exemplary ; he declares his readiness to offer his life for the gospel ; intends to send Timothy to them, of whom he gives a very high character ; yet hopes soon to see them himself, 298. He commends Epaphroditus to their particular tenderness ; exhorts them to rejoice in the Lord, and to beware of false teachers ; concerning the spiritual worshippers ; his high estimation of Christianity ; his zealous assiduity in the Christian course ; admonishes them to be diligent and fervent in the way of life, 299. He exhibits the ineffable privileges of Christians ; affectionately exhorts the Philippians to religious improvement ; communicates requests to particular persons ; directs in respect to their habitual temper ; shows how to conduct in all respects as becomes the purity and excellence of the gospel ; thanks them for their attention in his captivity ; his contentment in all situations ; he refers to particular instances of their kindness, 300. His promises to them ; his gratitude ; salutations, and benediction, 301.

PAUL'S LETTER TO THE COLOSSIANS.

THE salutation of Paul and Timothy to the Colossian church ; their praise for its welfare, and for the extension of the gospel ; their prayer for the spiritual advancement of the Colossians ; of deliverance through Jesus Christ ; his glorious character ; the reconciliation which the Colossians had realized, 302. Character of the apostle's preaching ; his great concern for the church, injunction to continue in faith and piety, and to beware of seducers ; spiritual import of baptism ; their former and present state ; warns them against particular tenets, which are the mere commandments and doctrines of men, 303. He inculcates celestial affections, and preparation for heaven ; exhorts them to self-command ; recalls their former state, and alludes to their subsequent improvement ; gives directions relative to truth, mildness, forbearance, forgiveness, and benevolence ; he enjoins peace, unity, and gratitude ; directs them to cherish the doctrine of Christ, to teach and admonish each other, and to do every thing in the name of the Lord Jesus ; the relative duties of wives, husbands, children, fathers, servants, 304. The retribution of an impartial God ; the duty of masters to their servants ; recommendation of prayer, vigilance, praise, and general good conduct ; particular directions ; salutations and benediction, 305.

PAUL'S FIRST LETTER TO THE THESSALONIANS.

INSCRIPTION by Paul and others to the church of the Thessalonians ; the apostle praises God for their prosperous situation ; displays the happy results of the gospel among them, in reference to their life, example, and anticipations ; persecution caused the gospel to be proclaimed to them by the apostles ; their manner of preaching, doctrine, and conduct, 306. Paul commends their reception of the gospel, and adverts to their persecutions ; apology for his absence ; ardent desire to see them, in consequence of his great affection ; he sends Timothy ; trials and difficulties unavoidable ; he re-

joices in the intelligence of their Christian stability ; he prays that they might advance in love, and be established in holiness, 307. He urges them to attend to his previous injunctions ; he counsels them respecting continence, chastity, and conjugal fidelity ; in reference to Christian love, an inoffensive conduct, attention to their own business, and to integrity ; consolation in affliction ; the future advent of Christ, and the considerations and conduct it should inspire, 308. Various charges of a pious and practical nature ; the apostle's salutation and benediction, 309.

PAUL'S SECOND LETTER TO THE THESSALONIANS.

THE salutation of Paul and his companions ; the apostle offers thanks to God for their Christian characteristics ; the future advent of our Lord Jesus Christ, 310. The preceding apostacy, and other circumstances, accompanied with prayer for the Thessalonians, and confidence in their stability, and attainment of future blessedness ; he requests their prayers for the success of the gospel ; and gives them various directions, 311. He prays for their peace ; and concludes with his salutation and benediction, 312.

PAUL'S FIRST LETTER TO TIMOTHY.

PAUL's salutation to Timothy ; for what purpose he had left him at Ephesus ; what the false apostles taught in opposition to the truth ; the utility of the law ; the apostle speaks of his former mode of life ; the object of Christ's mission in the salvation of sinners ; ascription of praise to God ; Paul's charge to Timothy, 313. Prayer for all men, because God desires the salvation of all ; how men should pray ; how women should adorn themselves ; they are not permitted to teach, or to usurp authority over the men ; how they may expect to be saved ; of spiritual superintendents, their qualifications and duties ; of subordinate officers, and how they should be proved ; of their wives and children, and how they should be governed ; how Timothy should conduct himself in the church, 314. The disclosed doctrine of piety ; apostacy from the true faith predicted ; exhortations to Timothy to teach the truth, to discard fables, to cultivate piety, to labor, command, and instruct, to act so that none might despise his youth, to devote himself to study, and to the entire duties of the ministry, with a promise of reward ; rules in reproofing the old and the young ; directions concerning widows, 315. Of presbyters who rule well ; how to proceed against presbyters when accused, and against notorious offenders ; injunctions respecting imposition of hands ; relative to Timothy's health ; reasons why no person should be hastily appointed to a sacred office ; the duty of servants ; false teachers who mistake gain for piety, 316. The dangerous state of those who determine to be rich ; and of the love of money ; Timothy is exhorted to achieve the good warfare of faith, and to keep the charge delivered to him ; description of the majesty of God ; how the rich should conduct themselves ; and the use they should make of their property ; Timothy is exhorted to attend to his trust, and to avoid impious declamations ; the benediction, 317.

PAUL'S SECOND LETTER TO TIMOTHY.

PAUL's address to Timothy, and declaration of his affection ; the undissembled faith of Timothy ; Paul reminds him to improve the ministerial office ; the disclosures of the gospel ; the apostle's call to preach it, and his persecutions ; sound precepts to be firmly retained ; the apostacy of individuals ; kindness of Onesiphorus ; Paul exhorts Timothy to conduct as a good Christian soldier, 318. Enjoins him to approve himself to God ; to avoid vain declamation ; of the sure foundation ; numerous injunctions ; the apostle predicts dangerous periods, from the iniquities of men, 319. That the pious will be persecuted ; directs Timothy to continue in the truths he had receiv-

ed ; every divinely inspired production is useful : he charges Timothy to be diligent, incessant, and faithful, in his official duties ; he predicts his own approaching death ; and expresses the confidence of being eternally happy, 320. He communicates particular requests, directions, and representations ; and concludes with various salutations, and the apostolic benedictions, 321.

PAUL'S LETTER TO TITUS.

THE apostle's office ; his address to Titus ; qualifications of presbyters, or supervisors in the church ; character of the Cretans ; the duty of Titus enforced ; directions to the aged and the young, 322. To Titus relative to his own conduct ; and to servants ; the present purposes, and future prospects of Christianity ; Paul enforces obedience to civil authority, and gentle deportment to all men ; the wretched state of man, preceding the advent of Christ ; the astonishing revolution which the gospel produces ; the necessity of a Christian life, and of avoiding contentions ; how to demean towards the factious ; particular directions to Titus ; salutations and benediction, 323.

PAUL'S LETTER TO PHILEMON.

THE apostle's inscription to Philemon and others ; he extols his faith, love, and Christian beneficence ; entreats forgiveness for his servant Onesimus ; urges motives to induce Philemon to forgive him ; proposes to repair any wrong he had done to his master ; expresses his confidence that Philemon would comply with his request ; directs Philemon to prepare him a lodging ; salutations and benediction, 324.

THE LETTER TO THE HEBREWS.

VARIOUS revelations ; exalted characteristics of Christ ; his superiority to the angels ; exhortation diligently to seek the salvation proffered by the Lord of glory, 325. Additional declaration of Christ's superiority to the angels ; objections to this removed ; comparison of Christ with Moses ; warning not to disregard his admonitions, 326. The rest promised to believers in ancient times is still proffered ; the threatenings against unbelief remain in full force, 327. Comparison of Christ with the Jewish high priest introduced ; reproof for ignorance of the higher doctrines of the Christian religion, 328. This is followed by encouragement and exhortation ; comparison of Christ as a priest with Melchisedek, 329. The new order of things required by the appointment of such a priest ; which appointment was made with the solemnity of an oath ; and the office created by it was perpetual, allowing of no succession like that of the Jewish priests ; the subject of Christ's qualifications for the office of a priest, previously proposed and briefly discussed, resumed ; his superiority to the Jewish priests, in respect to these, exhibited, 330. The nature of Christ's office as a priest ; his powers, the dispensation under which they are exercised, the place of exercising them, 331. The manner and effects of them, 332. Compared with those of the Jewish priests ; exhortation to perseverance, from a consideration of the faithfulness of God, and of the severe doom of apostates, 333. Of the sufferings which the Hebrew Christians had already endured in the cause of religion ; description of faith, and of the effects of it, 334. In respect to the saints of ancient times, 335. Encouragement to persevere ; trials must not dishearten, for God sends them in kindness to his children, 336. The gospel holds out more that is cheering and encouraging than the law ; the voice of its author must not be disregarded ; various, practical directions and cautions, 337. The writer concludes with invocations, affectionate requests, and salutations, 338.

JAMES' GENERAL LETTER.

JAMES addresses the dispersed of the twelve tribes; shows that trials produce patience; they are exhorted in faith to implore wisdom from God; directions to the rich and the poor; endurance of trials; causes of temptation; all good proceeds from God; cautions against passionate language, and perverse temper; obedience, and not mere audience to the word, required; the law of liberty, 339. Character of true religion; partiality prohibited, and benevolence inculcated; he who violates one command, impugns the authority of all; the unmerciful are not to expect mercy; the unavailing character of that faith, which is not accompanied by good works, 340. Exhortation not to accumulate teachers; the utility and perversion of language; the character and results of true and false wisdom; the origin and misery of wars and contentions; why so little heavenly good is obtained; the friendship of the world; humility, and submission to God, 341. Calumny; disregard of divine Providence; the sin of conscious disobedience; rich profligates in danger of God's judgments; the oppressed followers of God should be patient; profanity forbidden; directions to the afflicted, 342. Acknowledgment of offences; great efficacy of prayer; the blessedness of restoring the transgressor from his erroneous course, 343.

PETER'S FIRST GENERAL LETTER.

PETER's introduction, and the state of those persons addressed; he describes their privileges, and praises God for their fidelity; happy result of their afflictions; from the salvation announced, they should be encouraged to a holy obedience, 344. Of prayer, purity, and mutual love; the frailty of man, and the immutability of God; discarding evil dispositions, they are directed to desire advancement through the word; their spiritual privileges; he enjoins purity, integrity, obedience to civil authority, a prudent use of their Christian liberty, and the fear of God; the duties of servants, 345. Illustrated by the example of Christ; their former wandering and their return; the duty of husbands and wives; how to obtain happiness; retribution of God; endurance of persecution; the reason of their hope; preservative of a good conscience, 346. Suffering and resurrection of Christ; his preaching to the ancient world; the preservation of Noah and his family, an emblem of baptism; ascension and dominion of Christ; we should suffer patiently in imitation of him; abandon our former vices; accountability to God; proclamation of the gospel; various Christian duties recommended; persecutions predicted, and how they were to endure them, 347. Approaching judgments of God, and preparation for them; directions to the presbyters, with promises; to the young; humility, contentment, sobriety, vigilance, and resistance to evil, inculcated, and eternal glory proffered; salutations, and benediction, 348.

PETER'S SECOND GENERAL LETTER.

THE apostolic address, and the state of those persons to whom the letter is sent; exhortation to attain various Christian virtues; he intimates his immediate dissolution, and the previous duties of which it reminds him; the certainty of the gospel; evidence of its truth from his own experience; the nature of prophecy, 349. False teachers predicted, the injurious effects of their doctrines, and the punishment that will befall them; examples of God's judgments; retribution to the pious and the impious; character of those perverse teachers; wretched state of those who have apostatized, 350.

The apostle's design in his letters ; the contemners, who will appear in the last period ; God's judgment of the world, and its attendant events ; necessity of preparation ; difficulties in Paul's letters ; vigilance against apostacy ; advancement in divine favor ; ascription of praise, 351.

JOHN'S GENERAL ADDRESS TO CHRISTIANS.

JOHN's testimony respecting the Word of Life ; as God is light, Christians should walk in the light ; all have sinned ; acknowledgment of sin requisite to forgiveness ; Christ is a conciliation for the sins of the whole world ; obedience to God's commands, and imitation of Christ's example ; we should walk in the light, and possess Christian love, 352. Directions to Christians of different grades ; what prevails in the world ; of obedience to God ; cautions against antichrists ; exhortation to perseverance, with a promise of eternal life ; the love of God to mankind, 353. Christ was manifested to remove our sins ; how the children of God are known ; we should love each other, not in mere profession, but in fact ; how we may know that we are of the truth ; answer to prayer ; obedience to the commandments of Christ ; the divine commission of teachers must be tested ; every spirit that professes Jesus Christ is from God, 354. The duty of love to God and to each other, from God's love to us ; every Christian knows God by divine influence ; God is love ; the nature and quality of perfect love ; the falsity of pretending to love God, while we hate each other ; characteristics of a believer ; faith in Christ subdues the world ; the three witnesses ; the believer has the testimony in himself, 355. God has given us eternal life in his Son ; the object of John in writing this communication ; the character of sin ; Jesus is come to give us an understanding, that we may know the true God ; all idolatry to be avoided, 356.

JOHN'S LETTER TO AN EMINENT CHRISTIAN WOMAN.

THE apostle's introductory remarks ; he rejoices to find that some of the family of Cyria had received, and continued to adorn the truth ; and he exhorts them to continue to love each other according to the commandment of Christ ; he admonishes them against deceivers, and to be vigilant, that they might not lose the benefit of what they had received ; the necessity of remaining in the doctrine of Christ ; he commands them not to countenance those who did not bring such doctrine ; excuses himself from writing more extensively, and purposes soon to pay her and family a visit ; salutation, 357.

JOHN'S LETTER TO A DISTINGUISHED CHRISTIAN MAN.

THE apostle's address to Caius, and his good wishes for his prosperity ; he commends him for his stability in the truth, and his general hospitality ; character of Diotrephes ; exhortation Caius to avoid his example, and to follow what is good ; commends Demetrius ; apologizes for writing so briefly, and intends immediately to visit him ; salutations, 358.

JUDE'S GENERAL LETTER.

PREFACE and benediction ; Christians are excited to contend for the true faith, and to beware of false teachers, whose iniquitous character the apostle describes, in reference to ancient example and prophecy, 359. We should remember the admonitions given us by the apostles, who predicted the appearance of these men ; how Christians should conduct towards the deluded ; the apostle's ascription of praise, 360.

JOHN'S LETTERS, VISIONS, AND PROPHECIES.

PRELIMINARY observations ; John's address to the seven churches of Asia ; predicts the advent of Jesus Christ ; mentions his own exile to Patmos, the command to write what he saw, and the explanation of the seven stars, 361. Letter to the church of Ephesus ; of Smyrna ; of Pergamos, 362. Of Thyatira ; of Sardis ; of Philadelphia, 363. Of Laodicea ; John sees the throne of God in heaven surrounded by twenty-four seniors, and four living beings, who all unite in adoring and praising the Almighty, 364. The book sealed with seven seals, is opened, 365. The circumstances which attended the opening of six seals ; the four winds of heaven ; the angel with the seal of the living God ; description of those who were sealed, 366. The seventh seal is opened ; of the seven angels with the seven trumpets, six of the angels sound their trumpets, 367. With the attendant circumstances, 368. The description of a powerful angel with a little volume in his hand, 369. The injunction to measure the temple of God ; the seventh angel sounded his trumpet ; the twenty-four seniors worship God, 370. The temple of God in heaven ; of the woman clad with the sun ; the overthrow of the enemy ; his pursuit of the woman, 371. Description of the beast with seven heads rising from the sea ; of the beast with two horns rising from the earth ; representation of a Lamb on Mount Zion, 372. Account of three angels, the first having the perpetual, joyful message, and of the man on the white cloud ; the seven angels with the seven last scourges, 373. Ascription of praise ; the temple opened in heaven ; the seven angels proceed from the temple, receive from one of the four living ones seven golden vials full of the displeasure of God, and they are commanded to pour out their vials upon the earth, 374. The judgment of the great courtesan who sits on many waters ; her character ; the emblem of the woman, and of the beast, 375. A luminous angel descends from heaven, and proclaims the fall of Babylon, 376. The marriage of the Lamb, 377. The august title and character of the Word of God ; an angel standing in the sun ; an angel descends from heaven, and binds the adversary a thousand years ; the first resurrection, 378. Discharge of the adversary from his imprisonment ; the great white throne, and the dead small and great standing before God ; a new heaven and a new earth, 379. Description of the new Jerusalem ; admission to the city, 380. Representation of Christ ; denunciation against those who shall pervert the words of the volume of this prophecy ; benediction of the apostle, 381.

NOTE. It is desirable to offer to the public one translation even of the Christian Scriptures, without any thing extraneous blended with the text. It may not be superfluous to some readers for the translator to remark, that the references at the commencement of the chapters, in so many editions of the received text, form no part of the original ; and that he could not presume to present a table of contents, except in a form disconnected with inspiration, since he deems such a procedure, no less than the other numerous additions and mutilations with which the general version is distorted, to be unfair, and otherwise justly reprehensible. The text may, or may not contain the import and construction attributed to it by any uninspired authority ; and this consideration absolutely forbids, that the effusions of any such authority should be thus mingled with it. TRANS.

THE
P R O D U C T I O N S
O F T H E
EVANGELISTS AND APOSTLES.

THE HISTORY BY MATTHEW.

A REGISTER of the lineage of Jesus Christ, the descendant of Abraham, and of David.

From Abraham proceeded Isaac ; from Isaac, Jacob ; from Jacob, Judah and his brothers ; from Judah, Pharez and Zarah, by Tamar ; from Pharez, Hezron ; from Hezron, Aram ; from Aram, Aminadab ; from Aminadab, Nashon ; from Nashon, Salmon ; from Salmon, Boaz, by Rahab ; from Boaz, Obed, by Ruth ; from Obed, Jesse ; and from Jesse, David the king.

David the king had Solomon, by the widow of Uriah ; Solomon had Rehoboam ; Rehoboam had Abijah ; Abijah had Asa ; Asa had Jehoshaphat ; Jehoshaphat had Joram ; Joram had Uzziah ; Uzziah had Jotham ; Jotham had Ahaz ; Ahaz had Hezekiah ; Hezekiah had Manasseh ; Manasseh had Amon ; Amon had Josiah ; and Josiah had Joachim and his brothers.

From Joachim descended Jeconiah, near the time of the removal to Babylon ; from Jeconiah, Salathiel, after the migration to Babylon ; from Salathiel, Zerubbabel ; from Zerubbabel, Abiud ; from Abiud, Eliakim ; from Eliakim, Azor ; from Azor, Zadok ; from Zadok, Achim ; from Achim, Eliud ; from Eliud, Eleazer ; from Eleazer, Matthan ; from Matthan, Jacob ; and from Jacob, Joseph, the husband of Mary ; of whom was born Jesus, who is called the Messiah.

All the generations, therefore, from Abraham to David, are fourteen ; the same, from David till the departure to Babylon ; and from that departure to the Messiah, a like number.

Moreover, the nativity of Jesus Christ thus occurred. While his mother Mary was pledged to Joseph, before they united, she was found in gestation, through the Holy Spirit. Then Joseph, her affianced husband, being a benevolent man, and reluctant to expose her, was inclined to divorce her privately. But as he was reflecting on the subject, behold, a messenger of the Lord appeared to him in a dream, and said, Joseph, descendant of David, hesitate not to receive to yourself Mary, your affianced wife ; for this, her inceptive offspring, is from the Holy Spirit. And she shall have a son ; and you must call his name Jesus, that is, Saviour ; for he will save his people from their sins. Now all this was done, agreeably to the subsequent declaration of the Lord by the prophet ; Behold, the virgin shall gestate, and shall have a son, and his name must be called Immanuel, which, being translated, signifies, God with us. Joseph, therefore, being awakened from sleep, did as the messenger of the Lord had commanded, and received her as his wife ; but was not conversant, till she had her first-born son ; and he called his name Jesus.

Besides, the Saviour being born at Bethlehem in Judea, during the reign of Herod the king, behold, eastern magians came to Jerusalem, saying, Where is the infant king of the Jews ? for, at the east, we have seen his star, and have come to render him homage. But Herod the king, being thus apprised, was alarmed, together with all Jerusalem. And when he had assembled all the chief priests and instructors of the people, he demanded of them where the Messiah was to be born ? And they answered him, At Bethlehem in Judea, for thus it is written by the prophet ; And thou Bethlehem, in the territory of Judah, art by no means the least illustrious among the cities of Judah, for from thee shall proceed a Ruler, who will nourish my people Israel.

Then Herod, having privately called the magians, minutely inquired of them the time when the star appeared. And sending them to Bethlehem, he said, Departing, search strictly for the infant, and when you have found him, inform me, that I also may come, and pay him reverence. And after listening to the king, they departed ; and behold, the star, which they had viewed at the east, preceded them, till it came and remained over the place where the infant was. And still perceiving the star, they were transported with very great joy. And arriving at the house, they saw the young child with Mary his mother ; and prostrating themselves, they offered him homage : and opening their treasuries, they imparted to him as presents, gold, and frankincense, and myrrh. And being warned in a dream, not to return to Herod, they retired to their own country, by another way.

But, on their departure, behold, a messenger of the Lord appears to Joseph in a dream, saying, Arise, and take with you the infant and his mother, and fly to Egypt, and continue there, till I shall communicate with you ; for Herod will search for the little child to destroy him. And he arose, took with him the infant and his mother by night, and with-

drew to Egypt ; and remained there till the death of Herod. Thus was verified the declaration of the Lord by the prophet, From Egypt I have recalled my Son.

Then Herod, discovering that he had been deluded by the magians, was excessively enraged, and sending emissaries, destroyed all the male children, who were in Bethlehem, and in all its vicinity, from those entering the second year, down to the period, which he had particularly learnt from the magians. Then that was verified, which was thus spoken by Jeremiah the prophet, In Ramah a voice was heard ; mourning, and weeping, and multiplied lamentation ; Rachel bewailing her children, and refusing to be consoled, because they are dead.

But, when Herod was deceased, behold, a messenger of the Lord appears in a dream to Joseph in Egypt, saying, Arise, and take with you the infant and his mother, and return to the land of Israel, for they are dead, who sought the life of the young child. Then he arose, and took with him the infant and his mother, and proceeded towards the land of Israel. Hearing, however, that Archelaus reigned over Judea, as the successor of his father Herod, he was afraid to return ; but being admonished in a dream, he retired to the region of Galilee. And having arrived there, he resided in a city called Nazareth ; and thus was accomplished the declaration of the prophet, [respecting Jesus], that he should be regarded as a Nazarean.

Further, during that period appeared John the Baptist, proclaiming in the wilderness of Judea, and saying, Reform, for the dominion of heaven has approached. Now this is he, who was thus alluded to by the prophet Isaiah, A voice of one exclaiming in solitary regions, prepare the way of the Lord, make his paths straight. And this John was clad in a vestment of camel's hair, and wore a girdle of leather encircling his waist ; and his food consisted of locusts and wild honey.

Then the people of Jerusalem, and of all the land of Judea, and of all the settlements bordering on the Jordan, resorted to him ; and were baptized by him in the Jordan, fully acknowledging their sins. But when he perceived many of the pharisees and sadducees coming to his baptism, he said to them, Broods of vipers ! who has privately admonished you to fly from the approaching vengeance ? Produce, therefore, the appropriate fruit of reformation ; and presume not to say to yourselves, We have Abraham as our father ; for I declare to you, that God has power from these stones, to raise children to Abraham. And even now, the axe is placed at the root of the trees ; every tree, therefore, which does not yield good fruit, must be cut down, and cast into the fire. I indeed baptize you with water, that you may reform ; but he, who is to succeed me, is more powerful than I, whose shoes I am not worthy to convey ; he will baptize you with the Holy Spirit, and with fire. His fan is in his hand, and he will effectually clear his floor, and collect his wheat into the granary ; but he will consume the chaff with inextinguishable fire.

Jesus then came from Galilee to John at the Jordan, to be baptized by him. But John earnestly protested to him, saying, It is necessary that I should be baptized by thee, and dost thou come to me ? And Jesus replying, said to him, Yet, permit this ; for thus it becomes us to perform whatever is right. Then John acquiesced. And Jesus, being baptized, immediately ascended from the water ; and behold, the heavens were opened to his view, and John saw the Spirit of God, descending like a dove, and resting on him. And behold, a voice from the heavens announced, This is my dearly beloved Son, with whom I am delighted.

After this Jesus was conducted by the Spirit into the wilderness, to be tried by the enemy. And having fasted forty days and forty nights, he was then hungry. And when the tempter came, he said to him, If thou art a Son of God, command that these stones may become loaves of bread. But he alleged in reply, It is written, Man shall not live on bread alone, but on every word proceeding from the mouth of God. Then the enemy conducts him to the holy city, and places him on the turret of the temple ; and says to him, If thou art a Son of God, throw thyself down ; for it is written, He will charge his angels respecting thee, and they shall sustain thee in their hands, lest thou shouldst strike thy foot against a stone. Jesus said to him, On the contrary, it is written, Thou shalt not make trial of the Lord thy God. Again, the enemy conducts him to a very lofty mountain, and displays to him all the kingdoms of the land, with their splendor ; and declares to him, All these things I will give thee, if, in humble posture, thou wilt pay me homage. Then Jesus says to him, Depart from me, adversary ! for it is written, Thou shalt worship the Lord thy God ; and to him alone, thou shalt offer religious adoration. Then the enemy leaves him ; and behold, angels came and ministered to him.

Now Jesus, hearing that John was imprisoned, withdrew to Galilee. And entirely leaving Nazareth, went and resided at Capernaum, a maritime place, in the limits of Zebulun and Naphtali ; and then was verified that which was thus announced by the prophet Isaiah ; the district of Zebulun, and the district of Naphtali, by the course of the sea, and by the side of Jordan, in Galilee of the nations, the people, seated in darkness, saw a great light ; and to those who inhabited the land of the shadow of death, light has arisen.

From that time Jesus began to proclaim and to say, Reform, for the dominion of heaven approaches.

And walking around near the sea of Galilee, he saw two brethren, Simon, called Peter, and Andrew his brother, extending a seine in the water ; for they were fishermen. And he said to them, Follow me, and I will enable you to take men : and immediately abandoning the nets, they followed him. And proceeding thence, he saw two other brethren, James, the son of Zebedee, and John his brother, in a fishing-boat with Zebedee their father, repairing their nets ; and he called them. And instantly leaving the vessel, and their father, they accompanied him.

Moreover, Jesus passed through all Galilee, instructing in their synagogues, and proclaiming the good message concerning the reign of God, and healing every kind of disease and infirmity among the people. And his fame pervaded all Syria ; and they conveyed to him all sick persons, having various disorders, and arrested by severe complaints ; and demoniacs, and lunatics, and paralytics ; and he healed them.

Great crowds, therefore, followed him, from Galilee, and Decapolis, and Jerusalem, and Judea, and the vicinity of the Jordan. And Jesus, viewing the numerous people, ascended a mountain, and after seating himself, his disciples came to him. And he thus addressed and taught them ; Happy the poor who repine not, for the dominion of heaven is theirs ! happy the afflicted, because they will be consoled ! happy the meek, for they will possess the land ! happy those that hunger and thirst for righteousness, since they will be satisfied ! happy the merciful, because they will obtain mercy ! happy the pure in heart, since they will realize God ! happy the peacemakers, for they will be recognised as the sons of God ! happy those, who are persecuted in the cause of integrity, since theirs is the kingdom of heaven ! happy are you, since men will revile and prosecute you, and will deceitfully allege every kind of evil against you, on my account. Rejoice, and triumphantly exult, because your reward in heaven will be great ; for thus the prophets were persecuted, who preceded you.

You are the salt of the earth ; but if the salt become tasteless, with what shall it be restored ? It is then worthless, except to be cast out, and trodden down by men. You are the light of the world. A city, built on a mountain, cannot be concealed : nor do persons light a lamp, and place it under a measure, but on a stand ; and it gives light to all who are in the house. Thus, let your light shine before men ; that they, seeing your good works, may praise your Father, who is in heaven.

Imagine not, that I have appeared to subvert the law, or the prophets ; I have not come to subvert, but to establish. For I assure you, sooner shall heaven and earth vanish, than even a single point or particular be taken from the law, till its object is accomplished. Any person, therefore, who shall violate one of the least of these injunctions, and inculcate the same on others, will be regarded as the least in the reign of heaven ; but he who shall perform and teach them, will be received as great in the same dominion. For I declare to you, that unless your integrity shall surpass that of the scribes and pharisees, you cannot, indeed, enter the kingdom of heaven.

You have heard that it was announced to the ancients, Thou shalt do no murder, and he who commits it, will be amenable to the judges. But I affirm to you, that every one, malignantly incensed with his brother, will be liable to the judges ; and he who shall denounce his brother as a miscreant, will be subject to the sanhedrin ; but he who shall denounce him as an abandoned apostate, will be exposed to the gehenna of fire. If, therefore, thou art conveying thy gift to the altar, and dost there recol-

lect, that thy brother has any complaint against thee, leaving there thy gift before the altar, depart, and first be reconciled to thy brother, and then approach, and offer thy gift. Make an immediate compromise with thy creditor, while thou art on the road with him ; lest the creditor consign thee to the judge, and the judge commit thee to the officer, and thou be thrust into prison. I assure thee, that thou wilt by no means be discharged from that place, till thou hast paid the last farthing.

You have learned that it was declared, Thou shalt not commit adultery. But I apprise you, that any one, who, in beholding the wife of another, intends to cherish impure desire, has already committed that offence in his heart. If, therefore, even thy right eye ensnare thee, tear it out, and cast it from thee ; since it is better for thee, that one of thy members should perish, than that thy whole body should be thrown into gehenna. And if thy right hand cause thee to sin, cut it off, and cast it from thee, since it is better for thee, that one of thy members should be destroyed, than that thy entire body should be consigned to gehenna.

Further, it has been asserted, every one who would divorce his wife, let him give her a precept of separation. But I declare to you, that he who shall divorce his wife, except in the case of incontinence, may render her guilty of adultery ; and he who shall marry the discarded woman, commits the same transgression.

You have also heard that it was affirmed to the ancients, Thou shalt not perjure thyself, but shalt perform to the Lord thy solemn oaths. But I charge you, Swear not at all ; either by the heaven, because it is the throne of God ; or by the earth, for it is his footstool ; or by Jerusalem, since it is the city of the great King ; nor shalt thou swear by thy head, for thou canst not make one hair white or black. But let your language be—yes, yes ; no, no ; for that which exceeds these, originates from evil.

You are informed that it was said, Eye for eye, and tooth for tooth. But I say to you, Resist not the injurious person ; but if any one strike thee on thy right cheek, turn to him even the other ; and whoever determines to sue thee at law, and to take away thy cassock, let him also have thy mantle. And if any one press thee to go with him one mile, accompany him two. Give to him who solicits thee, and him, who would borrow from thee, do not reject.

You are reminded that it was announced, Thou shalt love thy friend, and hate thine enemy. But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you, and persecute you ; that you may resemble your Father who is in heaven ; for he makes his sun rise on the evil and the good, and disperses rain to the righteous and the unrighteous. For if you love those only, who love you, what reward can you expect ? Do not even the public exactors the same ? And if you show courtesy to your friends only, in what do you excel ? Do not even the pagans the same ? Be ye therefore perfect, even as your heavenly Father is perfect.

Beware, that you perform not your religious duties before men, that you may be seen by them ; otherwise, you will obtain no recompense from your Father who is in heaven.

When, therefore, thou performest acts of liberality, sound not a trumpet before thee, as the hypocrites do, in the public assemblies and in the streets, that they may be applauded by men. I assure you, that they have received their reward. But when thou art beneficent, let not thy left hand be conscious of what thy right hand performs ; that thy charities may be private, and thy Father, to whom nothing is secret, will himself publicly reward thee.

And when thou prayest, thou shalt not imitate the hypocrites, for they love to continue praying in the public assemblies, and at the corners of the streets, that men may observe them ; I assure you, that they have received their recompense. But thou, when thou wouldst pray, enter thy retired apartment, and closing thy door, pray to thy Father who is invisible, and thy Father, to whom nothing is secret, will publicly remunerate thee. But when you pray, use not unmeaning repetitions, as the pagans do, for they think that they shall be accepted for their multiplied words. Be not therefore like them ; for your Father knows your necessities, before you supplicate him. Pray therefore in this manner ; Our Father, who art in heaven ; revered be thy name ; thy kingdom come ; thy will be done on earth, even as in heaven. Give us this day our necessary subsistence ; and forgive us our trespasses, as we also forgive those who trespass against us ; and abandon us not to temptation ; but preserve us from evil.

Moreover, if you forgive the offences of men, your heavenly Father will also forgive you ; but if you do not pardon the trespasses of others, neither will your Father pardon your trespasses.

When also, you observe a fast, be not like the hypocrites, assuming a melancholy aspect ; for they deform their features, that they may publicly appear to fast. I assure you, that they have received their reward. But when thou keepest a fast, anoint thy head, and wash thy face ; that thou mayst not appear to men as one who fasts, but to thy Father who is unseen ; and thy Father, to whom nothing is secret, will recompense thee.

Accumulate not for yourselves treasures on earth, where the moth and rust consume, and where thieves dig through and steal : but deposit for yourselves treasures in heaven, where neither moth nor rust can destroy, and where thieves cannot invade, nor steal. For where your treasure is, there your heart will also be.

The eye is the lamp of the body. If, therefore, thine eye be clear, thy whole body will be illumined ; but if thine eye be diseased, thy whole body will be darkened. And if even the light that pervades thee be darkness, how great will be that darkness !

No man can serve two masters ; for he will either hate one, and love the other ; or at least, he will attend one, and neglect the other. You

cannot serve God and an idol. On this account, I charge you, be not anxious relative to your life, what you shall eat, and what you shall drink ; nor in reference to your body, what you shall wear. Is not the life of more value than nourishment, and the body than raiment ? Observe the birds of the air ; that they neither sow, nor reap, nor gather into stores ; but your heavenly father feeds them. Do you not greatly excel them ? Besides, which of you can, by anxiety, prolong his life a single moment ? And why are you anxious with respect to raiment ? Contemplate the lilies of the field, how they advance ; they neither labor nor spin ; yet I affirm to you, that even Solomon, in all his splendor, was not equally adorned with one of these. And if God so decorate the herbage of the ground, which vegetates to-day, and to-morrow will be cast into the furnace, will he not much more clothe you, who are of feeble faith ? Be not, therefore, anxious, saying, What shall we eat, or what shall we drink, or what shall we wear ? (because all these objects the pagans pursue), for your heavenly Father knows that you want these necessities. But seek first the empire of God, and the integrity he requires, and all these things shall be superadded to you. Be not, therefore, anxious for to-morrow ; since that will claim correspondent attention. Sufficient for each day is its own adversity.

Do not judge, that you may not be judged. For by your rule of decision, you will be judged ; and by that measure which you dispense, it will be imparted to you in return. Why, therefore, dost thou observe the splinter which is in thy brother's eye, but perceivest not the thorn in thine eye ? Or, how wilt thou say to thy brother, Let me take the splinter from thine eye, and behold, a thorn is in thine own eye ? Hypocrite ! first extract the thorn from thine eye, and then thou wilt clearly discern how to remove the splinter from the eye of thy brother.

Give not that which is consecrated to the dogs, lest they turn and tear you ; nor cast your pearls before swine, lest they trample them under their feet.

Ask, and it will be given you ; search, and you will find ; knock, and it will be opened to you : for every one who asks, receives ; and he who searches, finds ; and to him who knocks, the door will be opened. Indeed, what man is there among you, of whom, if his son request bread, will he offer him a stone ? or, if he ask for a fish, will he present him a serpent ? If then, you who are sinful, know how to impart good gifts to your children, how much more will your Father in heaven give good things to those who ask him.

Further, all things which you would wish that others should do to you, perform also in like manner to them ; for this is the law and the prophets.

Enter through the difficult gate ; since wide is the gate, and spacious the way that leads to destruction, and there are many who pass through it. But, how narrow is the gate, and rugged the way, which conducts to life ! and how few are those who find it !

Guard yourselves, however, against false teachers, who approach you in the clothing of sheep, while at heart, they are ravenous wolves. By their fruits you may discover them. Do men gather grapes from thorns, or figs from thistles? Thus then, every good tree yields good fruit; but a bad tree, produces bad fruit. A good tree cannot bear evil fruit; nor an evil tree, good fruit. Every tree which produces not good fruit, is cut down, and thrown into the fire. Therefore, by their fruits you shall know them.

Not whoever says to me, Lord, Lord, shall enter the kingdom of heaven; but he who performs the will of my Father who is in heaven. Many will say to me in that very day, Lord, Lord, have we not instructed in thy name? and in thy name expelled demons? and in thy name performed numerous miracles? And then I will profess to them, Surely, I never approved of you; depart from me, you who practice iniquity.

Every one, therefore, that hears these my precepts, and obeys them, I will compare to a prudent man, who built his house on the rock; for though the rain descended, and the torrents came, and the winds blew, and beat against that house, it fell not, for it was founded on the rock. But every one, who hears these my injunctions, and disobeys them, may be compared to a thoughtless man, who erected his house on the sand; for when the rain descended, and the torrents came, and the winds blew, and dashed against that house, it fell; and great was its ruin.

And it happened, when Jesus had concluded this discourse, that the people were exceedingly astonished at his mode of instruction; for he was teaching them as one who possessed authority, and not as the scribes.

Moreover, as Jesus was descending from the mountain, great crowds followed him. And behold, a leper came, and prostrating himself before him, said, Sir, if thou wilt, thou canst cleanse me. And Jesus extended his hand and touched him, declaring, I will; be thou cleansed: and he was instantly purified from his leprosy. And Jesus says to him, See that you inform no one; but go, present yourself to the priest, and make the oblation prescribed by Moses, as an evidence to the people.

Further, when Jesus had arrived at Capernaum, a centurion came to him, earnestly addressing him and saying, Sir, my servant lies in my house, seized with paralysis, and greatly distressed. And Jesus says to him, I am coming, and will heal him. And the centurion said in reply, Sir, I am not worthy that thou shouldst enter under my roof; but command by word, and my servant will be healed. For even I, who am subject to authority, having soldiers under me, say to this one, Go, and he goes; and to another, Come, and he comes; and to my own servant, Do this, and he does it. And Jesus listening, admired him, and proclaimed to those who followed, Indeed, I declare to you, that I have not found, even in Israel, such great reliance. And I remind you, that many will come from the east and west, and will recline with Abraham,

and Isaac, and Jacob, in the kingdom of heaven ; while the sons of the kingdom will be driven into outward darkness, where will be weeping and gnashing of teeth. Then Jesus said to the centurion, Depart, and as you have believed, be it done to you. And his servant was immediately restored.

And when Jesus had entered the house of Peter, he perceived his wife's mother lying under a fever ; and he touched her hand, and the fever left her ; and she arose and entertained him. Now, in the evening, they brought to him many demoniacs ; and he cast out the spirits with a word, and healed all that were sick ; thus verifying the declaration of the prophet Isaiah, He removed our infirmities, and has endured our diseases.

Moreover, Jesus, viewing the great assemblage about him, gave direction to depart to the other side of the lake. And a certain scribe approaching, declared to him, Teacher, I will follow thee wherever thou goest. And Jesus replied to him, The foxes have burrows, and the birds of the air have perches, but the Son of Man has no place to rest his head.

And another, one of his disciples, said to him, Lord, permit me first to go and bury my father ; but Jesus answered him, Follow me, and leave the dead to bury their own dead.

And when Jesus had entered the vessel, his disciples followed him. And afterwards, a violent tempest arose on the sea, so that the vessel was covered with the waves ; but he was sleeping. The disciples came and awoke him, saying, Master, save us ; we are perishing. And he says to them, Why are you so fearful, and of such feeble faith ? Then he arose, commanded the winds and the waves, and there was a great calm. And the men were astonished, announcing, What personage is this, whom even the winds and the sea obey !

And when he had passed to the opposite shore, into the region of the Gadarenes, there met him two demoniacs, proceeding from the sepulchres ; so excessively furious that no one could safely pass that way. And immediately, they cried, saying, What have we to do with one another, Son of God ? Hast thou come here, prematurely to torture us ? Now at some distance from them, a numerous herd of swine was feeding. And the fiends thus besought him, If thou shouldst cast us out, send us away to the herd of swine. And he said to them, Go. And having been expelled, they departed to the swine ; and instantly, the whole herd rushed down the steep bank into the sea, and perished in the waters. Then the herdsmen fled, and reaching the city, published all this, and what had happened to the demoniacs. And soon after, the whole city went out to meet Jesus. And when they saw him, they entreated that he would depart from their borders. And having entered the vessel, he crossed the lake, and came to his own city.

And subsequently, they brought to him a paralytic person, lying on a bed ; and Jesus, perceiving their faith, said to the paralytic, Son, take

courage, your sins are forgiven you. And upon this, some of the scribes thus secretly affirmed, This man speaks impiously. And Jesus, discerning their thoughts, said, Why do you think evil in your hearts? For which is least difficult, to say, Thy sins are forgiven? or [effectually] to command, Arise and walk? But that you may be assured, that the Son of Man has authority on the earth to forgive sins, Arise, (said he then to the paralytic), take up thy bed, and go to thy house. And he arose and went to his house. And the people who saw this, were astonished, and praised God, who had given such authority to men.

And Jesus, passing from that place, saw a man, by the name of Matthew, sitting at the tax-office, and says to him, Follow me. And he arose and followed him.

And it happened that Jesus was reclining at table in a house, and accordingly, many public exactors and Gentiles came and placed themselves with him and his disciples. And some pharisees, observing it, said to his disciples, Why does your Teacher eat with tax-gatherers and sinners? Jesus hearing it, says to them, Those that are in health, do not want a physician; but they who are sick. Go, therefore, and learn what that means, I require humanity rather than sacrifice; for I came not to call righteous persons, but sinners.

The disciples of John then accosted him, inquiring, Why do we and the pharisees frequently fast, while thy disciples fast not? And Jesus replies to them, Can the bridemen mourn, as long as the bridegroom is with them? But the days will arrive, when the bridegroom will be taken from them, and then they will fast. No one places a piece of unfinished cloth on an old garment; for the new piece divests the garment of its fulness, and a worse rent is made. Nor do persons put new wine into old leathern bottles; for if they do, the bottles burst, and the wine is wasted, and the bottles are destroyed; but they put new wine into new bottles, and both are preserved.

As he was making these remarks to them, a certain ruler suddenly came to him, and prostrating himself, said, My daughter was just now dying; but come and lay thy hand on her, and she will revive. And Jesus, with his disciples, arose and followed him. And behold, a woman, who had been afflicted with a hemorrhage for twelve years, came behind him, and touched the border of his mantle. For this was her secret reflection, If I can only touch his garment, I shall be restored. But Jesus turned around, and beholding her, said, Take courage, daughter, your faith has recovered you. And the woman was healed from that hour.

And Jesus coming to the house of the ruler, and perceiving the musicians and the crowd making lamentation, says to them, Withdraw; for the young woman is not dead, but sleeps. And they derided him. But when the company was excluded, he went in and took her hand, and the young woman was raised. And this transaction was published through all that region.

And as Jesus departed thence, two blind men followed him, exclaiming, and saying, Son of David, have mercy on us ! And when he arrived at the house, the blind men came to him : and Jesus says to them, Do you believe that I am able to perform this ? They reply to him, Certainly, Master. He then touched their eyes, proclaiming, Let it be done to you, according to your faith. And their eyes were opened ; and Jesus thus strictly charged them, See that you inform no one. But having departed, they spread his fame through all that land.

Now, these men having withdrawn, the people immediately presented to him a dumb man, who was a demoniac. And the demon having been expelled, the dumb man spoke, and the people were astonished, saying, Never was it thus seen in Israel. But the pharisees said, He casts out demons through the prince of the demons.

And Jesus traversed all the cities and villages, teaching in their synagogues, and announcing the good news respecting the dominion of God, and healing every disease, and every infirmity. Observing, however, the vast crowds, he was deeply impressed with compassion for them, because they were sorrowfully afflicted, and dispersed as sheep having no shepherd. He then says to his disciples, The harvest is indeed abundant, but the laborers are few. Implore, therefore, the Lord of the harvest, that he would thrust forth laborers to gather it.

And after Jesus had summoned his twelve disciples, he gave them authority to expel impure spirits, and to heal diseases and infirmities of every kind. Moreover, these are the names of the twelve apostles : the first, Simon who is called Peter, and Andrew the brother of Peter ; James the son of Zebedee, and John the brother of James. Philip and Bartholomew ; Thomas, and Matthew the public exactor ; James the son of Alpheus ; and Lebbeus, whose surname was Thaddeus ; Simon the Canaanite ; and Judas Iscariot, even he who betrayed him. Jesus commissioned these twelve, instructing them, and saying, Go not away to the Gentiles ; and enter not any city of the Samaritans ; but go rather to the lost sheep of the race of Israel. And as you proceed, proclaim like heralds, saying, The empire of heaven is approaching. Heal the sick, cleanse the lepers, raise the dead, expel evil spirits ; liberally you have received, liberally give. Provide not gold, nor silver, nor brass, in your purses ; nor receptacles of provisions for your journey ; no spare coats, shoes, nor staves ; for the workman is worthy of his maintenance. And whatever city or village you shall visit, inquire what person of worth resides there ; and remain with him till you depart from the place. And when you come to a house, thus salute it, Peace be to this house. And if the family be worthy, let your peace attend them ; but if they be unworthy, let your peace return to you. And wherever they will not receive you, nor hear your words, when you withdraw from that house, or city, shake the dust from your feet. I assure you, that the condition of the land of Sodom and Gomorrah, will be more tolerable, on a day of trial, than the condition of that city.

Remember, I send you forth as sheep in the midst of wolves. Be, therefore, sagacious as the serpents, and innocent as the doves. But beware of these men ; for they will deliver you to the sanhedrins, and will scourge you in their assemblies of magistrates ; and you will be arraigned before governors and kings, on my account, to bear testimony to them, and to the Gentiles. But when they deliver you up, be not anxious how, or what you shall speak ; because what you should say shall be suggested to you, in that very hour. For it is not you that shall speak ; but the Spirit of your Father who will speak by you. Then the brother will consign the brother to death ; and the father, the child ; and children will arise against their parents, and destroy them. And you will be universally hated, on account of my name. But he, who perseveres to the end, shall be preserved.

But when they persecute you in one city, fly to another ; and from that, if they persecute you, take refuge in another ; for in truth, I declare to you, that you shall not have travelled through the cities of Israel, till the son of Man shall come. A disciple is not above his teacher, nor a servant above his master. It is sufficient for the disciple that he should be as his teacher, and the servant as his master. If they have called the master of the family, Beelzebul ; how much more those of his household ?

However, fear them not ; for there is nothing concealed, which shall not be discovered ; nor any thing secret, that shall not be known. What I communicate to you in darkness, publish in the light ; and what is whispered in your ear, proclaim from the house-tops. Be not afraid of those who kill the body, but cannot destroy the existence ; fear rather him, who is able to destroy both body and existence in gehenna. Are not two sparrows sold for an assarius ? and yet, not one of them falls on the ground, without the permission of your Father. Indeed, even the hairs of your head are all numbered. Fear not, therefore ; you are of more value than many sparrows. Moreover, every one, who shall acknowledge me before men, him will I also acknowledge before my Father in heaven. But he who shall renounce me before men, I will also renounce him before my Father who is in heaven.

Think not, that I have come to bring peace to this land ; I came not to send peace, but a sword. For my coming will place a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law ; so that a man's enemies will be found in his own family. He who loves his father or mother more than me, is unworthy of me ; and he that loves his son or daughter more than me, is undeserving of me ; and he who does not take his cross, and follow me, is not worthy of me. He that preserves his life, will lose it ; and he that loses his life, in my cause, will preserve it. He who shall receive you, receives me ; and he who shall receive me, receives him that sent me. He that entertains a prophet, because he is a prophet, will obtain a prophet's reward ; and he that entertains a righteous man

in the name of a righteous man, will obtain a righteous man's reward. And whoever shall impart, in the name of a disciple, a cup of cold water only, to refresh one of these my humble followers, I assure you, that he will by no means lose his reward.

And it occurred, when Jesus had concluded his injunctions to his twelve disciples, that he departed thence, to instruct and to preach in the cities of the Jews.

Further, John having heard in prison respecting the works of the Messiah, sent two of his disciples to say to him, Art thou he that is to come ; or are we to expect another ? And Jesus answering, said to them, Go and relate to John what you have heard and seen ; that the blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised, and joyful intelligence is proclaimed to the poor. And happy is he, to whom I shall not prove an offence.

And as they were departing, Jesus proceeded to say to the people concerning John, What went you out into the wilderness to behold ? A reed shaken by the wind ? But what went you out to see ? A man robed in soft raiment ? Recollect, that those who wear fine clothing, are in royal palaces. But what went you out to see ? A prophet ? Indeed, I say to you, and one more excellent than a prophet. For this is the person, of whom it was written, Behold, I send my messenger before thy face, who will prepare thy way before thee. I assure you, that among the entire human race, there has not arisen a prophet greater than John the Baptist ; yet, the least in the kingdom of heaven, is superior to him. And from the days of John the Baptist till now, the kingdom of heaven is forcibly assaulted, and the assailants take it by violence. For all the prophets and the law continued to instruct till John appeared. And if you are disposed to receive the declaration, he is Elijah who was to come. Let him hear, who has ears to hear.

To what, therefore, shall I compare this race. It is like children sitting in the place of public resort, and calling to their companions, and saying, We have played to you upon the pipe, but you have not danced ; we have sung mournful anthems to you, but you have not lamented. For John came, abstemious as to food and drink, and they say, He has a demon. The Son of Man came partaking of food and drink, and they say, Behold, a lover of banquets and wine, a friend of tax-gatherers and sinners. But wisdom is vindicated by her works.

Then he began to reprove the cities in which most of his miracles had been wrought, because they did not reform. Alas for thee, Chorazin ! alas for thee, Bethsaida ! for if the miracles, which have been performed in you, had been done in Tyre and Sidon, they would long since have reformed in sackcloth and ashes. Therefore, I say to you, the condition of Tyre and Sidon, on a day of trial, will be more tolerable than yours. And thou, Capernaum, who hast been exalted to heaven, wilt be brought down to hades ; for if the miracles, which have been

wrought in thee, had been performed in Sodom, it would certainly have remained to this day. But, I say to you, That the condition of the land of Sodom, on a day of trial, will be more tolerable than thine.

At that time, Jesus took occasion to say, I entirely concur with thee, O Father, Lord of heaven and earth ; because, having concealed these things from the wise and intelligent, thou hast revealed them to babes. Be it thus, O Father, since such is thy pleasure. All things are delivered to me by my Father ; and no one, but the Father, knows the Son ; nor does any one know the Father, except the Son, and he, to whom the Son is pleased to reveal him. Come to me all who suffer, and are heavily burdened ; and I will relieve you. Take my yoke upon you, and learn of me, for I am condescending and humble in heart ; and you will find refreshment to your souls. For my yoke is easy, and my burden is light.

At that period, Jesus went on the sabbath through the grain ; and his disciples were hungry, and began to gather the ears of grain, and to eat. Now the pharisees, seeing this, said to him, Behold, thy disciples are doing what is not lawful to do on the sabbath. But he replied to them, Have you not read what David did, when he and his attendants were hungry ? how he entered the house of God, and did eat the bread of the presence, which it was not lawful for him to eat, nor for those who were with him, but solely for the priests ? Or, have you not read in the law, that the priests in the temple violate the rest to be observed on sabbaths, and are yet blameless ? But, I say to you, that one greater than the temple is here. If, therefore, you had known what this means, I desire mercy and not sacrifice, you would not have condemned the innocent : for the Son of Man is Lord of the sabbath.

And having left that place, he proceeded to their synagogue : and behold, there was a man who had a withered hand. And they thus questioned Jesus, Is it lawful to heal on the sabbath ? with a design to accuse him. But he said to them, What man is there among you, who, having one sheep, if it fall into a pit on the sabbath, will not seize and extricate it ? Now does not a man greatly surpass a sheep ? It is therefore lawful, to do good on the sabbath. He then says to the man, Extend your hand ; and he extended it ; and it became sound like the other. The pharisees, however, departed, and conspired against Jesus, to destroy him.

But Jesus, knowing this, withdrew from the place ; and being followed by a vast multitude, healed all their sick ; enjoining them not to discover him. Thus was accomplished that which was spoken by Isaiah the prophet, saying, Behold my servant, whom I have chosen, my beloved in whom my soul is delighted. I will invest him with my Spirit ; and he will announce my institutes to the nations. He will not be contentious, nor clamorous ; nor shall any one hear his voice in the streets. He will not break a bruised reed, and the dimly burning taper he will

not extinguish, till he render his laws victorious. And the nations will hope in his name.

Then a blind and dumb man, a demoniac, was brought to Jesus, who healed him, so that the blind and dumb man both spoke and saw. And all the people were astonished, and said, Is not this the Son of David ? But the pharisees hearing it, said, This man could not cast out demons, except through Beelzebul, the prince of the demons. Then Jesus, knowing their thoughts, said to them, Any kingdom may, by dissensions, be desolated ; and no city or family, where such dissensions are, can subsist. Now, if the adversary cast out the adversary, his kingdom is torn by divisions ; how then can it be sustained. Besides, if I through Beelzebul expel demons, through whom do your sons expel them ? Therefore, they will decide against you. But, if it be by the Spirit of God that I expel demons, then the dominion of God has unexpectedly appeared to you. Moreover, how can any one enter the strong one's house, and plunder his goods, unless he first bind the strong one ? and then he may plunder his house. He that is not with me, is against me ; and he that gathers not with me, scatters. Therefore, I say to you, though every other sin and detraction in men may be forgiven ; yet their detraction from the Spirit will not be forgiven. Even he, who inveighs against the Son of Man, may obtain pardon ; but whoever shall speak against the Holy Spirit, will never be pardoned, either in the present state, or in the future.

Either call the tree good, and its fruit good ; or call the tree bad, and its fruit bad : for the tree is known by its fruit. Offspring of vipers ! how can you that are evil, speak good things ? since it is from the overflowings of the heart, that the mouth speaks. A good man, from his good treasure, produces good ; and an evil man, from his evil treasure, produces evil. Be assured, however, that for every injurious expression, which men shall utter, they shall be responsible, on a day of judgment. For by thy conversation thou shalt be acquitted, or by thy conversation thou shalt be condemned.

Some of the scribes and pharisees then interposed, saying, Teacher, we wish to witness a sign from thee. But he answering, said to them, A depraved and dissolute race of people demand another sign ; but no sign shall be given them, except the sign of the prophet Jonah. For as Jonah was three days and three nights in the body of the great fish ; so will the Son of Man be three days and three nights in the bosom of the earth. The Ninevites will stand up in the trial against this race of people, and cause them to be condemned ; for they reformed when they were warned by Jonah ; and behold, something greater than Jonah is here. The queen of the south will rise in the trial against this race of people, and cause them to be condemned ; for she came from a great distance to hear the wise discourses of Solomon ; and behold, something superior to Solomon is here.

An impure spirit, when he has departed from a man, roves through desolate regions, in search of a resting place ; but, not finding any, he says, I will return to my house, whence I withdrew. And coming, he finds it unoccupied, swept, and furnished. He then departs, and associates with him seven other spirits more abandoned than himself ; and they enter and abide there ; and the last state of that man becomes worse than the first : thus will it also be with this evil race.

While he yet addressed the multitude, behold, his mother and his brothers stood without, desiring to speak with him. Some person therefore said to him, Behold, thy mother and thy brothers are without, wishing to speak with thee. But he replying, said to the individual that informed him, who is my mother, and who are my brothers ? And extending his hands towards his disciples, he exclaimed, Behold my mother, and my brothers ! for whoever shall perform the will of my Father who is in heaven, he is my brother, and sister, and mother.

On that day, Jesus, departing from the house, sat on the sea-shore ; and so many people were assembled around him, that he entered a vessel, and seated himself ; and the whole multitude stood on the beach. And he discoursed much to them in parables, saying, Behold, the sower went out to sow ; and while he was sowing, some seeds fell by the side of the road, and the birds came and devoured them. And others dropped on rocky ground, where they had not much soil ; and they immediately vegetated, because they had no depth of earth ; and when the sun had risen, they were scorched ; and having no root, they withered. And some lodged among briars ; and the briars arose and overpowered them. But others fell on fertile land, and produced grain, some a hundred, and some sixty, and some thirty fold. Let him who has ears to hear, give audience.

And the disciples approaching, said to him, Why dost thou address them in parables ? And he remarked to them, in reply, You are permitted to understand the secrets of the kingdom of heaven ; but they are not thus privileged. For he who has much, to him will be given, and he shall abound ; while he who has but little, will be deprived even of that little. For this reason, I speak to them in parables ; because they carelessly overlook what they see, and are inattentive to, and regardless of what they hear ; so that the prophecy of Isaiah is fulfilled in them, which announces, You may indeed listen, but will not understand ; you may look, but will not perceive. For the understanding of this people is stupefied, they hear heavily with their ears, and obstinately shut their eyes ; lest at any time, seeing with their eyes, and hearing with their ears, and comprehending with their mind, they should retrace their steps, and I should reclaim them. But happy are your eyes, since they see, and your ears, since they hear. For I aver to you, that many prophets and righteous men have desired to see the things which you behold, but never saw them ; and to hear the things to which you listen, but have not heard them.

Attend, therefore, to the parable of the sower. When one hears the doctrine concerning the kingdom of heaven, and disregards it, the evil one appears, and seizes that which was sown in his heart. This explains what fell by the side of the road. And that which dropped on rocky ground, denotes him who, hearing the word, receives it at first with pleasure ; yet, not having it rooted in his mind, retains it only a short time ; for when affliction or persecution comes, in consequence of the word, he instantly relapses. And that which lodged among briars, denotes that hearer, in whom worldly anxiety and delusive wealth, jointly stifle the word, and render it unproductive. But that which fell on fertile land, and produced fruit, some a hundred, and some sixty, and some thirty fold, denotes him, who not only hears and regards, but obeys the word.

He proposed to them another parable, saying, The kingdom of heaven may be compared to a field, in which the proprietor had sown good grain ; but while people were asleep, his enemy came and sowed darnel among the wheat, and departed. And when the blade germinated and put forth the ear, then the darnel also appeared. And the servants came, and said to their master, Sir, you sowed good seed in your field ; whence then came the darnel ? And he answered, An evil man has done this. And the servants said to him, Do you wish us to go and weed it out ? But he replied, No ; lest in weeding out the darnel, you also tear up the wheat. Let both grow together till the harvest ; and in the time of harvest, I will say to the reapers, First gather the darnel, and bind it in bundles for burning ; but carry the wheat into my barn.

And he proposed another parable to them, saying, The kingdom of heaven may be compared to a grain of mustard-seed, which a man took and planted in his field ; for though it is one of the least of all seeds ; yet, when it is grown, it is larger than any herb, and becomes a tree, so that the birds of the air come and construct their nests on its branches.

He then addressed to them another comparison. The kingdom of heaven resembles leaven, which a woman taking, mingled in three measures of meal, till the whole fermented.

Jesus communicated all these things to the multitude in parables ; for he taught them only by parables : and thus was accomplished that which was uttered by the prophet Asaph, saying, I will discourse in parables, and will disclose things that have been concealed from all antiquity.

Then Jesus, dismissing the people, retired to a house ; and his disciples approached him, saying, Explain to us the parable of the darnel in the field. And he answered and said to them, He who sowed the good seed, denotes the Son of Man ; the field denotes the world ; the good seed represents the sons of the kingdom ; but the darnel represents the sons of the evil one ; the mischievous man that sowed it, indicates the adversary ; the harvest illustrates the conclusion of this state ; and the reapers represent the messengers. As therefore, the darnel is collected, and burnt, so will it be at the conclusion of this state. The Son of

Man will send his messengers, and they will gather from his kingdom all seducers and iniquitous persons; and will consign them to the furnace of fire; where will be lamentation and gnashing of teeth. Then will the righteous be resplendent as the sun, in the kingdom of their Father. Let him who has ears to hear, give attention.

Moreover, the kingdom of heaven is like a hidden treasure in a field, which, when a man has found, he conceals the discovery, and through joy thereof, departs, and sells all his possessions, and purchases that field.

Further, the kingdom of heaven is like a pearl of great value, which, a merchant who was in pursuit of fine pearls, having met with, went and disposed of all that he had, and purchased it.

Besides, the kingdom of heaven resembles a drag-net, cast into the sea, and enclosing fishes of every kind; which, when it is full, they draw to the shore, and proceed to deposit the good in receptacles, but throw the useless away. Thus will it be, at the conclusion of this state. The messengers will come, and separate the iniquitous from the midst of the righteous; and commit them to the furnace of fire; where will be weeping and gnashing of teeth.

Jesus asked them, Have you understood all these things? They answered him, Yes, Lord. He then observed to them, Every scribe, therefore, instructed in the kingdom of heaven, is like a householder, who produces from his treasury new things and old.

And it occurred, that when Jesus had concluded these illustrations, he departed thence.

And when he entered his own country, he so taught the inhabitants in their synagogue, that they were astonished, and said, Whence has this man such wisdom, and these miraculous powers? Is not this the son of Joseph, the carpenter? Is not his mother called Mary? And do not his brothers, James, and Joses, and Simon, and Jude, and all his sisters, live among us? From what source then, does he derive all these things? Thus, they were provoked with him. But Jesus said to them, A prophet is held in estimation, except in his own country, and among his relatives. And he did not perform many miracles there, in consequence of their incredulity.

At that period, Herod the tetrarch heard of the celebrity of Jesus, and said to his servants, This is John the Baptist; he is raised from the dead; and therefore miracles are performed by him. For Herod had caused John to be apprehended, chained, and imprisoned, on account of Herodias, his brother Philip's wife; since John had declared to him, It is not lawful for you to have her. And Herod would have destroyed him, but was afraid of the populace, who really regarded John as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before the company, and pleased Herod so highly, that he promised with an oath, to give her whatever she might request; and she, being instigated by her mother, said, Give me here, in a basin, the head of John the Baptist. And the king was grieved, yet, from a re-

gard to his oaths, and his guests, he commanded that it should be bestowed; and he sent and decapitated John in prison. And his head was conveyed in a basin, and presented to the daughter, and she brought it to her mother. And his disciples coming, took the body and buried it, and departing, informed Jesus.

And Jesus, hearing it, withdrew thence in a vessel to a retired place, and when the people were apprised of it, they pursued him by land from the cities. And Jesus, disembarking, perceived a numerous assembly, and he was moved with tender compassion for them, and healed their sick.

And when evening approached, his disciples came to him, saying, This is an uninhabited place, and the day is now past; dismiss the multitude, that they may go to the villages, and procure themselves food. But Jesus said to them, They need not depart; supply them yourselves. They, however, replied to him, We have here, only five loaves and two fishes. And he said, Bring them forth to me. And commanding the people to recline on the grass, he took the five loaves and the two fishes, and looking towards heaven, praised God; and breaking the loaves, he imparted them to his disciples, and the disciples to the multitude. And when all had partaken, and were satisfied, they collected twelve full baskets of the fragments that remained. Now they, who had eaten, were about five thousand men, besides women and children.

And immediately, Jesus constrained his disciples to enter the vessel, and precede him to the other side, while he dismissed the people. And discharging the multitude, he privately ascended a mountain to pray, and continued there alone till it was late. By that time the vessel was in the midst of the sea, tossed by the waves, for the wind was adverse. And in the fourth watch of the night, he proceeded to them, walking on the sea. And when the disciples saw him walking on the sea, they were terrified, exclaiming, It is an apparition! and they cried aloud, through fear. But Jesus immediately addressed them, saying, Take courage, it is I, be not afraid. And Peter answering, said to him, Lord, if it be thou, bid me come to thee on the water. And Jesus said, Come. Then Peter, descending from the vessel, walked on the water towards Jesus. But perceiving the wind strong, he was afraid; and beginning to sink, he exclaimed, Lord, save me! And Jesus, instantly extending his hand, caught him, and said to him, Distrustful man, why did you doubt? And as they entered the vessel, the wind subsided. Then those who were in the vessel came, and prostrated themselves before him, saying, Assuredly, thou art a Son of God.

And having passed over, they came to the land of Gennesaret. And when the citizens of that place were informed of him, they sent to the whole adjacent country, and brought to him all that were diseased; who implored him, that they might touch only the tuft of his mantle; and as many as touched it, were restored.

Then some of the scribes and pharisees of Jerusalem came to Jesus, inquiring, Why do thy disciples violate the traditionary precept of the elders ? for they wash not their hands before meals. But he answering, said to them, Why do you also violate the commandment of God, through your tradition ? For God has commanded, saying, Honor thy father and thy mother ; and he who reviles father or mother, shall be punished with death. But you assert, If any one declare to his father or mother, That is become a religious offering, by which you might derive assistance from me, he shall be discharged from the maintenance of his father or his mother. Thus, by your tradition, you supersede the commandment of God. Hypocrites ! Isaiah, under a divine impulse, thus truly referred to you ; This people approach me with their mouth, and reverence me with their lips, but their heart is far removed from me. In vain do they worship me, while they teach as divine truths, the injunctions of men.

And having called the people, he said to them, Hear, and be instructed. Not that, which enters the mouth, contaminates a man ; but that which proceeds from the mouth, pollutes a man. Then his disciples approaching, said to him, Art thou conscious that the pharisees were offended, when they heard this observation ? But he answering, said, Every plantation, which my heavenly Father has not cultivated, shall be extirpated. Leave them ; they are blind conductors of the blind ; and if the blind conduct the blind, both must fall into the pit. And Peter replying, said to him, Elucidate to us this parable. And Jesus observed, Are you still destitute of understanding ? Are you not yet apprised, that whatever enters the mouth, passes on, and is emitted ? But those things, which proceed from the mouth, issue from the heart, and such pollute a man. For, from the heart proceed iniquitous designs, murders, adulteries, fornications, thefts, false testimonies, calumnies. These are the things which pollute a man ; but to eat with unwashed hands, does not render him impure.

And Jesus, departing thence, retired toward the confines of Tyre and Sidon. And behold, a woman of Canaan came from those borders, and exclaimed to him, saying, Have mercy on me, Master, Son of David ; my daughter is tortured by an evil spirit. But he made no reply to her. And his disciples coming, thus entreated him, Dismiss her, for she importunes us. But he answered and said, My mission is only to the lost sheep of the stock of Israel. She still advanced, and prostrated herself before him, saying, O Master, help me ! But he said in reply, It is not proper to take the children's bread, and throw it to the dogs. And she said, I beseech thee, Sir ; for even the dogs are allowed the crumbs, which fall from their master's table. Jesus then replied to her, O woman, great is your reliance ! be it to you as you wish ; and her daughter was instantly healed.

And Jesus, withdrawing from that place, came to the sea of Galilee, and ascending the mountain, seated himself there. And many people

came to him, having with them those that were disabled, blind, dumb, mutilated, and many others in distress, whom they laid at the feet of Jesus, and he healed them ; so that the multitude were astonished, when they observed the speechless converse, the mutilated restored, the disabled walk, and the sightless perceive ; and they praised the God of Israel.

Then Jesus, having called his disciples, said, I feel a tender commiseration for this people, because they have now continued with me three days, and have nothing to eat ; and I am unwilling to dismiss them fasting, lest they should faint by the way. And his disciples said to him, How can we obtain sufficient bread in this solitude, to satisfy such a crowd ? And Jesus says to them, How many loaves have you ? And they said, Seven, and a few small fishes. And he commanded the multitude to place themselves on the ground. And having taken the seven loaves and the fishes, and offered thanks, he divided the loaves, and gave them to his disciples, who distributed them among the people. And when all had partaken, and were satisfied, they gathered seven full hand-baskets of the redundant fragments. Now those, who had eaten, were four thousand men, besides women and children.

And dismissing the multitude, he embarked, and sailed to the coast of Magdala ; where some of the pharisees and sadducees repaired, who, to try Jesus, desired that he would show them a sign in the sky. But he answered and said to them, In the evening, you say, It will be fair weather, for the sky is red ; and in the morning, There will be a storm to-day, for the sky is red and lowering. You can correctly determine the appearance of the sky ; but cannot discern the signs of the times. A vicious and sensual race require another sign, but no sign shall be given them, except the sign of Jonah the prophet. And leaving them, he departed.

Now, his disciples passed to the other side, and had forgotten to take bread. And Jesus said to them, Be very cautiously on your guard against the leaven of the pharisees and sadducees. And they conversed among themselves, saying, It is because we have brought no bread. But Jesus perceiving it, said, Why do you surmise among yourselves, O ye of feeble trust, that I speak thus, because you have brought no loaves. Do you not yet comprehend, or recollect the five loaves of the five thousand, and how many baskets you filled ? nor the seven loaves of the four thousand, and how many hand-baskets you filled ? Why do you not perceive, that I spoke not to you relative to bread, in guarding you against the leaven of the pharisees and sadducees ? Then they understood, that he did not command them to beware of the leaven of bread, but of the doctrine of the pharisees and sadducees.

When Jesus was approaching the border of Cesarea Philippi, he thus questioned his disciples, Whom do men declare that the Son of man is ? And they replied, some affirm, John the Baptist ; but others, Elijah ; and others, Jeremiah, or one of the prophets. He says to them, But

whom do you pronounce me to be ? And Simon Peter replied and said, Thou art the Messiah, the Son of the living god. And Jesus answering, said to him, Happy art thou, Simon, son of Jonah ; for no human being has revealed this to you, but my Father who is in heaven. And I also aver to you, That thou art named Peter, that is, Stone, and on that very rock, I will build my church, and the powers of hades shall not overthrow it. And I will give you the keys of the kingdom of heaven ; and whatever you sanction on earth, shall be confirmed in heaven ; and whatever you absolve on earth, shall be remitted in heaven. He then strictly charged his disciples, that they should not disclose to any one, that he was the Messiah.

From that period, Jesus began to communicate to his disciples, that he must go to Jerusalem, and endure much from the elders, and chief priests, and scribes, and be slain ; and that he must be raised on the third day. And Peter, interrupting him, began thus to protest to him ; Heaven be propitious to thee, Lord ! This shall not befall thee. But he, turning, said to Peter, Depart from me, opposer ! you are an obstacle in my way ; for you do not discern the things of God, but those of men.

Jesus then said to his disciples, If any one will come under my guidance, let him entirely renounce himself, and take up his cross, and follow me. For whoever would desire to save his life, shall lose it ; and whoever will lose his life, for my sake, shall find it. For what has a man profited, if he should acquire the whole world, and forfeit his own life ? or what would a man refuse to give as a ransom for his life ? For the Son of Man is about to come in the glory of his Father, with his angels ; and then he will recompense every man, according to his conduct. I assure you, Some of those who are present, will not decease, till they have seen the Son of Man entering upon his reign.

And after six days, Jesus took Peter, and James, and John the brother of James, and privately conducted them to a lofty mountain ; where he was transformed in their presence ; for his face became brilliant like the sun, and his vestments were dazzling as the light. And behold, Moses and Elijah appeared to them, conversing with him. And Peter, upon this, observed to Jesus, Lord, it is fortunate that we are in this place ; if thou wilt permit, we will here construct three booths ; one for thee, and one for Moses, and one for Elijah. As he was yet speaking, behold, a cloud of light surrounded them ; and behold, a voice from the cloud, declaring, This is my Son, the beloved person, in whom I have delighted ; listen to him. And the disciples, having heard it, fell prostrate on their faces, and were exceedingly dismayed. And Jesus, approaching, touched them, and said, Arise, and fear not. And raising their eyes, they saw no one, except Jesus.

And as they were descending from the mountain, Jesus charged them, saying, Relate the vision to no one, till the Son of Man shall have risen

from the dead. And his disciples inquired of him, saying, Why then do the scribes assert, that Elijah must previously appear ? And Jesus remarked, in reply to them, Elijah, indeed, must come first, and will attempt to place all things in preparation. But I affirm to you, that Elijah has already appeared, and they did not acknowledge him, but treated him as they pleased ; and thus will the Son of Man suffer from them. The disciples then understood, that he spoke to them relative to John the Baptist.

And when they had reached the multitude, a man approached him, kneeling to him, and saying, Sir, commiserate my son, as he is afflicted with lunacy, and suffers greatly ; for he frequently falls into the fire, and frequently into the water. And I presented him to thy disciples, but they could not restore him. Jesus then said, in answer, O incredulous and perverse race ! how long must I remain with you ? how long must I tolerate you ? bring him here to me. And Jesus reprimanded the evil spirit, and he departed from him ; and the child was restored from that hour.

The disciples then came privately to Jesus, and asked, Why were we unable to expel this demon ? Jesus answered them, On account of your unbelief ; for in truth, I inform you, that if you had no greater faith, than a grain of mustard-seed, you might say to this mountain, remove from this place, and it would remove ; and nothing would be impossible to you. This description, however, is not dispossessed, except by prayer and fasting.

Now, while they continued in Galilee, Jesus said to them, the Son of Man is about to be surrendered to the hands of men, and they will kill him, and he will be raised on the third day. And they were exceedingly grieved.

Moreover, as they arrived at Capernaum, those, who collected the taxes, came to Peter, and inquired, Does not your Instructor pay the didrachma ? He replied, Yes. And when he had entered the house, Jesus thus anticipated him, What think you, Simon ? From whom do the kings of the earth exact tribute or custom ? from their own sons, or from others ? Peter says to him, From others. Jesus declared to him, The sons are therefore exempted. But lest we should offend them, go to the lake, throw a line, draw out the first fish that is hooked ; and having opened its mouth, you will find a stater ; take that, and give it to them, for me and you.

At that period, the disciples came to Jesus, saying, Who now is the greatest in the reign of heaven ? And Jesus, having called a little child, placed him in the midst of them, and said, I assure you, that unless you retrace, and become like the little children, you will never enter the kingdom of heaven. Whoever, therefore, shall become humble like this little child, he will be the greatest in the kingdom of heaven. Indeed, whoever shall receive one such little child in my name, receives me.

But he who shall tempt one of the least of these, that believe in me, to transgress, it would be better for him that an upper millstone were suspended to his neck, and that he were plunged in the depth of the sea.

Alas for the world, on account of pernicious examples ! for allurements to sin will occur ; but alas for that man, from whom the cause of offence proceeds ! If, therefore, thy hand or thy foot cause thee to offend, cut them off, and cast them from thee ; it is better for thee to enter life crippled or maimed, than having two hands, or two feet, to be cast into the perpetual fire. And if thine eye tempt thee to transgress, tear it out, and cast it from thee ; it is better for thee to enter life with one eye, than with two eyes to be consigned to the gehenna of fire. Beware, that you do not disdain one of the least of these ; for I apprise you, that their attendant messengers in the heavens, incessantly survey the face of my heavenly Father. Moreover, the Son of Man came to recover the lost. What are your views ? If a man have a hundred sheep, and one of them be lost, does he not leave the ninety-nine on the mountains, and departing, search for the one that had wandered away. And if he happen to find it, I assure you, that he rejoices more on account of this sheep, than of the ninety-nine, that did not stray. In like manner, it is not the will of your heavenly Father, that one of the least of these should be lost.

Besides, if thy brother shall trespass against thee, go and expostulate with him, between thee and him alone ; if he listen to thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that by the testimony of two or three witnesses, every thing may be ascertained. But if he disregard them, communicate it to the religious assembly, and then, if he disregard that assembly, let him be to thee as a pagan and an extortioner. Indeed, I announce to you, that whatever you determine on earth, shall be confirmed in heaven ; and whatever you remit on earth, shall be absolved in heaven.

Again, I assure you, that if two of you on earth shall concur, in relation to any thing which they shall request, it will be performed for them, by my Father who is in heaven. For where two or three are assembled in my name, I am there in the midst of them.

Then Peter, approaching him, inquired, Master, if my brother repeatedly trespass against me, how often must I forgive him ? Must I, seven times ? Jesus replied, I say to you, Not only seven times ; but even seventy times seven. In this, the administration of heaven may be compared to a certain king, who determined to settle his accounts with his public servants. Now, when he began to compute, one debtor was brought to him, who owed him ten thousand talents. But as that servant could not refund, his master, to obtain payment, commanded that he and his wife and children, and all that he possessed, should be sold. Then the servant, throwing himself prostrate before his master, thus humbly entreated ; My master, grant me indulgence, and I will pay the whole. And the master of that servant was melted with compassion,

and discharged him, and surrendered to him the debt. But that servant withdrew, found one of his fellow-servants, who owed him a hundred denarii; and seizing him by the throat, demanded, Pay me what you owe. And his fellow-servant, falling at his feet, thus entreated him; Be indulgent with me, and I will pay you. But he refused; and departing, committed him to prison, till he should pay the debt. Now, his fellow-servants, perceiving what was done, were deeply afflicted, and repairing to their master, disclosed the whole transaction. Then his master, having called him, said to him, Iniquitous servant, I acquitted you from all that debt, because you implored me. Did it not become you, also, to compassionate your fellow-servant, even as I commiserated you? And his master was incensed, and delivered him to the goalers, till he should pay all that was due to him. And thus will my celestial Father treat every one of you, who does not, from the heart, forgive his brother.

And it happened, when Jesus had closed these remarks, that he departed from Galilee, and entered the confines of Judea, near the Jordan. And many people followed him, and he healed their sick.

Then some of the pharisees resorted to him, and trying him, asked, Is it lawful for a man to divorce his wife for every fault? And he said to them, in reply, Have you not read, that at the beginning, when the Creator made man, he formed a male and a female, and declared, For this cause, let a man relinquish father and mother, and adhere to his wife; and they two shall be one person? In truth, they are no longer two, but one person. What God, therefore, has united, let not man disjoin. They said to him, Why then did Moses command to issue a precept of divorce, and dismiss her? He replied to them, Moses, indeed, permitted you to divorce your wives, on account of your intractable disposition; however, it was not thus from the beginning. But I say to you, that whoever shall repudiate his wife, except for incontinence, and shall marry another, is an adulterer; and whoever shall marry her that is repudiated, is an adulterer. His disciples said to him, If such be the situation of a husband, in relation to his wife, it is inexpedient to marry. But he remarked to them, They alone are capable of living thus, on whom the power is conferred. For there are persons of subdued desire by natural constitution; and there are those, who were rendered impotent by men; and there are others, who have practised self-restraint, in the cause of the kingdom of heaven. Let him perform this part, who is able to do it.

They then presented to him young children, that he might place his hands on them, and pray [for them]; and the disciples reprovèd [those who brought] them. But Jesus said, Permit the little children to come to me, and not prohibit them; for of such is the kingdom of heaven. And having put his hands on them, he departed thence.

And behold, one approaching, said to him, Excellent Teacher, what laudable thing shall I perform, that I may possess eternal life? And

he said to him, why do you denominate me excellent ? There is none excellent, but the one God. If, however, you are disposed to enter that life, keep the commandments. He asked him, Which ? and Jesus thus answered, Thou shalt not commit murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not testify falsely ; honor thy father and mother ; and thou shalt love thy neighbor as thyself. The young man said to him, All these injunctions I have obeyed from my childhood ; what do I further want ? Jesus replied to him, If you would be perfect, go, sell your property, and distribute to the poor, and you shall have treasure in heaven ; and come, follow me. And the young man, having heard this proposal, departed disconsolate ; for he had extensive possessions.

Jesus then said to his disciples, I assure you, that it will be difficult for a rich man to enter the kingdom of heaven. And I further state to you, that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. When his disciples heard it, they were greatly astonished, saying, Who then can be saved ? But Jesus, taking notice, said to them, With men this is impracticable ; but with God all things are practicable.

Peter then said to him, in return, Behold, we have abandoned all, and followed thee ; what reward shall we therefore obtain ? And Jesus remarked to them, In truth I declare to you, that as for you who have followed me, in the renewed existence, when the Son of Man shall sit on his glorious throne, you will also sit on twelve thrones, presiding over the twelve tribes of Israel. And every one who has relinquished houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, will receive a hundred fold, and inherit eternal life.

Moreover, many shall be first, that are last ; and last, that are first. For the administration of heaven will resemble the conduct of the master of a family, who went out at the dawn of day, to hire laborers for his vineyard. And having contracted with some laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour, he saw others standing unemployed in the market-place, and said to them, Go also into the vineyard, and whatever is reasonable, I will give you ; and they went. Further, having gone out about the sixth, and ninth hour, he did in like manner. And going out about the eleventh hour, he found others unemployed, and inquired of them, Why do you remain here, all the day, idle ? They reply to him, Because no man has hired us. He says to them, Go also into the vineyard, and whatever is reasonable, you shall receive. And when it was night, the proprietor of the vineyard said to his steward, Call the laborers, and give them their recompense, from the last, regularly, to the first. And they who came about the eleventh hour, received, each one, a denarius. But those who came first, expected that they should receive more ; and they also received, individually, a denarius. Yet, on receiving it, they

murmured against the master of the house, alleging, These last have toiled but one hour, and you have made them equal to us, who have endured the burden and heat of the day. But he answering, said to one of them, Friend, I have not injured you; did you not contract with me for a denarius? Take what is yours, and depart; I will give to this last, even as to you. Is it not lawful for me to do what I please with my own? Is your eye envious, because I am liberal? Thus the last shall be first, and the first last; for there are many called, but few chosen.

And Jesus, travelling to Jerusalem with the twelve disciples, privately on the road announced to them, Behold, we proceed to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and will deliver him to the Gentiles, to be derided, and scourged, and crucified; and on the third day, he will return to life.

Then the mother of Zebedee's children came to him with her sons, and prostrating herself, entreated that he would grant her request. And he said to her, What do you wish? She replied to him, Command, that in thy kingdom, one of these my two sons shall sit at thy right hand, and the other at thy left. But Jesus observed, in reply, You know not what you request. Can you partake of the cup, which I shall drink? They answered him, We can. And he affirmed to them, You will, indeed, drink such a cup; but to sit on my right hand, and on my left, is not mine to impart, except to those, for whom it is prepared by my Father.

And the ten, hearing it, were indignant against the two brothers. But Jesus, having called them, remarked, You are apprised, that the princes of the Gentiles tyrannised over the people, and the great exercised arbitrary power over them. It must not be thus among you; but he who is disposed to be illustrious among you, let him be your assistant; and he who is ambitious to be most distinguished among you, let him become your servant: in the same manner, as the Son of Man did not come to be served, but to render service, and to offer his life a ransom for many.

And as they departed from Jericho, numerous people followed him. And behold, two blind men, seated by the road, having heard that Jesus was passing, exclaimed, saying, Master, Son of David, have pity on us! And the multitude reprovèd them, that they might be kept silent; but they exclaimed the more vehemently, saying, Master, Son of David, have pity on us! And Jesus pausing, called them, and inquired, What do you wish that I would do for you? They answered him, Sir, that thou wouldst open our eyes. And Jesus, being moved with tender compassion, touched their eyes; and their sight was instantly restored, and they followed him.

And when they approached Jerusalem, and arrived at Bethphage, on the mount of Olives, Jesus sent two disciples, saying to them, Go to the

village opposite to you, and you will immediately find an ass fastened, and a colt with her ; loose them, and lead them to me. And if any one questions you, reply, that the Lord wants them ; and he will promptly send them. All this was performed, in accordance with the following declaration of the prophet ; Proclaim to the daughter of Zion, behold, your king comes to you, meek, sitting on an ass, (namely, the colt of a laboring beast). And the disciples departed, and did as Jesus directed them, and brought the ass and the colt, and put their garments on them ; and they placed him upon the colt. And a very great multitude spread their vestments in the road ; and others cut branches from the trees, and scattered them in the road. And the crowds of people preceding, and those that followed, exclaimed, saying, Hosanna to the Son of David ! Blessed is he who comes in the name of the Lord ! Hosanna in the highest heaven ! And as he entered Jerusalem, the whole city was in commotion, asking, Who is this ? And the multitude answered, This is Jesus, that prophet, who is from Nazareth in Galilee.

And Jesus entered the temple of God, and expelled all those who were vending and purchasing in the temple, and overturned the tables of the bankers, and the seats of those who sold doves ; and proclaimed to them, It is written, My house shall be denominated a house of prayer ; but you have rendered it a den of robbers. And the blind and lame came to him in the temple, and he healed them. And the chief priests and the teachers of the law, viewing the wonderful things which he accomplished, and the children exclaiming in the temple, and saying, Hosanna to the Son of David ! were exasperated, and thus questioned him, Dost thou hear what these proclaim ? and Jesus replies to them, Yes ; have you never read, that from the mouth of infants and nurslings, thou hast consummated praise ? And leaving them, he departed from the city to Bethany ; and passed the night there.

Moreover, in the morning, as he was returning to the city, he was hungry ; and seeing a fig-tree by the side of the road, he came to it, and found nothing on it except leaves ; and he says to it, Let there be, from this time, no fruit on thee, forever ! and the fig-tree instantly withered. And the disciples, perceiving it, were astonished, exclaiming, How suddenly is the fig-tree blighted ! But Jesus answered and said to them, I assure you, if you have an unshaken faith, you will not only perform this miracle of the fig-tree ; but also, if you should say to this mountain, Be extirpated, and cast into the sea, it will be effected. And whatever you shall implore in prayer, duly confiding, you will receive.

He entered the temple, and as he was instructing, the chief priests and the rulers of the people came to him, inquiring, By what authority dost thou perform these things ? and who empowered thee ? And Jesus answering, said to them, I will also ask you one question, to which, if you will answer me, I likewise will inform you, by what authority I do these things. Whence was the baptism of John ? was it from God, or from men ? And they thus surmised among themselves, If we reply,

From God ; he will rejoin to us, Why then did you not believe him ? And if we answer, From men, we are afraid of the people ; for all regard John as a prophet. And they said to Jesus, in reply, We do not know. And he declared to them, Neither do I communicate to you the authority, by which I perform these things.

Aside from this, what is your impression ? A man had two sons ; and coming to the first, he said, Son, go and work to-day, in my vineyard. But he replying, declared, I will not ; subsequently repenting, however, he went. And coming to the other, he similarly addressed him. And he, in answer, affirmed, I will comply, Sir, but did not go. Which of these two accomplished the will of his father ? They say to him, The first. Jesus said to them, I assure you, that the public exactors and the courtesans precede you to the kingdom of God. For John came to you in a way of righteousness, and you trusted him not ; but the public exactors and the courtesans confided in him : and when you saw this, you did not afterwards repent, and believe him.

Hear another parable. A certain man, who was master of a family, planted a vineyard, and placed a hedge around it, and dug a wine-vat in it, and erected a tower, and having leased it to husbandmen, travelled to foreign parts. And when the vintage approached, he sent his servants to the husbandmen, to receive its productions. And the tenants, seizing them, excessively scourged one, and drove away another with stones, and murdered another. Again, he sent other servants, more honorable than the first, and they treated them in a similar way. And he finally sent to them his son, saying, They will reverence my son. But the occupants, seeing the son, said among themselves, This is the heir ; come, let us kill him, and forcibly detain his inheritance. And taking him, they cast him from the vineyard and slew him. When, therefore, the proprietor of the vineyard returns, what will he do to those occupants ? They reply to him, He will dreadfully destroy those iniquitous men, and will lease the vineyard to other cultivators, who will render him the fruits in their seasons.

Jesus says to them, Have you never read in the scriptures, A stone, which the builders rejected, the same is constituted the headstone of the corner ? This was the operation of the Lord, and it is astonishing in our sight ? Whoever shall fall on this stone, will be broken ; and him, on whom it shall fall, it will crush to pieces. For this cause, I assert to you, that the kingdom of God will be taken from you, and given to the Gentiles, who will produce the fruits thereof.

And the chief priests and the pharisees, listening to his parables, perceived that he alluded to them ; and were desirous to arrest him, but they feared the people, for they esteemed him as a prophet.

Jesus proceeded, and further addressed them in parables, remarking, The kingdom of heaven may be assimilated to a certain king, who prepared a marriage-feast for his son. And he sent his servants to call those, who had been invited to the marriage, and they refused to come.

Again, he sent other servants, saying, Inform those who have been invited, behold, I have prepared my dinner ; my oxen and fattened sheep are slaughtered, and all is ready ; come to the festival. But they, disregarding it, departed, one to his farm, and another to his merchandise. And the rest of them seized his servants, insulted, and slew them. But the king himself, hearing of it, was indignant, and sending his military bands, destroyed those murderers, and burned their city. He then says to his servants, the entertainment is indeed prepared, but they who have been invited, were unworthy. Go, therefore, to the intersections of the roads, and as many as you find, invite to the marriage. And those servants went to the public ways, and assembled all that they met, the evil as well as the good ; and the hall was furnished with guests. Now the king, entering to view the guests, discovered there a man not clad in a marriage-garment ; and he says to him, Companion, how came you here, not having a marriage-garment ? But he was silent. The king then said to his inferior officers, Bind his hands and feet ; take him, and consign him to the outward darkness, where will be weeping and gnashing of teeth. For there are many invited, but few selected.

At that time, the pharisees withdrawing, consulted how they might ensnare him in discussion. And they sent to him their disciples, with the Herodians, saying, Teacher, we are conscious that thou art true, and teachest the way of God in fidelity, and dost not partially regard any one ; for thou lookest not to the appearance of men ; inform us, therefore, what is thy sentiment ? Is it lawful to render tribute to Cesar, or not ? But Jesus, perceiving their iniquity, said, Why would you entangle me, dissemblers ? Present me the tribute-money. And they reached him a denarius. And he inquires of them, Whose representation and inscription is this ? They reply to him, Cesar's. He then rejoins to them, Restore, therefore, to Cesar, what belongs to Cesar ; and to God, the things of God. And having heard this, they were confounded ; and leaving him, they departed.

On that day, the sadducees, who deny a future state, came to him, and said, Teacher, Moses commanded, that if any man should decease, without offspring, his brother shall marry his widow, and raise posterity to the deceased. Now, there were with us seven brothers ; and the first, marrying, died ; and not having children, left his wife to his brother ; and likewise the second, and the third, even to the seventh ; and last of all, the woman also died. In the future life, therefore, whose wife of the seven will she be ? for they all married her. And Jesus replying, observed to them, You are deceived, not knowing the scriptures, nor the miraculous power of God. For in the future life, they neither marry, nor are pledged in marriage, but are as the celestial messengers of God. Have you not, however, read that which was spoken to you by God, respecting the future existence of those who are dead, saying, I am the God of Abraham, and the God of Isaac,

and the God of Jacob ? God is not a God of the dead, but of the living. And the people, having heard this, were astonished at his doctrine.

The pharisees, therefore, being apprised that he had silenced the saducees, convened for the same purpose. And one of them, a teacher of the law, questioned him, endeavoring to confound him, and said, Teacher, which is the great commandment in the law ? And Jesus replied to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is similar to it, Thou shalt love thy neighbor as thyself. On these two commandments, rest the entire law and the prophets.

And while the pharisees were assembled, Jesus thus questioned them, What are your views relative to the Messiah ? whose son should he be ? They answer him, The son of David. He says to them, How then does David, by inspiration, call him his Lord ; saying, Jehovah said to my Lord, Sit thou at my right hand, till I make thy foes thy footstool ? If the Messiah were David's son, would David call him his Lord ? And to this no one could answer him ; nor did any one from that time, presume further to question him.

Jesus then addressed the people and his disciples, saying, The scribes and the pharisees continue to occupy the chair of Moses ; therefore, attentively regard and practice all that they have commanded you, yet follow not their example ; since they profess, but do not perform. For they prepare heavy and insupportable burdens, for other men's shoulders, burdens to which they themselves will not put a finger. And they perform all their works to be observed by men : For this purpose, they extend the breadth of their scrolls, and enlarge the fringes of their garments, and love the most exalted positions at festivals, and the principal seats in the synagogues, and salutations in the public places ; and to be denominated by men, Teacher, Teacher. But as for you, assume not the title of teacher, since you have only one Teacher. And style no man on the earth your father, for he alone is your Father, who is in heaven ; and all of you are brothers : nor be entitled guides ; because you have only one Guide, the Messiah. But let the most eminent among you, become your spiritual servant : for he who elevates himself, will be abased ; and he who humbles himself, will be exalted.

But, alas for you, scribes and pharisees, dissemblers ! for you plunder the mansions of widows, and indeed, for a disguise, make long prayers ; therefore, you shall receive a more severe chastisement.

Alas for you, scribes and pharisees, dissemblers ! for you preclude men from the kingdom of heaven ; since you neither enter, nor permit those who are approaching, to enter. Alas for you, scribes and pharisees, dissemblers ! because you encompass sea and land to make one proselyte, and when he is gained, you render him a more deceitful son of gehenna than yourselves.

Alas for you, blind guides ! that say, He who shall make oath only by the temple, it is not obligatory ; but he, who shall make oath by the gold of the temple, is bound. Foolish and blind ! for which is more sacred, the gold, or the temple consecrating the gold ? And he, who shall make oath only by the altar, it is of no validity ; but he, who shall make oath by the offering that is upon it, is under obligation. Void of understanding and perception ! for, which is more sacred, the sacrifice, or the altar that consecrates the sacrifice. Whoever, therefore, shall swear by the altar, makes oath by it, and by all things on it ; and whoever shall swear by the temple, makes oath by it, and by him who dwelt therein ; and whoever shall swear by heaven, makes oath by the throne of God, and by him who sits thereon.

Alas for you, scribes and pharisees, dissemblers ! for you pay the tithe of mint, and dill, and cummin, but have neglected the more important institutes of the law,—justice, mercy, and fidelity. You ought, indeed, to have practised these, and not omitted those. Blind conductors, who filter out the gnat, yet swallow a camel !

Alas for you, scribes and pharisees, dissemblers ! since you purify the exterior of the cup and the dish, but within, they are replete with rapine and injustice. Blind pharisee ! first cleanse the interior of the cup and dish, that the external part may likewise become pure.

Alas for you, scribes and pharisees, dissemblers ! because you are precisely like whitened tombs, which indeed appear, outwardly, beautiful ; but within, are full of the bones of the dead, and of all impurity. Thus also you, in fact, externally appear righteous to men ; but internally, you are fraught with deception and dishonesty.

Alas for you, scribes and pharisees, dissemblers ! since you build the sepulchres of the prophets, and adorn the monuments of the just, and thus protest, If we had existed in the days of our fathers, we would not have been their confederates, in the murder of the prophets. You thus testify against yourselves, that you are the sons of those who murdered the prophets. And you will accomplish the measure of your fathers. Serpents, offspring of vipers ! how can you, for this, escape the punishment of gehenna ?

Behold, I send to you prophets, and wise men, and instructors ; and some of them you will kill and crucify ; and others you will scourge in your synagogues, and banish from city to city ; so that all the innocent blood, which has been shed in the land, may react upon you, from the blood of Abel the just, to the blood of Zechariah, the son Barachiah, whom you murdered between the sanctuary and the altar. In truth, I allege to you, that all these things will befall this race of men.

O Jerusalem, Jerusalem, that destroyest the prophets, and stonest those sent to thyself, how frequently have I wished to assemble thy children, even as a bird collects her young under her wings, but ye refused ! Behold, your temple will be left to you desolate ! For I announce to

you, that you shall not see me from this time, till you proclaim, Blessed is he, who appears in the name of the Lord !

And Jesus, having retired, was departing from the temple ; and his disciples came to him, to show him the edifices of the temple. Then Jesus said to them, View all these things ! I assure you, that not a stone shall here be left on another : — all shall be overthrown.

Now, as he was on the mount of Olives, the disciples approached him privately, saying, Disclose to us, when will this happen ? and what will be the sign of thy arrival, and of the conclusion of this state ? And Jesus, replying to them, remarked, Beware that no one delude you : for many will assume my character, individually affirming, I am the Messiah, and will deceive many. And you will in future hear of wars, and reports of wars : take the precaution, however, not to be dismayed ; for all these things must occur, but the end is protracted.

Moreover, nation will be excited against nation, and kingdom against kingdom ; and there will be famines, and pestilences, and earthquakes, in various places. All these are only the introduction to calamities. They will then deliver you up to affliction, and will destroy you ; and you will be detested by all nations, on account of my name. And subsequently, many will be ensnared, and will betray their associates, and abhor them. And numerous false prophets will arise, and will seduce many. And because vice will abound, the love of the greater number will become cold. But he, who perseveres to the end, will be preserved. And this joyful intelligence of the kingdom of God will be promulgated in all the habitable earth, for a testimony to all nations ; and then the end will arrive.

When therefore, you shall see stationed on sacred ground, that destructive abomination, as is affirmed by Daniel the prophet, (Reader attend !) then let those, who are in Judea, escape to the mountains ; let not him, that is on the roof, descend to take the things from his house ; and let not him, who is in the field, return to take his apparel. But alas, for those who are in gestation, and for such as impart nourishment in those days ! Implore, however, that your flight may not be in the winter, nor on the sabbath. For then, there will be great adversity, such as never happened from the beginning of the world to this time, nor indeed, will ever occur. And unless those days be restricted, no individual could survive ; but on account of the chosen, that period will be limited.

Then, if any one shall say to you, Behold, here is the Messiah, or there ; do not confide in it : because false messiahs and false prophets will arise, and display great signs and prodigies, that if possible, they would delude even the chosen. Recollect, I have premonished you. If therefore, they should state to you, Behold, he is in the desert ; depart not : or behold, he is in private apartments ; do not rely upon it. For as the lightning emerges from the east, and exhibits a lustre even to the

west ; thus will be the appearance of the Son of Man. For where the dead carcass is, there the eagles will be collected.

Immediately consequent to the affliction of those days, the sun will be obscured, and the moon will not diffuse her light, and the stars will fall from heaven, and the celestial powers will be shaken. And the sign of the Son of Man will then appear in heaven ; and then all the tribes of the land will mourn, and will see the Son of Man coming in the clouds of heaven, with power and great glory. And he will send his messengers with a loud-sounding trumpet, and they will assemble his chosen from the four winds, from one extremity of the firmament to the other.

Moreover, attend to this illustration from the fig-tree. When its branch is yet tender, and puts forth leaves, you are aware that summer is near. And thus, when you shall perceive all these things, understand that he is near, even at the doors. I indeed allege to you, that this race will not pass away, till all these events have occurred. Heaven and earth may disappear, but my words shall be perpetual.

Besides, no man knows concerning that day and season, nor even the heavenly messengers, but the Father alone. As, therefore, it happened in the time of Noah, so it will also happen at the appearance of the Son of Man. For as, in the antediluvian period, even to the day that Noah entered the ark, they were eating and drinking, marrying, and pledging in marriage, and considered not, till the deluge came, and swept them all away ; thus will it also be at the return of the Son of Man. Two men shall then be in the field ; one will be seized, and the other will escape. Two women shall be grinding at the mill ; one will be taken, and the other left.

Be vigilant, therefore ; for you have not ascertained at what time your Lord will come. But you know this, that if the master of the family had known at what hour of the night the thief would come, he would have watched, and not permitted his house to be invaded. Therefore, be ye always prepared ; since at an hour when you are not apprised, the Son of Man will come. Who, indeed, is the faithful and provident servant, whom his master has appointed over his household, to dispense to them food in due season ? Happy, that servant, whom his master, when he arrives, shall find thus employed ! In truth, I declare to you, that he will establish him over all his possessions. But as to the vicious servant, who shall say in his heart, My master delays to come ; and shall begin to beat his fellow-servants, and to feast and carouse with the intemperate ; the master of that servant will come in a day when he does not expect him, and at an hour of which he is not aware, and will discard him, and assign his allotment with the perfidious ; there, will be weeping and gnashing of teeth.

The kingdom of heaven, at that time, may be compared to ten virgins, who having taken their lamps, departed to meet a bridegroom. Now five of them were prudent, and five were careless. Those who were careless, took their lamps, but carried no oil with them. The prudent,

however, besides their lamps, took oil in their vessels. And as the bridegroom delayed, they all slumbered, and fell asleep. But at midnight, there was a great exclamation, Behold, the bridegroom comes, depart to meet him ! Then all those virgins arose, and decorated their lamps. And the careless said to the prudent, Give us of your oil ; for our lamps are expiring. But the prudent replied, saying, Go rather to those who sell, and purchase for yourselves, lest there should not be sufficient for us and you. And while they were gone to buy, the bridegroom came ; and they, who were prepared, entered with him to the marriage-feast ; and the door was closed. Afterwards, the other virgins came likewise, saying, Sir, Sir, open it for us. But he announced in reply, I assure you, that I do not acknowledge you. Watch therefore ; for you are not conscious of the day, nor the hour.

[My arrival] may, therefore, be illustrated by a man, who intending to take a distant journey, called his own servants, and delivered to them his effects. And to one he gave five talents, and to another two, and to another one ; to each, according to his respective capacity, and immediately departed. Then he who had received the five talents, went and traded with them, and acquired five talents more. And likewise he, who had been entrusted with the two, obtained two more. But he, who had received one, retired and dug in the earth, and concealed his master's money. And after a considerable time, the master of those servants returned and settled with them. Then he, who had received the five talents, came and presented five talents more, saying, Sir, you delivered to me five talents, observe, I have added to them five other talents. And his master said to him, Well-done, good and provident servant ! you was faithful in a limited sphere, I will give you a more extensive superintendence ; participate in the happiness of your master. He also, who had received the two talents, approached and said, Sir, you committed to me two talents, observe, I have gained two additional talents. His master said to him, Well-done, good and prudent servant ! you have been faithful in a small degree, I will place you in a more important station ; partake in the felicity of your master. Then also, he who had received the single talent, advancing, declared ; Sir, I knew you, that you were a severe man, reaping where you did not sow, and gathering where you had not scattered : and being terrified, I withdrew, and hid your talent in the ground ; recollect, that you have your own. And his master proclaimed to him in reply, Malicious and indolent servant, did you know that I reap where I did not sow, and gather where I have not scattered ? Ought you not then, to have deposited my money with the bankers, that, on my return, I might have received it, with interest. Take from him, therefore, the talent, and give it to him, who has the ten talents : for to every one, who attends to what he has, shall be imparted, and he shall be in affluence ; but he who neglects it, shall be divested even of that which he possesses. And consign the unprofitable servant to outward darkness ; where will be weeping and gnashing of teeth.

Moreover, when the Son of Man shall come in his glory, attended by all the angels, and shall be seated on his glorious throne ; then all the nations shall be assembled before him ; and he will separate them from each other, even as a shepherd separates the sheep from the goats ; and he will place the sheep at his right hand, but the goats at his left.

The king will then announce to those on his right-hand, Come, blessed children of my Father, inherit the kingdom prepared for you, from the formation of the world ; for I was hungry, and you gave me food ; I was thirsty, and you gave me drink ; I was a stranger, and you entertained me ; I was naked, and you clothed me ; I was sick, and you assisted me ; I was in prison, and you visited me. The righteous will then reply to him, inquiring, Lord, when did we see thee hungry, and feed thee ? or thirsty, and give thee drink ? and when did we see thee a stranger, and entertain thee ? or naked, and clothe thee ? and when did we see thee sick, or in prison, and repair to thee ? And the King, answering, will affirm to them, In truth, I remind you, that since you performed this to the least individual of these my brethren, you have performed it to me.

He will then also declare to those on his left-hand, Depart from me, ye execrated, to the continual fire, prepared for the adversary and his messengers : for I was hungry, but you gave me no food ; I was thirsty, but you gave me no drink ; I was a stranger, but you did not entertain me ; naked, but you did not clothe me ; sick, and in prison, but you did not relieve me. Then will they also answer, inquiring, Lord, when have we beheld thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not relieve thee ? He will then say to them, in reply, I assure you, that since you refused it to one of the least of these, you have refused it to me. And these will depart to perpetual correction ; but the righteous, to perpetual life.

And it happened, when Jesus had concluded this discourse, that he remarked to his disciples ; You are apprised, that after two days will be the feast of the passover, and the Son of Man will be surrendered to be crucified.

About this time the chief priests, and the scribes, and the elders of the people, assembled at the palace of the high priest, whose name was Caiaphas ; and consulted by what stratagem they might apprehend Jesus, and destroy him. They observed, however, Not during the festival, lest there should be a tumult among the people.

Besides, when Jesus was at Bethany, in the house of Simon, formerly a leper, a woman came to him, having an alabaster box of very valuable balsam, and poured it on his head, as he was at table. Now his disciples, observing it, were displeased, asking, Why was this extravagance ? for this balsam might have been sold at a great price, and the money given to the poor. And Jesus, perceiving it, said, Why do you molest the woman ? since she has rendered me a kind office ; because you ever have the poor with you ; but me you have not always : for in pouring

this balsam on my body, she has intended to embalm me. I indeed announce to you, that wherever this gospel shall be preached, in the whole world, what this woman has performed, will also be proclaimed to her praise.

Then one of the twelve, named Judas Iscariot, proceeding to the chief priests, said, What will you give me, to deliver him to you ? And they contracted with him for thirty shekels. And from that time, he sought a convenient opportunity to surrender Jesus.

Further, on the first day of unleavened bread, the disciples came to Jesus, saying to him, Where dost thou wish that we should prepare for thee to eat the paschal supper. And he answered, Go to a particular person in the city, and inform him, the teacher says, The time of my crucifixion is near ; I must celebrate the passover at your house, with my disciples. And the disciples did as Jesus had directed them ; and they prepared the passover.

Now, in the evening, he placed himself at table with the twelve ; and as they were eating, he remarked, I solemnly state to you, that one of you will surrender me. And being exceedingly afflicted, they began, individually, to ask him, Lord, is it I ? And he thus answered, The one, whose hand is in the dish with mine, is he who will surrender me. The Son of Man is assuredly about to die, as the scripture declares respecting him ; but alas for that man, by whom the Son of Man shall be surrendered ! it would have been well for that man, if he had not been born. Judas, however, who delivered him up, inquired in return, Teacher, is it I ? Jesus replied to him, It is.

Moreover, during their repast, Jesus took bread, and having praised God, broke it, and gave it to the disciples, and said, Take, eat,—this represents my body. He took also the cup, and having offered thanks, he gave it to them, saying, Let all drink of it ; for this represents my blood of the new covenant, which is poured out for many, in relation to the removal of sins. Now, I say to you, that, from this period, I will not drink of this product of the vine, till that day, when I shall drink it new with you, in the kingdom of my Father. And having celebrated with the psalm, they departed to the mount of Olives.

Jesus then announced to them, You will all be guilty of offence, in reference to me, this night ; for it is written, I will smite the shepherd, and the sheep of the flock will be dispersed. Yet, after I am raised, I will precede you to Galilee. But Peter, in reply, affirmed to him, If all should commit offence with respect to thee, I will never cause offence. Jesus said to him, I assure you, that, this very night, before a watch-trumpet shall sound, you will thrice disown me. Peter avers to him, Though doomed to die with thee, by no means will I disown thee. And all the disciples made similar declarations.

Jesus then proceeded with them to a place called Gethsemane, and said to his disciples, Remain here, while I retire and pray. And taking with him Peter and the two sons of Zebedee, he began to be greatly af-

flicted, and to be overwhelmed with anguish. Jesus then says to them, My soul is surrounded with a most deadly sorrow ; continue here, and watch with me. And proceeding a little distance, he fell on his face, supplicating and saying, O my Father, if it be possible, let this cup be removed from me ! not however, as I would, but as thou wilt ! And he returned to his disciples, and finding them asleep, said to Peter, Is it thus, then, that ye could not keep awake with me one hour ? Watch and pray, that ye be not vanquished by temptation. The spirit, indeed, may be inclined ; but the body is feeble. In like manner, departing the second time, he prayed, saying, O my Father, if there be no exemption for me ; if I must drink this cup, thy will be accomplished ! And having returned, he finds them still sleeping ; for their eyes were overpowered. He left them, departed again, and prayed the third time, repeating the same language. He then comes to his disciples, and says to them, Do you continue to sleep and to take rest ? behold, the hour has arrived, and the Son of Man must be delivered into the hands of sinners. Arise, let us advance ; behold, he, who surrenders me, has approached.

Now, while Jesus was speaking, behold, Judas, one of the twelve, came, accompanied by a great multitude, armed with swords and clubs, and sent by the chief priests and rulers of the people. And he, who delivered him up, had given them a signal, saying, He is the person whom I shall kiss, apprehend him. And immediately advancing to Jesus, he exclaimed, Hail, Teacher ! and repeatedly kissed him. But Jesus said to him, Companion, against whom are you come ? Then approaching, they laid their hands on Jesus, and arrested him.

And behold, one of those who were with Jesus, laying his hand on his sword, drew it, and striking a servant of the high priest, cut off his ear. Jesus then says to him, Return your sword to its place ; for all who have recourse to the sword, shall die by the sword. Do you suppose that I cannot now entreat my Father, and he would furnish me with more than twelve legions of angels ? But, in that case, how will the scriptures be fulfilled, [which declare,] that thus it must terminate ? At the same time Jesus said to the people, Have you come with swords and clubs to seize me, like persons in pursuit of a robber ? I was every day with you, instructing in the temple, and you did not arrest me. All this, however, was done, in accomplishment of the writings of the prophets. All the disciples then deserted him, and fled.

Moreover, those who had apprehended Jesus, conducted him to Caiaphas the high priest, in whose house the scribes and the magistrates were convened. But Peter followed him at a distance, even to the palace of the high priest ; and, having entered, was sitting with the attendants to see the result.

Now the chief priests, and rulers, and the whole sanhedrin, sought false testimony against Jesus, that they might destroy him ; but they did not find it, though many perjured witnesses appeared. Ultimately,

two false witnesses came and testified, that he affirmed, I am able to demolish the temple of God, and to rebuild it in three days. And the high priest arising, said to him, Dost thou make no reply ? what do these testify against thee ? But Jesus was silent. And the high priest further said to him, I adjure thee on the part of the living God, that thou inform us, whether thou art the Messiah, the Son of God. Jesus says to him, It is true : and I also declare to you, that hereafter, ye shall see the Son of Man seated at the right hand of power, and coming in the clouds of heaven. The high priest then rent his garments, asserting, He has spoken impiously ; what additional necessity have we for witnesses ? behold, you have now heard his impious language ; how do you regard it ? And they replied, He deserves to die. Then did they spit in his face, and beat him with their fists ; and some struck him on the cheek with the open hand, saying, Divine to us, Messiah, who it was that smote thee ?

Further, Peter was sitting without, in the palace ; and a maid-servant came to him, affirming, You was also with Jesus the Galilean. But he denied it in presence of all, declaring, I am ignorant of your suggestion. And as he passed to the piazza, another female servant saw him, and said to them, This person was also there, with Jesus the Nazarean. And he repeated the denial with an oath, I have never known the man. And afterwards, some of those who were present, came and said to Peter, You also are absolutely one of them ; for even your dialect exposes you. He then began positively to affirm, and to asseverate, I am unacquainted with the man. And instantly a watch-trumpet sounded. And Peter recollected the declaration, which Jesus had made to him, that, Before a watch-trumpet shall sound, you will thrice disown me. And he went out, and wept bitterly.

Now, at the dawn of day, all the chief priests and the rulers of the people, held a consultation relative to Jesus, that they might destroy him. And binding him, they conducted and surrendered him to Pontius Pilate the procurator.

Then Judas, who had betrayed him, perceiving that he was condemned, repented ; and returned the thirty shekels to the chief priests and the magistrates, acknowledging, I have sinned in delivering up an innocent man. But they answered, How does that concern us ? attend thou to that. Then throwing down the money near the temple, he withdrew ; and having gone away, was strangled. And the chief priests, taking the money, remarked, It is unlawful to place it in the sacred treasury, because it is the price of blood. And having deliberated, they purchased with it the potter's field, as a cemetery for the strangers. That field is, therefore, denominated the field of blood, even to this period. Then was verified that which was thus announced by Jeremiah the prophet ; The thirty shekels, the stipulated price at which he was estimated, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field.

Now Jesus appeared before the governor, who thus questioned him, **Thou art then the King of the Jews ?** And Jesus replied to him in the affirmative. But he made no answer to the accusations of the chief priests and the elders. Then Pilate says to him, **Dost thou not hear how much they testify against thee ?** And he uttered not a word in reply to him ; so that the governor was greatly astonished.

Moreover, at the festival, the governor was accustomed to release to the people some prisoner, whom they desired. And they had then a notorious prisoner, named Barabbas. Therefore, when they were assembled, Pilate said to them, **Which do you prefer that I should release to you ? Barabbas, or Jesus who is called Messiah ?** For he was conscious, that through malice, they had surrendered him.

(Aside from this, while he was sitting on the tribunal, his wife sent him this message, **Interfere in no manner with that just person ; for I have suffered much this day in a dream, on account of him.**)

But the chief priests and the elders persuaded the people to request the release of Barabbas, and the execution of Jesus. Then the governor, in return, said to them, **Which of the two are you inclined that I should release to you ?** And they said, Barabbas. Pilate says to them, **How then shall I dispose of Jesus, whom they call Messiah ?** They all declared to him, **Let him be crucified.** And the governor said, **Why, what offence has he committed ?** But they the more eagerly vociferated, saying, **Let him be crucified.** Now Pilate, perceiving that he could have no influence, and that only a greater commotion was produced, taking water, washed his hands before the multitude, saying, **I am innocent of the blood of this righteous person, be ye witnesses.** And all the people observed, in answer, **Let his blood rest on us, and on our children.** He then released to them Barabbas ; and having caused Jesus to be scourged, he delivered him up to be crucified.

Then the soldiers of the governor, having conducted Jesus to the pretorium, assembled against him the whole band. And divesting him of his mantle, they clothed him in a splendid robe. And wreathing an acanthine crown, they placed it on his head, and put a reed in his right hand ; and kneeling before him, they derided him, exclaiming, **Hail, king of the Jews !** And spitting upon him, they took the reed, and beat him on the head. And when they had insulted him, they divested him of the robe, and clothed him with his own raiment, and led him away to crucify him.

Now, as they proceeded, they met a citizen of Cyrene, by the name of Simon ; and they compelled him to sustain his cross. And having arrived at a place called Golgotha, which is denominated, **The place of a skull**, they gave him sour wine to drink, mingled with a bitter drug ; which, having tasted, he refused to drink. And after they had nailed him to the cross, they distributed his apparel by lot. And having sat down there, they guarded him. And over his head they placed this inscription, denoting the cause of his death : **This is Jesus, the king of**

the Jews. Two robbers were also crucified with him, one at his right hand, and the other at his left.

Now those, who passed by, reviled him, shaking their heads, and saying, Thou that canst destroy the temple, and erect it in three days, preserve thyself. If thou art God's Son, descend from the cross. In a similar way, the chief priests also, with the scribes and elders, deriding him, said, He save others ! he cannot save himself. If he be the king of Israel, let him now come down from the cross, and we will believe in him. He confided in God ; let him now rescue him, if he delights in him ; for he affirmed, I am God's Son. And the robbers also, who were crucified with him, in like manner reproached him.

Further, from the sixth hour to the ninth, the whole country was in darkness. And about the ninth hour, Jesus exclaimed with a loud voice, saying, Eli, Eli, lama sabachthani ? that is, My God, my God, to whom hast thou surrendered me ? And some of those who stood there, hearing this, said, He calls Elijah. And immediately, one of them ran, and taking a sponge, saturated it with vinegar, and affixing it to a reed, presented it to him to drink. But others said, Desist ; let us see if Elijah will come to save him. And Jesus, having again exclaimed with a loud voice, resigned his spirit.

And behold, the veil of the temple was dissevered, from the upper to the lower extremity ; and the earth trembled ; and the rocks were rent ; and the tombs were opened ; and many bodies of the saints that slept, were raised, and proceeding from the sepulchres, subsequently to his resurrection, entered the holy city, and appeared to many. Now the centurion, and they who with him guarded Jesus, perceiving the earthquake, and those occurrences, were exceedingly terrified, saying, This was certainly a Son of God.

And many women were there, as distant spectators, who followed Jesus from Galilee, to serve him ; among them were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And in the evening, a rich Arimathean named Joseph, who also was personally a disciple of Jesus, went to Pilate, and solicited the body of Jesus. Pilate then commanded the body to be delivered. And Joseph, taking the body, wrapped it in pure, fine linen, and laid it in his own new tomb, which he had excavated in the rock ; and having rolled a great stone to the door of the sepulchre, he departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Besides, on the day, next succeeding that of the preparation, the chief priests and the pharisees convened before Pilate, and said, Sir, we recollect that this impostor declared, while living, Within three days I shall be restored to life. Therefore order, that the sepulchre be made secure till the third day, lest his disciples should come, clandestinely convey him away, and say to the people, He is raised from the dead ; for this last imposture would be more pernicious than the first. Pilate

said to them, 'Take a guard, go, and make the sepulchre as secure as you can. And they went and secured it, by sealing the stone, and appointing a guard.

Moreover, after the end of the week, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary went to visit the sepulchre. And behold, there was a great earthquake ; for a messenger of the Lord, having descended from heaven, came and rolled back the stone from the entrance, and was sitting on it. Now his aspect was like lightning, and his vestments white as snow. And through fear of him, the guards trembled, and apparently became dead men. But the angel said to the women, be not dismayed ; for I know that you are seeking Jesus, who was crucified. He is not here ; for he is risen, as he predicted. Come, see the place where the Lord lay. And immediately go, and inform his disciples, that he is risen from the dead ; and behold, he precedes you to Galilee, where you will see him. Remember, I have apprised you.

And instantly departing from the tomb, with fear and great joy, they ran, to inform his disciples. And behold, Jesus met them, saying, Rejoice. And approaching, they prostrated themselves before him, and embraced his feet. Jesus then said to them, Be not alarmed ; depart, direct my brethren to repair to Galilee, and they will there see me.

(And when they had gone, behold, some of the guard, entering the city, informed the chief priests of all that had happened. And these, having assembled with the elders, and held a consultation, gave sufficient money to the soldiers, with this injunction, Declare, that his disciples came by night, and stole him, while we were asleep. And if the procurator should hear of this, we will conciliate him, and indemnify you. And having received the money, they did as they were instructed ; and this is a prevalent report among the Jews, to this day.)

The eleven disciples then departed for Galilee, to the mountain where Jesus had directed them. And having seen him, they offered him homage ; though some had doubted. And Jesus approaching, thus addressed them, All authority in heaven and on earth, is imparted to me. Proceed, and christianize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things which I have commanded you ; and behold, I am perpetually with you, even to the conclusion of this state.

THE HISTORY BY MARK.

THE commencement of the benevolent message of Jesus Christ, the Son of God, as it is written by Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way ; a voice of one exclaiming in the desert, prepare the way of the Lord, make his paths direct. John was accordingly baptizing in the wilderness, and publishing the baptism of amendment, for the remission of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were all baptized by him in the river Jordan, earnestly professing their sins. Now John was clothed in camel's hair, with a leathern girdle about his waist ; and he lived upon locusts and wild honey. And he thus proclaimed ; One more powerful than I succeeds me, the string of whose shoes, I am not worthy to stoop down and untie. I have, indeed, baptized you with water ; but he will baptize you with the Holy Spirit.

And it occurred, at that period, that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan : and as he ascended from the water, John saw the firmament opened, and the Spirit like a dove descending upon him. And this voice proceeded from the heavens, Thou art my beloved Son, in whom I am delighted.

And the Spirit subsequently conveyed him into the wilderness ; and he continued in the desert forty days, tempted by the adversary ; and he was among the wild beasts ; and the angels served him.

Moreover, after John was surrendered, Jesus came to Galilee, proclaiming the good news of the reign of God. The time, said he, is accomplished ; and the dominion of God has arrived ; reform, and confide in the joyful intelligence.

And as he was walking about by the sea of Galilee, he saw Simon, and Andrew the brother of Simon, casting a net into the sea, for they were fishers. And Jesus said to them, Come with me, and I will render you fishers of men. And immediately relinquishing their nets, they attended him. And proceeding a little distance, he saw James the son of Zebedee, and John the brother of James, who were in a vessel, preparing their nets. And he instantly called them ; and leaving their father Zebedee in the vessel with the hired servants, they accompanied him.

And they went to Capernaum ; and on the sabbath, he repaired directly to the synagogue, and instructed the people, who were astonished at his mode of teaching ; for he taught them, as one having authority, and not as the scribes.

Now there was a man, in their synagogue, with an impure spirit, who exclaimed, saying, Ah, Jesus of Nazareth ! what connexion hast thou with us ? hast thou come to destroy us ? I know thee who thou art, The Consecrated of God. And Jesus reproving him, said, Be silent,

and depart from him. And the impure spirit convulsed him, and crying with a loud voice, left him. And they were all so astonished, that they thus questioned each other, What does this mean ? and what new instruction is this ? for with authority, he commands even the impure spirits, and they obey him. And his fame rapidly extended through all the region of Galilee.

And immediately withdrawing from the synagogue, they went, with James and John, to the house of Simon and Andrew. And the mother-in-law of Simon was confined with a fever, and they soon inform Jesus respecting her. And he came, and taking her hand, raised her ; and the fever instantly left her, and she entertained them.

Further, in the evening, when the sun was set, they brought to him all those who were sick, and such as were possessed by evil spirits. And the whole city was assembled at the door. And he healed many that were affected by various diseases ; and expelled many demons ; and suffered not the evil spirits to allege that they knew him.

And in the morning, rising a long time before day, he departed, and retired to a solitary place, and there prayed. And Simon and those with him, eagerly followed him. And having found him, they said to him, All seek thee. And he observed to them, Let us go to the adjacent villages, and there also announce [the reign] ; since, for this purpose, I have come forth. And he continued to proclaim it in their synagogues through all Galilee, and to cast out evil spirits.

And a leper came to him, entreating him, and kneeling before him, and saying to him, If thou wilt, thou canst cleanse me. And Jesus, moved with tender compassion, reached out his hand, touched him, and said to him, I will ; be thou cleansed. And when he had spoken, the leprosy instantly departed from the man, and he was cleansed. And Jesus, having strictly enjoined him, immediately sent him away ; and observed to him, See that you say nothing to any person ; but go, present yourself to the priest, and offer for your purification what Moses commanded, for the information of the people. The man, however, departing, began to proclaim many things, and so extensively to publish the occurrence, that Jesus could no longer appear publicly in the city, but remained without in desert places ; and the people resorted to him from all parts.

Moreover, Jesus again entered Capernaum after some days ; and it was understood that he was in a house there. And presently, so many were assembled, that there was no room to receive them, not even near the door ; and he taught them the word [of God.]

Then they came to him, bringing a paralytic person, carried by four men. And being unable to approach Jesus, in consequence of the crowd, they opened a passage, where he was, through the roof, and let down the couch on which the paralytic lay. Now Jesus, observing their faith, said to the paralytic, Son, your sins are forgiven you. But some

of the scribes were sitting there, and inquiring in their hearts, **Why does this man use such impious language ? Who can forgive sins, but the one God ?** And Jesus, immediately perceiving in his spirit, that they thus conferred with themselves, said to them, **Why do you revolve these things in your hearts ? Which is easiest, to say to the paralytic, Thy sins are forgiven thee ? or to command, [with effect], Arise, take up thy couch, and walk ?** But that you may know, that the Son of Man has authority on the earth to forgive sins, (he said to the paralytic,) **I command thee, Arise, take up thy couch, and return to thy residence.** And he instantly arose, and taking his couch, departed in presence of all, so that they were universally amazed, and praised God, asserting, **We never saw any thing like this.**

And he went out again by the sea ; and the whole multitude repaired to him, and he instructed them. And passing along, he saw Levi, the son of Alpheus, sitting at the tax-office, and said to him, **Follow me.** And he arose and followed him.

Now it occurred, that Jesus was partaking refreshment in this man's house, and many tax-collectors and Gentiles placed themselves at table with Jesus and his disciples ; for those people were numerous, and they accompanied him. And when the scribes and the pharisees saw him eating with the tax-gatherers and pagans, they said to his disciples, **Why does he eat and drink with these public exactors and sinners ?** And Jesus having heard it, remarked to them, **They, who are entirely well, do not require a physician ; but those that are sick. I came not to call righteous persons, but sinners.**

Further, the disciples of John and the pharisees were accustomed to fasting ; and they came and said to Jesus, **Why do the disciples of John, and those of the pharisees fast, but thy disciples fast not ?** And Jesus observed to them, **Can the bridemen fast, while the bridegroom is with them ?** During the time they have the bridegroom with them, they cannot fast. But the period will arrive, when the bridegroom shall be removed from them, and in that day they will fast. No one sews a piece of undressed cloth on an old garment ; if so, the new piece diminishes the size of the old, and a worse rent is made. And no one puts new wine into old leathern bottles ; if so, the new wine breaks the bottles, and the wine is spilled, and the bottles are lost ; but new wine must be put into new bottles.

And it happened, that he passed through the grain-fields on the sabbath ; and his disciples began, by the way, to gather the ears of grain. And the pharisees said to him, **Look, why are they doing that which is unlawful, on the sabbath ?** And he observed to them, **Have you never read what David did in his necessity, when he and those with him were hungry ? how he entered the sanctuary of God, under Abiathar the high priest, and did eat the loaves of the presence, which none but the priests could lawfully eat ; and likewise gave to those who were with him ?**

And Jesus declared to them, The sabbath was made for man, and not man for the sabbath. Therefore, the Son of Man is Lord even of the sabbath.

Besides, Jesus again entered the synagogue, where was a man, who had a withered hand. And the pharisees maliciously watched Jesus, whether he would heal the man on the sabbath, that they might accuse him. And he said to the man having the withered hand, Arise in the midst. And he inquired of them, Is it not more lawful to perform a good action on the sabbath, than an evil one ? to preserve life, than to destroy it ? But they were silent. And surveying them with displeasure, and grieving in consequence of the blindness of their minds, he said to the man, Extend your hand ; and he extended it ; and his hand was restored. And the pharisees having departed, immediately conspired with the Herodians against Jesus, that they might destroy him.

However, Jesus retired with his disciples to the sea ; and a great multitude followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from the banks of the Jordan ; and a numerous assembly from the vicinity of Tyre and Sidon, having heard what he had done, came to him. And he directed his disciples that a small vessel should attend him, on account of the concourse of people, lest they should press upon him : for he had healed a great number ; therefore, as many as had diseases rushed towards him, that they might touch him. And the impure spirits, when they saw him, fell prostrate before him, and thus exclaimed, Thou art the Son of God. And he repeatedly charged them, that they should not make him known.

Then Jesus ascended a mountain, and called to him such as he approved ; and they repaired to him. And he constituted twelve, that they should accompany him, and that he might send them to proclaim the reign, empowering them to cure diseases, and to cast out evil spirits. Now these comprised Simon, to whom he gave the name of Peter ; and James the Son of Zebedee, and John the brother of James, whom he surnamed Boanerges, which signifies Thunderers ; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphcus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot also, who betrayed him.

And they came to a house. And so great a multitude again assembled, that Jesus and his disciples could not even take food. And those, who were with him, having been informed of it, went out to restrain the multitude ; for they affirmed, The people are mad. But the scribes, who came down from Jerusalem, alleged, He is confederate with Beelzebub, and he expels fiends by the prince of the fiends. And having summoned them, he remarked to them by comparison ; How can the adversary eject the adversary ? And if a kingdom be torn by factions, that kingdom cannot endure. And if a family be distracted by divisions, that family cannot exist. Thus, if the adversary assail himself, and be at variance, he cannot continue, but is near his end. No one can enter

the dwelling of the powerful one, to plunder his property, unless he first bind the powerful one, and then he may ravage his house. I confidently state to you, that though all other sins may be forgiven to the sons of men, and such maledictions as they shall utter; yet whoever shall revile the Holy Spirit, can never be pardoned, but is exposed to perpetual transgression. [He said this,] because they asserted, that he was leagued with an impure spirit.

His mother and his brothers then came, and standing without, sent to him, calling him. And the multitude sat around him; and they said to him, Behold, thy mother, and thy brothers, and thy sisters, are without, and seek thee. And he thus replied to them, Who is my mother, and who are my brothers? And looking about on those who were seated with him, he observed, Behold my mother, and my brothers! For whoever shall perform the will of God, the same is my brother, and my sister, and mother.

Moreover, he again proceeded to teach by the side of the lake, and so many people gathered about him, that he entered a boat, and sat in it upon the lake; and the whole assembly remained there on the shore. And he extensively taught them in parables.

And in his instruction, he said to them, Attend; behold, the sower went out to sow; and it happened, as he sowed, that part of the seed fell by the public way, and the birds came and devoured it. And part fell on rocky land, where it possessed an inconsiderable soil; and it arose the sooner, because there was no depth of soil: but when the sun operated, it was scorched; and since it had no root, it withered. And part fell among briers, and the briers grew up and stifled it, and it produced nothing. But the remainder fell on good ground, and yielded fruit, rising and flourishing; so that some grains produced thirty, some sixty, and some a hundred. And he said, Let him who has ears to listen give attention.

When, however, he had retired, his attendants, with the twelve, requested him to explain the parable. And he replied to them, It is imparted to you to know the secrets of the dominion of God; but to those who are strangers, every thing is veiled in parables; so that they do not perceive what they look at, or understand what they hear; lest they should be reclaimed, and their sins should be forgiven them. And he said to them, do you not understand this parable? How then will you comprehend all my parables?

The sower denotes him who dispenses the word. The highway on which some of the grain fell, represents those who have no sooner listened to the word, than the adversary comes and takes away that which was sown in their hearts. The rocky ground indicates those who, hearing the word, receive it at first with delight; yet not having it rooted in their minds, retain it but a short time; for when affliction or persecution occurs on account of the word, they instantly relapse. The ground overrun with briers, exhibits those hearers in whom the anxious cares of

the world, and the delusion of riches, and the strong desires for other things conspiring, counteract the word, and it becomes unfruitful. But the good soil, on which some grains yielded thirty, some sixty, and some a hundred, represents those who hear the word, and retain it, and produce its fruits.

Moreover, Jesus said to them, Is a lamp brought to be put under a measure, or under a bed ? and not to be placed on a stand ? For there is nothing suppressed, that will not be divulged ; nor any thing concealed, that will not be discovered. If any one has ears to hear, let him hear.

And he said to them, consider how you hear. The measure which you use, will be dispensed to you. For to him who has much, more will be given ; but from him who has little, even that which he possesses will be taken.

He accordingly remarked, Such is the kingdom of God, as if a man should cast seed into the ground, and should both sleep by night, and wake by day, and the seed should germinate and increase, in what manner, he cannot discern. For the spontaneous earth originally produces the blade, then the ear, and eventually, the full wheat in the ear. But when the grain is matured, he immediately sends out the sickle, for the harvest has arrived.

He further observed, To what shall we compare the kingdom of God ? or by what parable shall we illustrate it ? It resembles a grain of mustard-seed, which when it is committed to the earth, is one of the least of all the seeds that are in the ground ; but when it is sown, it grows and becomes greater than any herb, and puts forth extensive branches, so that the birds of the air may rest under its shadow.

And in such comparisons he conveyed instruction to the people, as far as they were able to understand ; but he did not address them without a parable ; and he privately explained all things to his disciples.

And in the evening of the same day, he says to them, Let us pass to the opposite shore. And they, dismissing the multitude, but having him in the vessel, sailed in company with other small vessels. And a tempestuous wind arose, and the waves dashed into the vessel, so that it was nearly filled. And he was at the stern, sleeping on a little couch ; and they awaken him, and interrogate him, Master, does it not concern thee, that we are perishing ? And he arose and commanded the wind, saying to the sea, Be silent ! be still ! And the wind was allayed, and a great calm ensued. And he said to them, Why are you so alarmed ? How is it that you have no trust ? And they were thrown into violent consternation, and observed to each other, Who, indeed, is this, that even the wind and the sea obey him ! And they reached the opposite coast of the lake, in the country of the Gadarenes.

And as he left the boat, a man immediately met him from the sepulchres, with an impure spirit, who had his residence in the tombs ; and none could confine him, even with chains : for he had been repeatedly

bound with fetters and chains, and had wrenched off the chains, and broken the fetters ; and no one could subdue him. And he was continually, night and day, on the mountains, and in the tombs, exclaiming, and cutting himself with flints. Now, perceiving Jesus at a distance, he ran and prostrating himself before him, cried with a loud voice, and said, What concern hast thou with me, Jesus, Son of the Most High God ? I adjure thee, in the name of God, not to afflict me. (For Jesus had said to him, Depart from the man, impure spirit) ! And he asked him, What is your name ? And he thus answered, My name is Legion, for we are many. And he earnestly entreated Jesus, that he would not send them from the country. Moreover, a large herd of swine was feeding in the vicinity of the mountain. And the demons besought him, saying, Suffer us to go to the swine, that we may possess them. And Jesus instantly permitted them. And the impure spirits departing, possessed the swine ; and the herd, consisting of about two thousand, furiously ran down the steep declivity into the sea, and were strangled in the water. And the herdsmen fled, and announced it in the city, and in the country. And the people went out to see what had occurred. And they came to Jesus, and saw the recent demoniac sitting and clothed, and of a sound mind ; and they were terrified. And those who were spectators, related to them what had happened to the former demoniac, and likewise, respecting the swine. And they desired him to depart from their borders. And when he had entered the vessel, the late demoniac implored him, that he might continue with him. This he did not permit, but said to him, Return home to your friends, and tell them how much the Lord has performed for you, and that he has compassionated you. So he departed, and began to publish in Decapolis, how much Jesus had done for him. And all were astonished.

And Jesus having again repassed in the vessel to the other side, a numerous assembly was gathered to him ; and he remained near the sea. And, behold, there came one of the directors of the synagogue, named Jairus, who seeing him, fell at his feet, and earnestly solicited him, saying, That little daughter of mine is in the last extremity ; I pray thee, come and put thy hands on her to restore her, and she will be well. And Jesus went with him ; and many people followed him, and pressed upon him.

And a certain woman, having had a hemorrhage for twelve years, and suffered much from several physicians, and exhausted all her property, and had received no benefit, but the malady rather increased, when she heard of Jesus, came behind in the crowd, and touched his garment. For she said, If I may but touch his clothes, I shall recover. And the source of her disease was instantly counteracted ; and she perceived in her system, that she was released from that scourge. And Jesus, instantly conscious in himself, of the efficacy which had departed from him, turning to the people, said, Who touched my clothes ? And his disciples said to him, Thou beholdest the populace pressing thee, and

dost thou inquire, Who touched me ? And he looked around to see her, who had done this. Then the woman, sensible of what was wrought upon her, came trembling with fear, and prostrated herself before him, and disclosed to him the whole truth. And he said to her, Daughter, your faith has preserved you ; go in peace, rescued from your disease.

While he was speaking, messengers came from the house of the ruler of the synagogue, saying, Your daughter is dead ; why do you further interrupt the Teacher ? But Jesus, hearing this message delivered, immediately said to the director of the synagogue, Fear not ; only believe. And he permitted no one to attend him, except Peter, and James, and John the brother of James. And he proceeds to the house of the ruler of the synagogue, and observes the confusion, excessive weeping, and lamentation. And having entered, he says to them, Why do you weep, and make this disturbance ? the child is not dead, but asleep. And they derided him. But, excluding them all, he takes with him the father and the mother of the child, and those with him, and enters the chamber where the child was. And taking the child by the hand, he said to her, Talitha cumi ; which, being translated, signifies, Young maiden arise, I command you. And the young maiden instantly arose, and walked ; for she was twelve years of age. And they were confounded with astonishment. And he strictly charged them not to mention it to any one ; and directed that food should be given her.

And Jesus departed from Capernaum, and came to his own city ; and his disciples attended him. And on the sabbath, he began to teach in the synagogue ; and the numerous hearers were deeply impressed, saying, Whence has this man these powers ? and what wisdom is this, which is imparted to him ? and how are such miracles achieved by his hands ? Is not this the carpenter, the son of Mary, and the brother of James, and Joses, and Jude, and Simon ? and are not his sisters present with us ? And they revolted at him. And Jesus observed to them, A prophet is no where less honored, than in his own country, and among his relatives, even in his own family. And he was unwilling to perform any miracles there, except that he put his hands on a few sick persons, and healed them. And he was surprised at their want of confidence.

Moreover, he visited the adjacent villages, teaching. And he called to him the twelve disciples, and sent them out in pairs ; and gave them authority over the impure spirits ; and commanded them that they should take nothing for their journey, but a single staff ; no bag, no bread, no money in their girdle : but to bind sandals on their feet ; and not to wear two coats. And he said to them, Whatever house you enter, remain there, till you leave the place. And wherever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. And having departed, they publicly admonished men that they should reform. And they expelled many demons, and anointed numerous invalids with oil, and healed them.

And Herod the king heard of him, (for he had been extensively proclaimed) ; and he declared, John the Baptist is raised from the dead, and therefore miracles are performed by him. Others announced, It is Elijah. And others affirmed, It is a prophet, like those of ancient times. But Herod, being reminded of him, alleged, This is John, whom I decapitated ; he is raised from the dead.

Now Herod had sent and seized John, and bound him in prison, on account of Herodias, the wife of his brother Philip, whom he had himself married. For John had said to Herod, it is not lawful for you to have your brother's wife. Herodias was therefore incensed against him, and would have killed him, but could not, because Herod respected John, knowing that he was a just and holy man, and protected him ; and did many things recommended by him, and cheerfully listened to him. At length a favorable opportunity offered, which was Herod's birthday, when he made an entertainment for his principal, civil and military officers, and other distinguished persons in Galilee. For the daughter of Herodias, having entered and danced before them, so delighted Herod and his guests, that the king declared to the damsel, Ask me whatever you please, and I will give it to you. Indeed, he made oath to her, I will give you whatever you wish, even were it half of my kingdom. And withdrawing, she said to her mother, What shall I request ? And she replied, The head of John the Baptist. And instantly returning with haste to the king, she presented this request, I desire that you would give me presently, in a basin, the head of John the Baptist. And the king was exceedingly grieved ; however, from a regard to his oaths, and his guests, he would not refuse her. And the king, having immediately sent one of his guards, commanded that his head should be brought. And departing, the guard beheaded John in the prison, and brought his head in a basin, and gave it to the damsel, and the latter gave it to her mother. And his disciples, receiving the intelligence, came and removed his remains, and placed them in a sepulchre.

And the apostles proceeded in company to Jesus, and related every thing to him, both what they had done, and what they had taught. And he said to them, Privately retire by yourselves to a solitary place, and repose awhile : for so many were coming and going, that they had no leisure even to eat. And they went privately to a desert place, in a vessel. And the people observed their departure, and many recognised him, and hastened there by land from all the cities, and preceding them, collectively repaired to him. And when Jesus disembarked, he saw a great multitude, and was moved with compassion for them, since they were as sheep having no shepherd ; and he taught them many things.

Further, when the day had nearly passed, his disciples approaching him, remarked, This is an uninhabited place, and the time is far advanced ; dismiss the people, that they may proceed to the adjacent country and villages, and purchase for themselves bread ; for they have

nothing to eat. But he answering, said to them, Supply them yourselves with food. And they asked him, Shall we go and buy bread to the value of two hundred denarii, and give them provisions? And he says to them, How many loaves have you? Go and see. And having ascertained, they replied, Five, and two fishes. And he commanded them to cause all the people to sit down by companies on the green grass. And they arranged themselves in squares, by hundreds and by fifties. And taking the five loaves and the two fishes, and looking towards heaven, he praised God, and broke the loaves, and gave to his disciples, that they might dispense to the multitude; and he distributed the two fishes among them all. And they all did eat and were satisfied. And they carried away twelve full baskets of the fragments of bread, and of the fishes. And they who had eaten of the loaves, were five thousand men.

And immediately he obliged his disciples to enter the vessel, and go before to the opposite coast, towards Bethsaida, till he should send away the people. And having dismissed them, he retired to a mountain to pray. And when evening came, the vessel was in the midst of the sea, and he was alone on the land. And he saw them toiling at the oar, for the wind was against them: and about the fourth watch of the night, he went to them, walking on the water, and inclined to pass them. But when they perceived him walking on the sea, they fancied him to be a spectre, and uttered a shriek: (for they all saw him, and were dismayed). And he quickly conversed with them, and said to them, Have courage, it is I, be not intimidated. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration: for their minds were so stupefied, that they never reflected upon the loaves.

Now having passed over, they approached the territory of Gennesaret, and put to shore. And when they had left the boat, the inhabitants immediately recollected him, and running through all the adjacent country, began to carry about the sick, on couches, to every place where they heard that he was. And wherever he entered villages, or cities, or towns, they laid the diseased in the streets, and entreated him that they might, at least, touch the border of his garment; and as many as touched him, were healed.

And the pharisees, and some of the scribes, who had come from Jerusalem, resorted together to Jesus. And they perceived some of his disciples eating bread with impure, that is, with unwashed hands. (For the pharisees and all the Jews refuse to eat, till they have washed their hands to the wrists, retaining the tradition of the elders. And returning from the market, they eat not, except they are washed. And there are many other things which they receive and maintain; — for example, — the washing of cups, and measures, and brazen vessels, and seats). Therefore, the pharisees and the scribes interrogated him, Why do thy disciples disregard the tradition of the elders, and receive food with unwashed hands? He answered and said to them, Dissemblers! Isaiah

justly described your character, when he declared, This people reverence me with their lips, but their heart is far estranged from me. They vainly affect, however, to worship me, while they teach as doctrines, the institutes of men. For, relinquishing the command of God, you retain the tradition of men, such as the cleansing of measures and cups, and many similar practices. And he remarked to them, You absolutely frustrate the authority of God, that you may establish your tradition. For Moses said, Honor thy father and thy mother ; and whoever reviles father or mother, let him be punished with death. But you teach, that a man may say to father or mother, Let that be a pious gift, through which you might receive aid from me ; and then, you no more permit him to do any thing for his father or his mother ; disannuling the word of God by your tradition, which you have instituted. And you thus conduct in many other instances.

Moreover, having again called the people, he said to them, let all listen to me, and understand. There is nothing extrinsic to a man, which entering him can pollute him ; but the things, which proceed from a man, are those that contaminate him. If any one has ears to hear, let him hear.

And when Jesus had passed from the people into a house, his disciples asked him concerning the parable. And he says to them, Have even you, likewise, no comprehension ? Do you not perceive that whatever enters a man from without, cannot contaminate him ? For it enters not his heart, but the stomach, and ultimately operates to the purifying disposal of all food. But he alleged, It is what proceeds from a man, that pollutes him. For, from the interior, from the heart of man, emanate unprincipled reasonings, adulteries, fornications, murders, thefts, avarice, malignity, fraud, sensuality, envy, calumny, pride, and folly. All these evils originate from within, and render a man impure.

And arising thence, he withdrew to the country between Tyre and Sidon, and entered a house, intending that no one should know it ; but he could not be concealed. For a woman, whose young daughter had an impure spirit, having heard of him, came and fell at his feet, (now she was a Grecian woman, a native of Syrophenicia) ; and besought him that he would expel the evil spirit from her daughter. But Jesus said to her, Let the children first be satisfied ; for it is not proper to take the children's bread, and throw it to the dogs. And she said to him in reply, I implore thee, Sir ; since even the dogs under the table eat of the children's crumbs. And he said to her, For this remark, retire ; the demon has departed from your daughter. And returning to her house, she found the polluted spirit expelled, and her daughter reclining on a couch.

And again leaving the borders of Tyre and Sidon, he came to the lake of Galilee, through the precincts of Decapolis : And they brought to him one who was deaf and partly dumb, and entreated him that he would put his hand upon him. And Jesus, having privately taken him

aside from the multitude, the deaf man put his fingers into his own ears, and spitting, touched his tongue, and looking up to heaven, he groaned; and Jesus said to him, Ephphatha, that is, **Be opened**. And immediately his ears were opened, and the cord of his tongue was loosed, and he spoke distinctly. And Jesus charged them not to inform any one; but the more strictly he enjoined it on them, the more extensively did they publish it. And they were struck with exceeding astonishment, declaring, **He has performed all things well**; he makes even the deaf to hear, and the dumb to speak.

At that period, there being again a great multitude, and having no food, Jesus calling his disciples, says to them, **I tenderly pity this assemblage**, since they have already continued with me three days, and have nothing to eat. And if I send them to their residence fasting, they will faint by the way; for some of them came from a distance. And his disciples replied to him, **How can any one satisfy these persons with bread, in this wilderness?** And he asked them, **How many loaves have you?** And they said, **Seven**. And he commanded the people to sit down on the ground: and taking the seven loaves, and offering thanks to God, he broke them, and gave them to his disciples for distribution; and they placed them before the multitude. And they had a few small fishes; and rendering thanks, he said, **Place these also before them**. Thus did they eat and were satisfied; and seven hand-baskets of remaining fragments were taken away. Now they, who had eaten, were about four thousand.

And having left them, he immediately embarked with his disciples, and proceeded to the confines of Dalmanutha. And the pharisees came, and began to argue with him; and with a view to prove him, requested of him a sign from heaven. And sighing deeply within himself, he said, **Why does this race seek a sign?** I assure you that no sign shall be given to this race. And leaving them, he again entered the vessel, and passed to the other side.

Now the disciples had forgotten to take bread, and had but one loaf with them in the boat. And he charged them, saying, **Be vigilantly cautious of the leaven of the pharisees, and of the leaven of Herod**. And they thus conferred with each other; **This is because we have no bread**. And Jesus knowing it, says to them, **Why do you converse, because you have no bread? Do you not yet perceive, nor reflect? Do you still retain your blinded understanding? Having eyes, do you not see? and having ears, do you not hear? And do you not recollect, when I broke the five loaves among the five thousand, how many full baskets of fragments you collected? They answer him, Twelve. And when the seven loaves among the four thousand, how many baskets of remaining fragments you gathered? And they replied, Seven. And he said to them, How is it that you do not comprehend me?**

And he came to Bethsaida; and they brought to him a blind person, and implored him, that he would touch him. And taking the hand of

the blind man, he conducted him out of the town ; and having put spittle on his eyes, and placed his hands upon him, he asked him whether he discerned any thing. And raising his eyes, he said, I see men, whom I distinguish from trees only by their walking. Then Jesus again placed his hands on the eyes of the man, and caused him to look up ; and he was restored, and saw every object clearly. And he sent him away to his own house, saying, Do not enter the village, nor disclose this to any one in the place.

Moreover, Jesus and his disciples went out to the towns of Cesarea Philippi ; and in the journey he thus questioned his disciples, Whom do men say that I am ? And they replied, John the Baptist ; though some say, Elijah ; and others, One of the prophets. And he says to them, whom, however, do you announce me to be. And Peter answering, declares to him, Thou art the Messiah. And he charged them, that they should not inform any one respecting him.

And he began to apprise them how exceedingly the Son of Man must suffer, and be rejected by the elders, and chief priests, and scribes, and be slain, and return to life after three days. And he communicated that information, with great plainness. And Peter officiously interposed, and proceeded to remonstrate with him. But turning around, and surveying his disciples, he reprimanded Peter, saying, Impede not my course, adversary ! for you do not regard the concerns of God, but those of men.

And having called the people with his disciples, he remarked to them, Whoever inclines to go with me, let him perfectly renounce himself, and take up his cross, and follow me. For whoever desires to save his life, will lose it ; but whoever would sacrifice his life in my cause, and that of the gospel, he will preserve it. For what will it avail a man, if he should gain the whole world, and lose his life ? Or what can a man give to redeem his life ? If, therefore, any one shall be ashamed of me, and of these my words, among this impious and iniquitous race of people ; the Son of Man will also be ashamed of him, when he comes in the glory of the Father, with the holy angels. And Jesus said to the people and his disciples, I solemnly declare to you, that some, here present, will not die, till they have seen the reign of God introduced with power.

Now after six days, Jesus takes Peter, and James, and John, and privately leads them, by themselves, to an elevated mountain ; where his aspect was changed to their view ; for his garments became resplendent, exceedingly white, even as snow ; such as no fuller on the earth could bleach. And there appeared to them Elijah, with Moses ; and they were conversing with Jesus. And Peter, in return, says to Jesus, Master, it is well for us to remain here ; and let us build three booths ; one for thee, and one for Moses, and one for Elijah. He was not, however, conscious what he said ; for they were greatly alarmed. And a cloud enveloped them ; and a voice proceeded from the cloud, announcing,

This is my beloved Son ; hear him. And suddenly looking around, they no longer saw any one with them, except Jesus.

And as they were descending from the mountain, he commanded them not to relate to any one what they had seen, at least, till the Son of Man were risen from the dead. And they retained this injunction among themselves, zealously inquiring, when he would arise from the dead ? Then, they thus questioned him, Why do the scribes declare, that Elijah must first come ? And he said to them in answer, Elijah, indeed, first comes and consummates all things ; and (as it is recorded of the Son of Man), must likewise suffer much, and be contemptuously rejected. But, I say to you, that Elijah has even appeared, and they have done to him whatever they were disposed, as it was predicted concerning him.

And when he returned to the other disciples, he saw a numerous assembly about them, and the scribes disputing with them. And the whole multitude, when they saw him, were greatly surprised, and running to him, saluted him. And he asked the scribes, On what are you contending with them ? And one of the people answering said, Teacher, I have brought to thee my son, having a dumb spirit ; and wherever it seizes him, it rends him ; and he foams, and grinds his teeth, and languishes. And I applied to thy disciples to cast out the evil spirit ; but they were unable. And Jesus said to him in reply, O distrustful race ! how long must I remain with you ? how long shall I endure you ? bring him to me. And they brought the man to him. And when Jesus saw him, the spirit instantly convulsed him ; and falling on the ground, he rolled, foaming. And Jesus inquired of his father, How long is it since this first befell him ? And he replied, From his infancy : and it has frequently thrown him even into the fire, and into the water, to destroy him. If thou canst therefore effect any thing, take pity on us, and relieve us. Then Jesus said to him, [I can,] if you can believe ;—all things are attainable by the believer. And the father of the child immediately exclaiming, said with tears, I do believe ; fortify me against unbelief. But Jesus, perceiving that the people hastened together, reproved the polluted spirit, saying to it, Dumb and deaf spirit, I command you to depart from him, and to enter him no more. And the spirit departed, having cried aloud, and violently distorted him. And he was so much like one dead, that many affirmed, He is dead. But Jesus, taking him by the hand, raised him, and he stood up.

And when Jesus had entered a house, his disciples privately asked him, Why could not we expel the demon ? And he said to them, This class cannot be dislodged by any means, except through prayer and fasting.

Further, departing thence, they passed through Galilee, and he desired that no one should know it : for he was instructing his disciples. And he said to them, the Son of Man will soon be delivered into the hands of men, and they will kill him ; and after he is slain, he will be

restored to life on the third day. But they did not comprehend the declaration, and feared to interrogate him.

And he came to Capernaum : and being in the house, he asked them, what had been their altercation with each other on the road ? But they were silent ; for they had been debating among themselves on the road, as to their relative superiority. And being seated, he called the twelve, and observed to them ; If any person wish to be first, let him be the last of all, and the servant of all. And taking a little child, he placed him in the midst of them ; and having embraced him in his arms, he said to them, Whoever shall entertain one such little child, in my name, entertains me ; and whoever shall receive me, not only receives me, but him who sent me.

(Now John thus remarked to him, Master, we saw one expelling evil spirits in thy name, and we prohibited him, because he does not follow us. But Jesus said, Do not prohibit him ; since no one who shall perform a miracle in my name, will rashly reproach me. For he who is not against you, is for you).

Whoever, indeed, shall present you with a cup of water to drink, in my name, because you belong to Christ, I assure you, that he will not lose his reward. But whoever shall pervert any of the humble disciples who believe in me, it would be better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if thy hand cause thee to sin, cut it off ; it is better for thee to enter life maimed, than, with two hands, to depart to gehenna, to the inextinguishable fire ; where their worm dies not, and the fire is not quenched. And if thy foot cause thee to stumble, cut it off ; it is better for thee to enter life lame, than, with two feet, to be cast into gehenna, into the unquenchable fire ; where their worm dies not, and the fire is not extinguished. And if thine eye lead thee to transgress, pull it out ; it is better for thee to enter the kingdom of God with one eye, than, with two eyes, to be cast into the gehenna of fire ; where their worm expires not, and the fire is not extinguished. For every one will be salted with fire ; and every sacrifice will be seasoned with salt. Salt is good ; but if the salt become tasteless, how will you restore it ? Preserve salt in yourselves ; and maintain peace with each other.

And Jesus departed from Galilee, and came to the borders of Judea, on the opposite bank of the Jordan ; and multitudes again resorted to him ; and, as he was accustomed, he continued to teach them.

And the pharisees approaching, tried him with this question, Is it lawful for a man to divorce his wife ? And he replying, said to them, What injunction has Moses given you ? And they said, Moses has permitted us to give a writing of divorce, and to dismiss her. And Jesus answering, remarked to them, He gave you this permission in consequence of your intractable character. But from the beginning, at the creation, God made them a male and a female. For this reason, a man will

leave his father and mother, and adhere to his wife ; and they two will be one person. They are, then, no longer two, but one person. What, therefore, God has blended, let not man separate.

And in the house, his disciples again questioned him, on the same subject. And he declared to them, Whoever shall discard his wife, and marry another, commits adultery against her. And if a woman shall repudiate her husband, and be married to another, she is an adulteress.

Then they brought young children to him, that he might touch them ; but the disciples reprimanded those who brought them ; but Jesus, perceiving it, was greatly displeased, and said to them, Permit the little children to come to me, and forbid them not ; for of such, is the kingdom of God. In truth, I declare to you, Whoever shall not, like a little child, receive the kingdom of God, he cannot enter it. And taking them in his arms, he put his hands upon them, and blessed them.

And as he passed along to the road, a certain person ran, and kneeling before him, inquired of him, Excellent Teacher, what good thing shall I do, that I may inherit eternal life ? But Jesus said to him, Why do you call me excellent ? God alone is excellent. You know the commandments ; Do not commit adultery ; do not commit murder ; do not steal ; do not give false testimony ; do no injury ; honor your father and mother. And he said to him in reply, Teacher, I have obeyed all these precepts, from my childhood. And Jesus, intensely surveying him, loved him, and observed to him, In one particular, you are deficient ; go, dispose of your possessions, and give the price to the poor, and you will have treasure in heaven ; and come, take up the cross, and follow me. But he was deeply impressed at that requisition, and went away dejected ; for he had a vast estate.

And Jesus looking around, observed to his disciples, With what difficulty do they, who have wealth, come into the kingdom of God ? And the disciples were surprised at his suggestion. But Jesus again proclaimed to them in return, Children, how difficult is it for those who trust in riches, to come into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. And they were inexpressibly astonished, and said to each other, What rich man then can be saved ? And Jesus, earnestly looking on them, affirmed, With men it may be impossible, but not with God, for all things are possible with God.

Then Peter proceeded to announce to him, Behold, we have left all, and followed thee. And Jesus answering, alleged, I confidently apprise you, that there is no one, who has left mansion, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on my account, and in the cause of the gospel ; who will not receive now, at this very period, a hundred fold, — houses, and brethren, and sisters, and fathers, and mothers, and children, and lands, — but with persecutions ; and in the future state, eternal life. But many will be first, who are last ; and last, who are first.

Now, they were on the road, ascending to Jerusalem ; and Jesus was preceding them : and they were surprised ; and as they followed, they were in consternation ; for having again taken the twelve aside, he proceeded to inform them what events would befall him. Behold, says he, we advance to Jerusalem, and the Son of Man will be surrendered to the chief priests and the scribes ; and they will sentence him to death, and will consign him to the Gentiles, who will deride him, and scourge him, and spit upon him, and kill him ; and on the third day he will return to life.

And James and John, the sons of Zebedee, thus accosted him, Master, we wish that thou wouldst perform for us whatever we may request. And he said to them, What do you desire me to do for you ? And they replied to him, Permit us to sit, one at thy right hand, and the other at thy left, in thy glory. But Jesus declared to them, You know not what you request. Can you partake of the cup which I am to drink ? or receive the baptism, which I am to realize ? And they answered him, We can. And Jesus affirmed to them, You will, indeed, drink from the cup, of which I must participate ; and endure a baptism like that which I must endure ; but to sit on my right hand, and on my left, I am not empowered to grant, except to those, for whom it is prepared.

And the ten, having heard it, were exasperated against James and John. Jesus, therefore, having summoned the disciples, reminded them, You are aware, that the rulers of the nations domineered over them ; and their princes exercised despotic authority over them. But, it must not be thus with you ; since, whoever would be exalted among you, let him attend upon you ; and whoever is disposed to be your master, let him be the servant of all. For even the Son of Man came not to be served, but to render service, and to give his life a ransom for many.

Moreover, they came to Jericho ; and as he left the place with his disciples and a great multitude, the blind man, Bartholomew, the son of Timeus, sat by the side of the road, begging. And being informed that it was Jesus the Nazarean, he began to cry out, and say, Jesus, son of David, have compassion on me ! And many charged him to keep silence ; but he cried the more eagerly, Son of David, have compassion on me ! Then Jesus, standing there, commanded him to be called. And they called the blind man, saying, Have confidence, arise ; he calls you. And throwing aside his garment, he arose, and came to Jesus. And Jesus in return says to him, What do you wish me to do for you ? The blind man replied to him, Teacher, that thou wouldst restore my sight. Jesus then said to him, Depart ; your faith has preserved you. And he immediately recovered his sight, and followed Jesus in the road.

Now as Jesus and his disciples approached Jerusalem, in Bethphage and Bethany, at the foot of the mount of Olives, he sent two of his disciples, and thus directed them, Go to the village opposite to you ; and as soon as you enter it, you will find a colt tied, on which no man ever rode ; untie it, and bring it here. And if any one says to you, why do

you this ? declare, that the Master requires him, and will speedily return him. So they went, and found a colt fastened at a little distance from the door, at the junction of two roads ; and they unfastened it. Now some persons who were present, said to them, Why do you loose the colt ? And they answered the men as Jesus had commanded ; and received permission. And the disciples led the colt to Jesus, and placed their mantles on it ; and he sat thereon. And many spread their garments in the road ; and others cut branches from the trees, and strewed them in the way. And those that preceded, and those that followed, thus exclaimed ; Hosanna ! Blessed is he who comes in the name of the Lord ! Happy be the approaching dominion of our Father David ! Hosanna in the highest heaven ! And Jesus went into Jerusalem, and entered the temple ; and having examined every thing, when evening was come, he departed to Bethany, with the twelve.

And on the next day, as they were proceeding from Bethany, he was hungry. And perceiving a fig-tree, at a distance, having foliage, he went to search for fruit on it. And approaching it, he found nothing but leaves ; though the season for gathering figs, had nearly arrived. And upon this, Jesus said to it ; Let no man, from this period, ever partake of thy fruit ! And his disciples heard him.

And they came to Jerusalem ; and Jesus, having gone into the temple, turned out those who bought and sold in the temple, and overthrew the tables of the bankers, and the seats of those who sold doves ; and would not permit any one to convey a vessel through the temple. And he taught them, saying, Is it not written, My house shall be called a house of prayer for all nations ? but you have made it a den of robbers. And the scribes and the chief priests heard this, and they endeavored to destroy him ; for they dreaded him, because all the people were deeply affected by his instruction. And when it was evening, he retired from the city.

And in the morning, as they returned, they saw the fig-tree withered away from the roots. And Peter recollecting, said to him, Master, behold the fig-tree, which thou hast devoted, already withered. And Jesus thereupon observed to them, Have strong faith in God. For in truth, I inform you, Should any one say to this mountain, Be removed, and thrown into the sea ; and should doubt not in his heart, but believe that what he expresses will be accomplished ; he shall have whatever he might direct. For this reason, I announce to you, that as to all things, which you shall request in prayer, having confidence that you will receive them, they shall be imparted to you.

Besides, when you are praying, forgive, if you have any thing against any person ; that your Father, who is in heaven, may also forgive you, your offences. But if you do not pardon, neither will your Father, who is in heaven, pardon your transgressions.

And they arrived again at Jerusalem ; and as he was walking about in the temple, the chief priests, and the scribes, and the elders, approach-

ed him, and said to him, By what authority dost thou perform these things ? and who invested thee with this power to perform them ? And Jesus remarked to them in reply, I will also ask you one question, and if you answer me, I will likewise inform you by what authority I do these things. Was the baptism of John from God, or from men ? And they conferred among themselves, saying, If we should assert, From God ; he will reply, Why then did you not believe him ? But, shall we affirm, From men ? we fear the people ; for they all maintain, that John was indeed a prophet. And in answer, they declared to Jesus, We do not know. And Jesus, in return, alleges to them, Neither do I disclose to you by what authority I perform these things.

Further, Jesus commenced, by addressing them in parables. A man planted a vineyard, and put a fence about it, and dug a place for the wine-vat, and built a tower, and leased it to husbandmen, and went to a distant country. And at the season, he sent a servant to the tenants, that he might receive from them the fruit of the vineyard. But they seized the servant, beat him, and sent him away destitute. And again, he sent to them another servant, and having stoned him, they proceeded summarily, and sent him away disgracefully treated. And he sent another, and they killed him, and many more ; beating some, however, but killing others. And having yet, one son, his sincerely beloved, he ultimately sent him also to them, averring, They will revere my son. But those occupants observed among themselves, This is the heir ; come, let us kill him, and the inheritance will be ours. So they seized him, and having thrust him from the vineyard, killed him. What therefore will the proprietor of the vineyard do ? He will come, and destroy those husbandmen, and will give the vineyard to others. Moreover, have you not read this passage of scripture ? A stone which the builders refused, is made the head of the corner ? The Lord has performed this, and we behold it with admiration ? And they were desirous of arresting him, (but dreaded the people); for they knew that he had spoken the parable respecting them.

And leaving him, they withdrew. Then they dispatched to him some of the pharisees, and of the Herodians, that they might ensnare him in conversation ; who approaching, thus addressed him, Teacher, we are assured that thou art true, and dost not concern thyself about any one ; for thou disregardest the appearance of men, but teachest the way of God with integrity. Is it lawful to give tribute to Cesar, or not ? Should we give, or should we not give ? But he, aware of their artifice, said to them, why would you perplex me ? Bring me a denarius, that I may see it. And they brought one. And he says to them, Whose is this representation and inscription ? And they declared to him, Cesar's. And Jesus answered and said to them, Render to Cesar that which is Cesar's ; and to God that which is God's. And they viewed him with astonishment.

Then the sadducees, who maintain that there is no future existence, came to him, and interrogated him, observing, Teacher, Moses instruct-

ed us, that if a man's brother die, survived by a wife, without children, he shall marry the widow, and raise posterity to his brother. Now there were seven brothers ; and the eldest took a wife, and dying, left no children. And the second married her, and died without offspring ; and likewise, the third. Thus, all the seven married her, and left no posterity. Last of all the woman also died. In the future life, therefore, when they shall revive, to which of the seven will she belong, for she has been the wife of each. And Jesus answering, said to them, In this are you not deceived, neither understanding the scriptures, nor the great power of God ? For when the dead shall return to life, they will neither marry, nor be contracted in marriage ; but will be as the angels in heaven. In relation, however, to the dead, that they are raised ; have you not read in the book of Moses, how God thus announced to him in the bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? He is not the God of the dead, but of the living. You, therefore, greatly misapprehend.

And one of the teachers of the law approached, having heard them reasoning together, and perceiving that he had ably answered them, asked him, Which is the first commandment of all ? And Jesus replied to him, The first of all the commandments is, Attend, Israel, the Lord is our God ; the Lord is one ; and Thou shalt love the Lord thy God with thy whole heart, and with all thy life, and with thy whole mind, and with all thy strength ; this is the first commandment. And the second is similar to it, Thou shalt love thy neighbor as thyself. There is no other commandment superior to these. And the scribe exclaimed to him, Most admirably, Teacher, hast thou disclosed the truth ! since there is one God, and aside from him, there is no other ; and to love him with the whole heart, and with the entire intellect, and with all the spirit, and with all the energy, and to love his neighbor as himself, is preferable to all the entire burnt offerings and the sacrifices. And Jesus, perceiving that he had ingenuously replied, declared to him, You are not far from the kingdom of God. And no one afterwards presumed to interrogate him.

Jesus, in continuation, questioned them, as he was instructing in the temple, and observed, Why do the scribes assert, that the Messiah must be a son of David. Yet David personally affirmed, through the Holy Spirit, The Lord said to my Lord, sit at my right hand, till I place thine enemies under thy feet. If David himself, therefore, denominates him Lord, how is he then his son. And the great multitude heard him with pleasure.

Now he said to them, in his discourse, Beware of the scribes, who affect to walk about in long robes, and love gratulations in the public places, and pre-eminent seats in the synagogues, and the most distinguished positions at the feasts ; who devour the abodes of widows, and through ostentation, make protracted prayers. Such shall receive a more exemplary judgment.

And Jesus, sitting opposite the treasury, beheld how the people cast money into the treasury. And numerous rich persons contributed liberally. And a certain poor widow approaching, threw in two small coins which make a farthing. And having called his disciples, he says to them, I confidently announce to you, that this poor widow has bestowed more than all those who have imparted to the treasury : for all of them contributed from their affluence ; but she, from what she wanted for herself, offered all that she possessed, even all her subsistence.

Moreover, as Jesus was retiring from the temple, one of his disciples remarked to him, Master, behold, what stones, and what structures ! And Jesus replying, said to him, Do you survey these great fabrics ? not a stone shall remain upon another, that shall not be demolished.

And as he was sitting on the mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, privately questioned him, Inform us when these things will occur ? and what will be the sign, when all these events shall be accomplished ? And Jesus answering, began to say to them, Be cautious that no one deceive you : for numbers will come in my name, severally alleging, I am the person ; and will seduce many. But when you shall hear of wars and rumors of wars, be not disturbed ; for this must happen ; the end, however, is deferred.

Further, nation will be arrayed against nation, and kingdom against kingdom ; and there will be earthquakes in various places, and there will be famines and tumults. These are the prelude of adversities. Besides, take heed to yourselves ; for they will surrender you to the sanhedrins ; and you will be beaten in the tribunals of magistrates ; and you will stand before governors and kings, on my account, to bear testimony to them. But, when they conduct you to deliver you up, be not previously solicitous what you shall utter ; nor premeditate : for whatever shall be disclosed to you, at such a period, that communicate ; since it will not be you who speak, but the Holy Spirit. Then the brother will surrender the brother to death, and the father, the child ; and children will rise against parents, and destroy them. And you will be hated by all, on account of my name ; but he, who endures to the end, shall be preserved. Moreover, the good message of God must first be proclaimed among all nations.

But, when you shall see the desolating abomination, announced by Daniel the prophet, posted where it should not be, (let him, who reads, understand), then let those, that are in Judea, take refuge in the mountains ; and let not him, who is on the roof, descend into the house, nor otherwise enter, to remove any thing from his dwelling ; and let not him, who is in the field, return, to take his garment. But alas, for those who are in gestation, and for such as nourish infancy, in those days. And pray that your flight may not be in the winter. For at that crisis, there will be affliction, such as never existed, from the commencement of the universe, which God has created, to the present time, nor will

ever afterwards occur. And unless the Lord should circumscribe those days, no person could escape ; but in behalf of the chosen, whom he has favorably designated, he will limit that period.

And if any one shall then say to you, Behold, here is the Messiah ; or, Behold, he is there ; do not believe it : for false messiahs and false prophets will arise, and will exhibit signs and prodigies, to seduce, if possible, even the chosen. Be, therefore, circumspect ; remember, I have foretold you all things.

Moreover, in those days, succeeding that affliction, the sun will be darkened, and the moon will withhold her light, and the stars of heaven will be falling, and the powers, that are in the heavens, will be shaken. And they will subsequently see the Son of Man coming in the clouds, with great power and glory. And then, he will send his messengers, and gather his chosen from the four winds, from the extremity of the earth, to the utmost bound of heaven.

Further, receive this comparison from the fig-tree. When its branch is yet tender, and puts forth leaves, you know that summer is near : and thus, when you shall see these occurrences, know that the Son of Man is approaching, even at the door. I assure you, that even this generation will not pass away, till all these things are accomplished. Heaven and earth will sooner vanish, than these words of mine shall fail.

However, respecting that day, or that season, no one knows, (not even the angels who are in heaven, nor indeed the Son), but the Father. Beware, watch and pray ; for you are not conscious when the time will arrive.

[My coming is] as a man taking a distant journey, who left his family, and gave authority to his servants, and to each his own work, and commanded the doorkeeper to watch. Be therefore circumspect ; for you know not when the master of the house will return, whether, late in the evening, or at midnight, or at the third watch, or at early dawn ; lest, coming unexpectedly, he should find you asleep. Further, what I say to you, I repeat to all, Be vigilant.

Now, two days after, was the passover, and the time of unleavened bread ; and the chief priests and the scribes endeavored to arrest Jesus by artifice, that they might destroy him. But they said, Not during the festival, lest there should be a commotion among the people.

And while he was at Bethany, in the house of Simon the leper, at a repast, a woman came, having an alabaster box of exceedingly valuable ointment, of unadulterated nard ; and she broke the seal, and poured the contents on his head. But there were some, who were indignant within themselves, and said, Why was this waste of the ointment made ? For this ointment could have been sold for more than three hundred denarii, which might have been given to the poor. And they loudly reproached her. But Jesus said, Let her alone ; why do you molest her ? she has performed for me a benevolent work : since you will ever have the poor with you, and when disposed, you may do them good ; but me

you will not always have. She has bestowed what she possessed. She has previously undertaken to anoint my body, in reference to its being embalmed. I solemnly aver to you, that wherever this Gospel shall be preached, through the whole world, what she has done will be proclaimed to her memory.

And Judas Iscariot, one of the twelve, went to the chief priests, that he might betray Jesus to them. And hearing it, they rejoiced, and engaged to give him money. And he sought, how he might conveniently surrender him.

Moreover, on the first day of unleavened bread, when they used to sacrifice the passover, his disciples said to him, Where wilt thou that we go and prepare, that thou mayst eat the passover ? And he sends two of his disciples, and says to them, Go to the city, and a man will meet you, carrying a pitcher of water ; follow him. And whatever house he enters, say to the master of the family, The teacher inquires, Where is the dining-hall, in which I may eat the passover with my disciples ? And he will show you a spacious room spread and provided : there, make preparation for us. And his disciples departed, and entered the city, and found every thing as he had informed them ; and they prepared the passover.

And, in the evening, he arrives with the twelve. And as they reclined at table, and were eating, Jesus observed, In truth, I declare to you, that one of you, who is eating with me, will deliver me up. And they began to be sorrowful, and respectively to say to him, Is it I ? And another repeated, Is it I ? And he replying, said to them, It is one of the twelve,—he who dips with me in the dish. The Son of Man indeed departs ; even as it was written concerning him, but alas for that man, by whom the Son of Man is surrendered ! Happy were it for that man, if he had never existed.

And as they were eating, Jesus took bread, and having praised God, broke it, and gave it to them, and said, Take, eat ; this is my body. And taking the cup, having rendered thanks, he gave it to them ; and they all drank of it. And he said to them, This is my blood of the new covenant, which is poured out for many. I assure you, that I will no more drink of the produce of the vine, till that day when I shall drink it new in the kingdom of God. And having used the psalm, they withdrew to the mount of Olives.

And Jesus remarked to them, You will all forsake me, this very night ; for it is written, I will smite the shepherd, and the sheep will be scattered. But after I am risen, I will precede you to Galilee. Then Peter declared to him, Though all should forsake thee, yet I will not. And Jesus says to him, I truly affirm to you, that you, this day, on this very night, before a watch-trumpet shall sound twice, you will thrice renounce me. But he, the more strenuously alleged, Though I should die with thee, in no respect will I renounce thee. And moreover, they all said the same.

Then they came to a place called Gethsemane ; and he says to his disciples, Sit here, till I shall have prayed. And he takes with him Peter, and James, and John ; and he began to be in terrible consternation, and the deepest agony. And he says to them, My soul is enveloped in aggravated grief, even to death ; remain here, and watch. And advancing a little, he fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, O Father, Father, all things are possible with thee ; remove this cup from me ; yet, not what I would, but what thou wilt. And he comes and finds them sleeping, and says to Peter, Simon, do you sleep ? Could you not watch one hour ? Be vigilant, and pray, that ye be not overpowered by temptation. The spirit, indeed, may be disposed ; but the body is faint. And again departing, he prayed, repeating the same words. And returning, he found them again asleep ; for their eyes were heavy ; and they knew not how they should answer him. And he approaches the third time, and says to them, Sleep now, and take your rest. It is sufficient ; the period has arrived ; behold, the Son of Man is consigned to the hands of sinners. Arise, let us go ; behold, he who surrenders me is near.

And instantly, while he was yet speaking, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And his betrayer had given them this intimation, He, whom I shall kiss, is the individual ; arrest him, and securely conduct him away. And having approached, he immediately advanced to him, and said, Master, Master, and frequently kissed him. And they laid their hands on him, and arrested him. And one of those standing near, drew a sword, and assailed a servant of the high priest, and cut off his ear. And Jesus, in return, said to them, Have you come forth, as against a robber, with swords and clubs, to seize me ? I was daily with you, teaching in the temple, and you did not take me : but thus the scriptures are fulfilled. Then all the disciples deserted him, and fled.

And there was a certain youth who followed him, having only a linen cloth wrapped around his body ; and the young men seized him ; but he left the sheet, and fled from them unclad.

Now they conducted Jesus to the high priest, with whom all the chief priests, and the elders, and the scribes, were assembled. And Peter followed him at some distance, even to the palace of the high priest ; and sat with the inferior officers, and warmed himself at the fire.

Moreover, the chief priests, and all the sanhedrin sought testimony against Jesus, to destroy him ; but found none : for though many testified falsely against him, yet their testimonies were discordant. Then certain witnesses arising, gave false testimony against him, saying, We heard him declare, I will destroy this temple, which is built with hands, and in three days, I will erect another, constructed without hands. But neither did their evidence correspond. And the high priest, rising in the midst, thus interrogated Jesus, Makest thou no answer ? what do

these testify against thee ? But he continued silent, and made no reply. Again the high priest questioned him, and says to him, Art thou the Messiah, the son of the Blessed God. Then Jesus said, I am ; indeed, you will see the Son of Man sitting on the right hand of divine power, and coming in the clouds of heaven. Upon this the high priest, rending his vestments, said, What further necessity have we for witnesses ? You have heard the impious language : what are your views ? And they all condemned him to be deserving of death. Then some began to spit on him, and to cover his face, and to beat him, and to say to him, Who smote thee, prophet ? And the inferior officers struck him with the open hand.

And Peter being in the hall below, one of the maid-servants of the high priest came ; and seeing Peter warming himself, she earnestly looked at him, and said, You also was with Jesus of Nazareth. But he denied, saying, I do not know him, nor do I understand what you mean. And he went out into the portico, and a watch-trumpet sounded. And the maid-servant, seeing him again, began to say to those who were present, This is one of them. But he again denied it. And a little after, those standing near, said again to Peter, You are certainly one of them ; for you are a Galilean, and your language implies it. But he began to imprecate, and impiously to aver, I know not this man of whom you speak. And the second time a watch-trumpet sounded. And Peter recalled the declaration, which Jesus made to him, that, Before a watch-trumpet shall twice sound, you will thrice deny me. And he meditated, and wept.

And moreover, in the morning, the chief priests consulted with the elders, and scribes, and all the sanhedrin, and having bound Jesus, carried and delivered him to Pilate.

And Pilate asked him, Art thou the king of the Jews ? and Jesus alleged to him, in answer, I am. And the chief priests brought many accusations against him ; but he made no reply. And Pilate again interrogated him, saying, Makest thou no answer ? consider, how many charges they produce against thee. But Jesus answered no more, so that Pilate was astonished.

Further, at the festival, he always released to them some one prisoner, whom they solicited. And there was one, named Barabbas, imprisoned with certain insurgents, who had committed murder in the insurrection. And the populace vociferating, began to importune, that he would grant them the customary favor. Then Pilate thus answered them, Do you wish that I should release to you the King of the Jews ? For he knew, that the chief priests had delivered him up through hatred. But the chief priests incited the people to request rather, that Barabbas might be released to them. And Pilate again said to them, in reply, What will you then, that I shall do with him, whom you denominate, the King of the Jews. And they again exclaimed, Crucify him. But Pilate said to them, Why, what crime has he committed ? But they, the more ex-

cessively vociferated, Crucify him. Then Pilate, wishing to satisfy the people, released Barabbas to them; and having scourged Jesus, delivered him to be crucified.

Then the soldiers led him away into the hall, which is called the pretorium; and they summoned the whole cohort. And they clothed him with purple, and having woven a crown of acanthus, they placed it upon him, and began thus insolently to salute him, Hail, king of the Jews! And they struck him on the head with a cane, and spit on him, and kneeling, affected to reverence him. And when they had mocked him, they divested him of the purple, and clothed him with his own garments, and led him out to crucify him.

And one Simon, a Cyrenian, the father of Alexander and Rufus, was passing, as he came from the country, and they compelled him to carry his cross. And they conducted him to the place called Golgotha, which is, being interpreted, The place of a scull. And they gave him sour wine to drink, mingled with myrrh; but he refused it.

And having nailed him to the cross, they distributed his vestments, deciding by lot, which of them each should take. And it was the third hour, when they nailed him to the cross. And there was an inscription, referring to the accusation against him, written above, The King of the Jews. And with him, they crucified two robbers; one on his right hand, and the other on his left. Thus the scripture was accomplished, which says, He was numbered with the transgressors.

And those who passed, reviled him, shaking their heads, and saying, Ah! thou who canst destroy the temple, and rebuild it in three days, save thyself, and come down from the cross! And in like manner, the chief priests, in derision among themselves, with the scribes, alleged, He save others! he cannot save himself. Let this Messiah, this King of Israel, now descend from the cross, that we may see, and believe in him. And they, also, who were crucified with him, reproached him.

Now when the sixth hour came, there was darkness through the whole land, till the ninth hour. And at the ninth hour, Jesus exclaimed with a loud voice, saying, Eloi, Eloi, lamma sabachthani? which is, being translated, My God, my God, to whom hast thou abandoned me? And some of those who were present, listening to this, declared, Behold, he calls Elijah. And one ran, and having filled a sponge with vinegar, attached it to a cane, and gave him to drink, saying, Desist; let us see whether Elijah will come to rescue him. And Jesus cried with a loud voice, and expired.

Then the veil of the temple, from the extreme points, was dissevered. And the centurion, who stood opposite to him, (perceiving, that having thus exclaimed, he expired), announced, This man was assuredly a Son of God.

And there were also certain women, beholding at a distance, among whom were Mary of Magdala, and Mary the mother of James the younger, and of Joses and Salome; (who, also, when he was in Galilee, fol-

lowed him, and ministered to him); and many other women, who accompanied him to Jerusalem.

And the evening having now arrived, since it was the preparation, that is, the day preceding the sabbath, Joseph of Arimathea, an honorable man of the council, and who himself was awaiting the kingdom of God, came, and went in boldly to Pilate, and earnestly requested the body of Jesus. And Pilate was surprised, that he was already dead; and having summoned the centurion, he inquired of him, if he had yet expired. And being apprised of his decease by the centurion, he granted the body to Joseph. And he purchased fine linen, and took him down, and shrouded him in the linen, and placed him in a sepulchre, which was hewn from a rock, and he rolled a stone to the entrance of the tomb. And Mary Magdalene, and Mary the mother of Joses, saw where he was deposited.

Now, the sabbath being passed, Mary Magdalene, and Mary the mother of James and Salome, purchased aromatics, that they might proceed to embalm the body of Jesus. And very early in the morning of the first day of the week, they came to the sepulchre, at the rising of the sun. And they said among themselves, who will remove the stone for us from the door of the sepulchre? (for it was very great). And as they looked, they perceived that the stone was removed. And having entered the tomb, they saw a young man sitting on the right, invested with a long white robe; and they were alarmed. But he says to them, Be not alarmed; you seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him. But depart, remind his disciples, particularly Peter, that he has preceded you to Galilee; there you will see him, as he disclosed to you. And departing, they fled from the sepulchre; for trembling and consternation seized them: and they said nothing to any one, because they were dismayed.

Moreover, Jesus having arisen early the first day of the week, originally appeared to Mary Magdalene, from whom he had expelled seven demons. And she went and informed those who had attended him, as they were mourning and weeping. But, though they heard that he was alive, and had been seen by her, they did not believe it.

After these events, he appeared in another dress to two of them, as they were walking on their way into the country. And they returned and announced it to the other disciples, who would not believe even them.

Subsequently, he appeared to the eleven, as they sat together, and reproved their incredulity and obduracy, because they believed not those who had seen him, after he was risen. And he said to them, Go to all the world, and proclaim the good message to the whole creation. He who believes, and is baptized, will be saved; but he who believes not, will be condemned. And these miraculous powers will accompany those who believe: in my name they will expel fiends; they will speak

in new languages ; they will handle serpents with safety ; and if they drink any deadly poison, it will not injure them ; and the sick, on whom they shall place their hands, will recover.

When the Lord had thus addressed them, he was received to heaven, and continues to sit at the right hand of God. And they departed, and published the intelligence everywhere, the Lord co-operating, and confirming the word by the attendant miracles.

THE HISTORY BY LUKE.

THOUGH, many have attempted to prepare a history of those facts, which were established among us by the most ample testimony, even as they, who were personal witnesses and dispensers of the word from the beginning, transmitted them to us ; yet, I have deemed it appropriate, having accurately traced the whole from their origin, to communicate a systematic narrative of them to you, most excellent Theophilus ; that you may attain to absolute certainty, relative to those particulars, in which you have been instructed.

In the reign of Herod, the king of Judea, there was a certain priest named Zechariah, of the succession of Abijah ; and his wife was one of the daughters descended from Aaron, and her name was Elizabeth. And these two were righteous in the sight of God, walking irreproachably in all the commands and institutions of the Lord. And they had no child, for Elizabeth was sterile, and both were far advanced in years.

Now it occurred, while he was performing the priest's office before God, in the order of his class, according to the custom of the priesthood, that it became his lot to burn incense, as he entered the temple of the Lord. And the whole assembly of the people were praying without, at the time of the incense. And a messenger of the Lord appeared to him, standing at the right hand of the altar of incense. And Zechariah beholding him, was confounded, and fear assailed him. But the angel said to him, Fear not, Zechariah, for your prayer is heard ; and your wife Elizabeth shall present you a son, and you must call his name John. And he will be to you joy and exultation ; and many will rejoice in consequence of his birth. For he will be illustrious in the view of the Lord, and will not partake of wine, nor inebriating drink ; and he will be replete with the Holy Spirit, even from the commencement of his existence. And he will turn many of the children of Israel to the Lord their God. Moreover, he will precede him in the spirit and power of Elijah, to restore the hearts of the fathers to the children, and the faithless to the wisdom of the just ; to qualify a people prepared for the Lord.

And Zechariah said to the angel, how can I be assured of this ? for I am an aged man, and my wife is in the decline of years ? And the angel answering, declared to him, I am Gabriel, who attend in the presence of God ; and am sent to commune with you, and to announce to you this joyful message. And behold, you shall be silent, and unable to speak, till the day in which these things are accomplished, because you have disbelieved my words, which will be fulfilled in their appointed period.

And the people were waiting for Zechariah, and were surprised that he continued so long in the temple. But, when he came out, he could

not speak to them ; and they perceived that he had seen a vision in the temple ; for he thus intimated to them by signs, and remained speechless. And it happened, when the days of his ministration terminated, that he returned to his own house. And afterwards, Elizabeth his wife was in gestation, and lived in retirement five months, and said, The Lord has thus done for me, favorably intending at this time to remove my reproach among men.

Now, in the sixth month, the messenger Gabriel was sent from God to a city of Galilee, called Nazareth, to a virgin contracted to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel approaching her, said, Hail, highly favored ! the Lord is with you ; and blessed are you among women ! But she was disconcerted at his annunciation, and revolved in her mind, what kind of salutation this could be. And the angel said to her, Fear not, Mary ; for you have found favor with God. And behold, you shall be in a state of gestation, and shall have a son, and you must call his name Jesus. He will be illustrious, and will be esteemed the Son of the Most High God ; and the Lord God will give him the throne of his ancestor David ; and he will perpetually reign over the house of Jacob ; and his kingdom will never cease. Mary, however, said to the angel, How can this be, since I am hitherto pure ? And the angel replying, said to her, The Holy Spirit will descend to you, and the power of the Most High will invest you ; and therefore, that hallowed, future offspring, must be regarded as the Son of God. And behold, your cousin Elizabeth is also in gestation with a son, in her old age ; and this is the sixth month with her who is reputed sterile. For nothing is impossible with God. And Mary said, Behold the handmaid of the Lord ; may it be to me in conformity to thy disclosure ! And the angel departed from her.

And Mary arose, at that period, and went to the highlands, with expedition, to a city of Judah ; and entered the house of Zechariah, and saluted Elizabeth. And it happened, that when Elizabeth heard the salutation of Mary, the embryo was joyfully agitated ; and Elizabeth was pervaded by the Holy Spirit ; and she exclaimed with a loud voice, and said, Blessed are you among women ! and blessed is your incipient offspring ! And whence this occurrence to me, that the mother of my Lord should visit me ? For behold, when the voice of your salutation sounded in my ears, the embryo was enlivened with joy. And happy is she who has believed, that those things, communicated to her from the Lord, will be accomplished.

And Mary declared, My soul celebrates the praises of the Lord, and my spirit exults in God my Saviour ; because he has kindly viewed the humble situation of his handmaid ; for behold, from this time, all posterity will pronounce me happy : since, he who is powerful has wrought for me great miracles ; and boundless beneficence is his attribute. And his commiseration from age to age rests on those who fear him. He has achieved the victory by his arm ; he has dispersed the haughty in

the imagination of their hearts. He has precipitated potentates from their thrones, and has exalted the lowly. He has satisfied the necessitous with benefits ; but the affluent he has dismissed destitute. He has sustained Israel his son, in remembrance of his perpetual mercy ; even as he promised to our fathers, — to Abraham, and to his race.

And Mary remained with Elizabeth about three months, and returned to her own residence.

Moreover, the period of Elizabeth's parturition arrived ; and she had a son. And her neighbors and her relatives heard that the Lord had signally displayed his kindness towards her ; and they rejoiced with her. And it occurred, on the eighth day, that they proceeded to circumcise the child ; and they would have him called Zechariah, after the name of his father. But his mother interposed, and said, No ; but he shall be named John. And they replied to her, There is not one of your relatives, who is called by that name. So they asked his father by signs, what he would have him called. And having requested a tablet, he thus wrote, His name is John. And they were all astonished, for his mouth was instantly opened, and his tongue loosed ; and he spoke, praising God. And a dread came on all who resided near them ; and all these incidents were published through all the highlands of Judea. And all who heard them, deposited them in their hearts, inquiring, What description of child will this be ? And the hand of the Lord was with him.

And Zechariah, his father, was replenished with the Holy Spirit, and thus prophesied ; Blessed be the Lord God of Israel, for he has visited and redeemed his people ; and has raised a prince of salvation for us, in the family of his servant David ; (even as he anciently announced by the mouth of his holy prophets), for our deliverance from our enemies, and from the hand of all who hate us ; in kindness towards our fathers, and remembrance of his sacred covenant ; according to the oath which he promulged to our father Abraham, to permit us, being rescued from the hand of our enemies, fearlessly to worship him, by holiness and righteousness in his sight, all our days. And thou, child, wilt be accounted a prophet of the Most High God ; for thou wilt go before the face of the Lord to prepare his ways ; to impart the science of salvation to his people, in the forgiveness of their sins, through the tender compassions of our God, who has caused the dawn of day from on high, to visit us, to illumine those who sit in darkness and the shadow of death, to direct our feet into the way of peace.

Now the child advanced, and became powerful in mind, and was in solitary regions, till the period of his public appearance to Israel.

Further, it occurred in those days, that an edict was issued by Augustus Cesar, that a register of the whole empire should be taken. (This enrolment was made before Quirinius was governor of Syria). And all went, each to his own city, to be enrolled. And Joseph also went up from the city of Nazareth in Galilee, to the city of David in Judea,

which is called Bethlehem ; because he was of the family and lineage of David ; to be registered with Mary his affianced wife, being far advanced in gestation. And it happened, that while they were there, the time of her parturition was accomplished ; and she had her first-born son, and swathed him, and laid him in a manger ; because there was no place for them in the house allotted to strangers.

And there were shepherds in that country, residing in the fields, and keeping over their flocks the watches of the night. And suddenly, a messenger of the Lord appeared above them, and the glory of the Lord shone around them ; and they were exceedingly dismayed. But the angel said to them, Be not terrified ; for behold, I bring you a good message, which shall be a subject of great joy to all people ; because to you is this day born in the city of David, a Saviour, who is the Lord Messiah. And this shall be an indication to you ; you shall find an infant, in swathing bands, lying in a manger. And there was instantly with the angel, a multitude of the celestial army, praising God, and saying, Glory to God in the highest heaven, and on earth peace, benevolence among men.

Now it occurred, that as the angels departed from them to heaven, the shepherds said to each other, let us go directly to Bethlehem, and witness this event that has transpired, which the Lord has revealed to us. And they went in haste, and found Mary and Joseph, with the infant who lay in the manger. And when they saw this, they widely published the communication made to them concerning this child. And all who heard it were astonished at those things, which were related to them by the shepherds. But Mary treasured all these circumstances, weighing them in her heart. And the shepherds returned, lauding and praising God for all things which they had heard and seen, even as it was declared to them.

And on the eighth day, when the child was circumcised, his name was called Jesus, which the angel had given him before he was in embryo.

And when the time of their purification, according to the law of Moses, had expired, they carried him to Jerusalem, to present him to the Lord ; (Even as it is written in the law of the Lord, Every first-born male child shall be consecrated to the Lord) ; and to offer a sacrifice, agreeably to what is enjoined in the law of the Lord, — a pair of turtle-doves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name was Simeon ; and he was a righteous and pious person, waiting for the consolation of Israel ; and the Holy Spirit was upon him. And he was divinely informed by the Holy Spirit, that he should not die, till he had beheld the Anointed of the Lord. And he came through the Spirit into the temple, when the parents brought in the child Jesus, that they might do for him what the law required, and he took him into his arms, and praised God, and said, Now, Lord, thou dost in peace dismiss thy servant, according to thy word ; for mine eyes have witnessed thy salvation, which thou

hast prepared in the view of all the world ; a light for the illumination of the Gentiles, and the glory of Israel thy people.

Now Joseph and the mother of Jesus were astonished at what was said respecting him. And Simeon blessed them, and said to Mary his mother, Behold this child is designated for the defection and restoration of many in Israel ; and for a mark of contradiction ; (and indeed, a dart will transfix your own soul), that the reasonings of many hearts may be disclosed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was at a very protracted age, having lived with a husband seven years from her marriage, and remained a widow about eighty-four years ; who uniformly attended in the temple, by night as well as day, and served God with abstinence and supplications. And approaching at that very time, she offered her acknowledgments to the Lord, and spoke of him to all those who were expecting redemption in Jerusalem.

And when they had performed all things, according to the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child matured, and strengthened in spirit, wholly imbued with wisdom ; and the approbation of God attended him.

Moreover, his parents went annually to Jerusalem, at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, in conformity to the usage of the festival. And when they had remained the usual time, and as they were returning, the child Jesus continued in Jerusalem ; and Joseph and his mother were not apprised of it. Supposing, however, that he was in the company, they performed a day's journey ; and they earnestly sought him among their relatives and acquaintance ; but not finding him, they returned to Jerusalem, in diligent search of him. And it happened, after three days, that they found him in the temple, seated in the midst of the teachers, giving them audience, and interrogating them. And all who heard him, were in a transport of admiration at his intelligence and replies. And when his parents saw him, they were in consternation ; and his mother said to him, Son why have you thus conducted towards us ? Behold, your father and I have anxiously sought you. And he said to them, For what cause did you seek me ? Were you not aware, that I must be engaged in my Father's concerns ? But they did not understand the words which he addressed to them.

And he went down with them, and came to Nazareth, and was subject to them. And his mother retained all these things in her memory. And Jesus advanced in stature and wisdom, and in favor with God and men.

Besides, in the fifteenth year of the reign of Tiberius Cesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene, while Ananias and

Caiphas were high priests, the word of God came to John, the son of Zechariah, in the wilderness. And he went through all the adjacent country of the Jordan, publishing the baptism of reformation, for the remission of sins: as it is written in the book of discourses of the prophet Isaiah, saying, The voice of one announcing in the desert, prepare the way of the Lord, make his paths straight. Every valley will be filled, and every mountain and hill will be excavated; even the devious roads will be rendered direct, and the rugged places will be levelled. And every individual will realize the salvation of God. He then observed to the multitude that came forth to be baptized by him, Progeny of vipers, who has induced you to fly from the impending vengeance? Produce, therefore, fruits characteristic of reformation; and begin not to allege among yourselves, We have Abraham as our father; for I affirm to you, that God is able from these stones to perpetuate children to Abraham. And even now, the axe is laid at the root of the trees. Every tree, therefore, which does not yield good fruit, is felled, and thrown into the fire.

And the people thus questioned him, What, then, shall we do? And he remarks to them in reply, He who has two coats, let him impart to him who has none; and he who has food, let him do the same. Then came also tax-collectors to be baptized, and said to him, Teacher, what shall we do? And he replied to them, Exact no more than you are authorized to require. And the soldiers likewise interrogated him, saying, And what shall we do? And he said to them, Assault no person, nor accuse any one on a frivolous pretence; and be contented with your compensation.

Now, while the people were in suspense respecting John, every man imagining within himself that he might be the Messiah; John thus addressed them all, I indeed baptize you with water; but one more powerful than I succeeds, the string of whose shoes I am not worthy to untie; he will baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will completely cleanse his thrashing-floor, and will gather the wheat into his granary; but he will consume the chaff with inextinguishable fire. And moreover, in offering many other exhortations, he continued to proclaim this joyful intelligence to the people.

Further, Herod the tetrarch, being reproved by him, respecting Herodias his brother's wife, and in relation to all the crimes which Herod had committed, added even this to the number, that he confined John in prison.

And it occurred, when all the people were baptized, that Jesus being also baptized, and in supplication, the heaven was opened, and the Holy Spirit descended upon him, in a corporeal form, like a dove, and a voice proceeded from heaven, which announced, Thou art my beloved Son; in thee I have delighted.

And Jesus himself was about thirty years of age, when he commenced [his ministry]; being, as he was reputed, a son of Joseph, [or of Mary

the daughter of Heli], who was [the son-in-law] of Heli, the son of Matthat, who descended from Levi, from Melchi, from Jannah, from Joseph, from Mattathiah, from Amos, from Nahum, from Eli, from Naggai, from Shimei, from Joseph, from Judah, from Johanan, from Rhesa, from Zerubbabel, from Salathiel, from Neri, from Melchi, from Addi, from Cosam, from Elmodam, from Er, from Joses, from Eleazer, from Jorim, from Matthat, from Levi, from Simeon, from Judah, from Joseph, from Jonan, from Eliakim, from Mattathiah, from Nathan, from David, who was the son of Jesse ; the son of Obed, of Boaz, of Salmon, of Nashon, of Aminadab, of Aram, of Hezron, of Pharez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Ragau, of Peleg, of Eber, of Salah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methusalah, of Enoch, of Jonah, of Mahalaleel, of Cainan, of Enos, of Seth, of Adam, [who was the creation] of GOD.

Now Jesus, replete with the Holy Spirit, returned from the Jordan, and was carried about by the Spirit into the wilderness, being forty days tempted by the enemy. And in that period he had eaten nothing ; and after it terminated, he was hungry. And the enemy said to him, If thou art a Son of God, command that this stone may become bread. And Jesus thus replied to him, It is written, Man shall not live by bread alone, but by every word of God. And the enemy taking him to a very elevated mountain, exhibited to him, in a moment, all the kingdoms of the land. And the enemy declared to him, I will impart to thee all this authority, with its splendor ; since it is delivered to me, and I give it to whom I please. If, therefore, thou wilt render homage to me, it shall all be thine. And Jesus answering, said to him, It is written, thou shalt worship the Lord thy God, and pay adoration to him alone. And the enemy brought him to Jerusalem, and set him on the turret of the temple, and said to him, If thou art a Son of God, cast thyself down from this place ; for it is written, He will give his angels direction concerning thee, to protect thee ; and they shall support thee in their hands, lest thou shouldst, at any time, injure thy foot against a stone. And Jesus replying, said to him, It is announced, Thou shalt not make trial of the Lord thy God. And the enemy, having concluded every temptation, departed from him for a time.

And Jesus, in the great power of the Spirit, returned to Galilee ; and his renown pervaded all the adjacent country. And he instructed in their synagogues, with universal applause.

And he came to Nazareth, where he had been brought up, and according to his custom, he entered the synagogue on the sabbath day, and arose to read. And the volume of Isaiah the prophet was accordingly delivered to him : and having unrolled the volume, he found the place where it was written, The Spirit of the Lord is upon me, for the purpose to which he has consecrated me ; for he has sent me to publish good news to the poor ; to heal those whose hearts are broken, to announce liberation to captives, and restoration of sight to the blind, to

dispense freedom to the oppressed, to proclaim the grateful year of the Lord. And having rolled up the volume, he returned it to the usual attendant, and sat down. And the eyes of all in the synagogue were attentively fixed on him. And he proceeded to say to them, To-day, this Scripture is fulfilled in your hearing. And the approbation of all was awarded him ; and they admired the elegance of language, that flowed from his lips. And they inquired, Is not this the son of Joseph ? And he said to them, You will unquestionably refer me to this illustration, Physician, heal thyself ; and perform here, in thy own country, such works as we have learned were done at Capernaum. But he said, I assure you, that no prophet is acceptable in his own country. Moreover, I state to you, in truth, There were many widows in Israel, in the days of Elijah, when the heaven was closed for three years and a half, so that a great famine prevailed in all the country ; and Elijah was sent to none of them ; but rather, to a widowed woman at Sarepta, a city of Sidon. And there were many lepers in Israel, in the time of Elisha the prophet ; and none of them were purified ; but rather, Naaman the Syrian. And all in the synagogue, when they heard these things, were filled with fury, and arising, they expelled him from the city, and brought him even to the steep declivity of the mountain, on which their city was built, to precipitate him thence. But, passing through the midst of them, he departed.

And he descended to Capernaum, a city of Galilee, and taught them on the sabbath. And they were powerfully impressed by his instruction ; for his word was with authority.

Now there was a man in the synagogue, having a spirit of an impure demon ; and he exclaimed with a loud voice, saying, Ah ! what have we to do with thee, Jesus of Nazareth ? Hast thou come to destroy us ? I know thee, who thou art, The Sanctified of God. And Jesus reproved him, saying, Be silent, and depart from him. And the demon, having thrown him into the midst of them, left him, but did him no injury. And astonishment pervaded all, and they conferred among themselves, saying, What language is this ! for with authority and power he commands the impure spirits, and they depart. And his fame extended to every part of the surrounding country.

Then retiring from the synagogue, he entered the house of Simon. And Simon's wife's mother was confined with a violent fever ; and they entreated him in her behalf. And standing near her, he rebuked the fever ; and it left her ; and she instantly arose, and waited upon them.

Further, as the sun was setting, all who had any sick, of whatever kind of disease, brought them to him ; and he laid his hands on every one of them, and healed them. And demons also departed from many, exclaiming and saying, Thou art the Messiah, the Son of God. But reprehending them, he would not permit them to allege, that they recognised him to be the Messiah.

Moreover, departing at the dawn of day, he withdrew to a desert place ; and the multitude earnestly sought him, and came to him, and urged him not to leave them. But he said to them, I must also proclaim the good message of the reign of God to other cities ; since for that purpose I am sent. And he made the publication in the synagogues of Galilee.

Now it occurred, as the multitude pressed upon Jesus to hear the word of God, that he was standing by the lake of Gennesaret, and saw two vessels stationed near the shore ; but the fishermen had left them, and were washing their nets. And entering one of the barks, which belonged to Simon, he requested him to move a little distance from the land. And sitting down, he taught the people from the boat.

And having concluded his remarks, he said to Simon, Proceed to deep water, and let down your nets for a draught. And Simon answering, said to him, Master, we have labored during the whole night, and have caught nothing ; but, I will let down the net, at thy command. And having done this, they enclosed such a vast number of fishes, that their net began to break. And they intimated to their companions who were in the other vessel, to come and assist them ; and they came, and laded both the boats, so that they were about to sink. But Simon Peter, perceiving this, fell down at the knees of Jesus, declaring, Depart from me, Lord, for I am a sinful man. Indeed, astonishment seized him, and all who were with him, particularly James and John, the sons of Zebedee, who were partners with Simon, in consequence of the draught of the fishes, which they had taken. But Jesus said to Simon, fear not ; from this period you shall catch living men. And having brought their boats to land, they left all, and followed him.

And it happened that he was in a certain city, and behold, a man full of leprosy, seeing Jesus, fell on his face, and importuned him, saying, Master, if thou wilt, thou canst cleanse me. And extending his hand, he touched him, saying, I will ; be thou cleansed. And the leprosy instantly departed from him. And he charged him to inform no one : but go, said he, show yourself to the priest, and present the offering appointed by Moses, for notifying to the people that you are cleansed. But his celebrity was more exceedingly diffused ; and many people assembled to hear, and to be restored by him from their infirmities. Moreover, he frequently retired to solitary places, and prayed.

Now it occurred, on a certain day, as he was instructing, that pharisees and teachers of the law were sitting near, who were convened from Jerusalem, and from every town of Galilee, and of Judea ; and the miraculous power of the Lord was exerted to heal the diseased. And behold, some persons brought, on a bed, a man who was palsied ; and they endeavored to convey and place him in the presence of Jesus. But, being unable to devise any means, by which they could introduce him, on account of the crowd, they ascended the house, and lowered him,

with his couch, through an aperture of the tiling, into the midst, before Jesus. And seeing their faith, he affirmed, Man, your sins are forgiven you. And the scribes and the pharisees began thus to debate, Who is this, that utters impious expressions ? Who can forgive sins, but God alone ? And Jesus recognising their discussions, said to them, in answer, Why do you speculate in your hearts ? Which is easiest, to allege, Thy sins are forgiven thee, or to command, [with effect], Arise and walk ? But that you may know that the Son of Man has authority on the earth to forgive sins, Arise, (said he to the palsied man), take up your bed, and repair to your residence. And instantly arising before them, and taking that on which he reclined, he proceeded to his house, praising God. And amazement seized all, and they praised God, and were filled with fear, averring, We have beheld prodigies to-day.

And after these events, Jesus went out, and saw a public exactor, by the name of Levi, sitting at the tax-office ; and he said to him, Follow me. And completely abandoning all, he arose, and followed him. And Levi made, in his own house, a splendid entertainment for him. And there was a great number of tax-gatherers and of others, who sat down with them. And the scribes and the pharisees of the place thus murmured at his disciples ; Why do you eat and drink with public exactors and sinners ? And Jesus replying, said to them, They who are well, do not require a physician ; but those that are sick. I came to call, not righteous beings, but sinners to reformation.

Then they said to him, why do the disciples of John, and likewise those of the pharisees frequently fast and make prayers ; but thine eat and drink ? And he replied to them, Would you have the bridemen fast, while the bridegroom is with them ? But the time will come, when the bridegroom shall be removed from them, and during that period they will fast. And besides, he addressed to them this similitude, No one attaches a piece of new cloth to an old garment ; lest indeed, the new should cause a rent, and the piece from it not correspond with the old. And no one puts new wine into old leathern bottles ; lest the new wine burst the bottles, and be lost, and the bottles be destroyed. But new wine is put into new bottles ; and both are preserved. And no one having drank old wine, immediately desires new ; for he affirms, that the old is more agreeable.

Now it occurred, on the first sabbath after the second [day of the passover], as Jesus went through the grain, that his disciples gathered the ears, and did eat, rubbing them in their hands. But some of the pharisees said to them, Why do you perform that which it is unlawful to do, on the sabbath ? And Jesus observed to them, in reply, Have you not read even this, what David did when he was hungry, and they who were with him ? how he entered the temple of God, and did take and eat the show-bread, and further gave to those who were with him, though it cannot be lawfully eaten by any but the priests ? And he declared to them, the Son of Man is Lord even of the sabbath.

And it also happened, on another sabbath, that he entered the synagogue and taught : and a man was present, whose right hand was withered. And the scribes and the pharisees maliciously watched him, to see whether he would heal on the sabbath ; that they might find an accusation against him. But he knew their thoughts, and said to the man who had the withered hand, Arise, and stand in the midst. And he arose and stood there. Jesus then said to them, I will ask you one question ; Is it not lawful to do good on the sabbath, rather than evil ? to save life, rather than to destroy it ? And surveying them all, he said to him, Reach out your hand ; and he complied ; and his hand was rendered sound like the other. And they were filled with madness ; and consulted with each other, what they could do to Jesus.

And it occurred, at that period, that he departed to a mountain to pray ; and he remained, through the night, in a place of supplication to God. And when it was day, he summoned his disciples ; and he selected from them twelve, whom he likewise denominated Apostles ; Simon, (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon styled the Zealous, Jude the brother of James, and Judas Iscariot, even he who was the traitor.

And Jesus, descending with them, stood on a plain, with a company of his disciples ; and a great multitude of people from all Judea, and Jerusalem, and from the maritime section of Tyre and Sidon, came to hear him, and to be recovered from their diseases. Those also, who were annoyed by unclean spirits, came and were restored. And the whole assemblage endeavored to touch him ; for a salutary efficacy proceeded from him, and healed them all.

Then lifting his eyes towards his disciples, he declared, Happy are you who are poor, for the kingdom of God is yours ; happy are you who are now hungry, since you will be supplied ; happy are you who now mourn, because you will be joyful ; happy are you when men shall hate you, and when they shall banish you, and reproach you, and discard your names as evil, on account of the Son of Man. Rejoice in that day, and triumph, recollecting that your reward in heaven is great ; for thus their fathers did to the prophets. But alas for you who are rich, since you have received your consolation ! alas for you who are satisfied, because you will hunger ! alas for you who now inordinately exult, for you will lament and weep ! alas for you when men shall applaud you, for thus their fathers demeaned towards the false prophets !

But, I charge you who hear, Love your enemies, kindly conduct towards those who hate you, favorably represent those who execrate you, pray for those who malignantly injure you. And to him that strikes thee on one cheek, present also the other ; and from him who takes away thy mantle, withhold not even thy cassock. Moreover, give to every one who asks thee ; and from him who extorts thy possessions, do not servilely solicit them. Besides, as ye would that men should do to you,

thus do ye likewise to them. For if you love those only who love you, what thanks are due to you ? since even sinners love those who love them. And if you are beneficent to those only who are beneficent to you, to what gratitude are you entitled ? since even sinners do the same. And if you lend to those only from whom you expect a return, what approbation do you merit ? for even sinners lend to sinners, that they may receive an equivalent. Further, love your enemies, and do good, and lend, in no respect despairing ; and your reward will be great, and you will be the sons of the Most High God ; for he is benignant to the ungrateful and iniquitous. Be therefore compassionate, even as your Father is compassionate.

Besides, judge not, and you will not be judged ; condemn not, and you will not be condemned ; forgive, and you will be forgiven ; give, and it shall be given to you ; they shall pour into your lap good measure, compressed, consolidated, and overflowing. For by the same measure which you use, it shall be dispensed to you in return.

Further, he referred them a comparison ; Can the blind guide the blind ? Will not both of them fall into a pit ? The disciple is not superior to his teacher ; but every well instructed disciple will resemble his teacher. And why dost thou discover the splinter that is in thy brother's eye, but discernest not the thorn that is in thine own eye ? Or how canst say to him, Brother, let me take out the splinter that is in thine eye, not reflecting that there is a thorn in thine own eye ? Dissembler, first remove the thorn from thine own eye, and then thou will plainly perceive, how to extract the splinter from the eye of thy brother. Moreover, there is no sound tree which produces decayed fruit, nor defective tree that affords fair fruit ; since every tree is known by its proper fruit. For example, men do not collect figs from the acanthus, nor gather the grape from the bramble. A good man produces that which is good, from the good treasure of his heart, and a bad man from the bad treasure of his heart produces that which is bad ; for his mouth speaks from the overflowing of the heart.

But why do you call me, Lord, Lord, and perform not what I enjoin ? I will plainly show you whom he resembles who comes to me, and listens to my counsels, and pursues them : he resembles a man, who, erecting a house, dug deep, and placed the foundation on the rock : and the inundation came, and the current violently beat against that house, but could not shake it ; because it was founded on the rock. But he who hears, and does not practise, resembles a man, who, without a basis, built a house on the earth ; against which the stream powerfully broke, and it immediately fell, and the ruin of that house was great.

Now when Jesus had concluded all his remarks, in the audience of the people, he entered Capernaum. And a centurion's servant, who was greatly esteemed by him, was ill, and in danger of death. And the centurion having heard concerning Jesus, sent to him Jewish magistrates, soliciting him, that he would come and heal his servant. And

when they came to Jesus, they earnestly entreated him, alleging, He is worthy of this favor ; for he loves our nation, and he has built us a synagogue. And Jesus then accompanied them. And when he was not far from the house, the centurion sent friends to him, with the message, Master, trouble not thyself ; for I am not worthy that thou shouldst enter under my roof. Consequently, I deemed myself unworthy to approach thee : but pronounce a word, and my servant will be healed. For I am a man subordinate to authority, having soldiers under me ; and I say to one, Go, and he goes ; and to another, Come, and he comes ; and to my servant, Do this, and he does it. And Jesus, hearing these observations, admired him, and turning about, said to the multitude that was following him, I declare to you, that I have not found, even in Israel, such signal faith. And they who had been sent, returning to the house, found the servant, who had been sick, restored to perfect health.

And it occurred, on the subsequent day, that he went to a city called Nain ; and many of his disciples attended him, and a numerous assemblage. And when he approached the gate of the city, behold, a deceased person was carried out, the only son of his mother, and she was a widow ; and a great multitude of the city was with her. And when the Lord saw her, he had pity upon her, and said to her, Weep not. And he advanced and touched the bier ; and the bearers stood still. And he said, Young man, arise, I command thee. And he who had been dead sat up, and began to speak ; and Jesus presented him to his mother. And dread seized all ; and they praised God, declaring, A distinguished prophet is risen among us ; and God has kindly regarded his people. And this report of him pervaded all Judea, and the whole adjacent region.

And the disciples of John informed him of all these things. And John, calling two of his disciples, sent to Jesus, inquiring, Art thou he who comes, or must we expect another ? And when the men were come to him, they observed, John the Baptist has dispatched us to thee, with the inquiry, Art thou he who comes, or must we expect another ? Now in that very hour, Jesus delivered many from their diseases, and scourges, and evil spirits ; and kindly imparted sight to many blind persons. Then Jesus said to them, in reply, Go and relate to John what you have seen and heard ; that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor are evangelized. And happy is he, to whom I shall not prove an occasion of offence.

Now, when the messengers of John withdrew, he began to address the assembly respecting John, What did you depart to the wilderness to behold ? a reed shaken by the wind ? But what did you retire to see ? a man clad in rich garments ? Behold, those who are splendidly robed, and live luxuriously, are in royal palaces. But what went you out to view ? a prophet ? Indeed, I declare to you, and one transcending a prophet. This is the person of whom it is written, Behold, I send my

messenger to precede thee, who shall prepare thy way before thee. For I affirm to you, that among the human race, there is not a greater prophet than John the Baptist; but he who is least in the dominion of God is superior to him. And all the people who heard John, even the public exactors, thankfully acknowledged the goodness of God, by receiving baptism from John. But the pharisees and the teachers of the law contravened the counsel of God, in reference to themselves, in not being baptized by him.

To what then shall I compare the men of this generation, and whom do they resemble? They are like children sitting in the market-place, and thus calling to each other; We have played to you upon the pipe, but you have not danced; we have sung mournful anthems to you, but you have not wept. For John the Baptist is come abstaining from bread and from wine; and you affirm, He is a demoniac. The Son of Man is come using both, and you allege, Behold, a lover of banquets and wine, a companion of extortioners and sinners. But wisdom is justified by all her children.

Now one of the pharisees invited Jesus to eat with him. And he entered the house of the pharisee, and placed himself at the table. And behold, a woman of the city, who was a sinner, when she learned that he was eating in the pharisee's house, brought an alabaster box of fragrant balsam, and as she stood back at his feet weeping, she began to water his feet with a shower of tears, and wiped them with the tresses of her hair, and affectionately kissed his feet, and anointed them with the perfume. But the pharisee, who had invited him, perceiving this, thus communed with himself; This man, if he were a prophet, would have known who and what description of woman this is who touches him; for she is a sinner. And Jesus, in reply, said to him, Simon, I have something to communicate to you. And he said, Teacher, proceed. A certain creditor, [said Jesus], had two debtors; one owed five hundred denarii, and the other fifty; but as they had no resource for payment, he generously released both of them. Declare, therefore, which of them will love him most. Simon observed in reply, He, I suppose, to whom he relinquished the most. And Jesus said to him, you have correctly decided. Then turning to the woman, he remarked to Simon, Do you observe this woman? I entered your house, and you gave me no water for my feet; but she has washed my feet with tears, and wiped them with the tresses of her hair. You imparted to me no kiss; but she, from the time of her arrival, has not ceased affectionately to kiss my feet. You did not anoint my head with oil; but she has anointed my feet with perfumes. I consequently say to you, Her numerous sins are pardoned; therefore, she has loved me much: whereas, he to whom little is pardoned, the same loves me little. And he declared to her, Your sins are forgiven. And those, who were taking refreshment with him, began to say among themselves, Who is this, that even forgives sins? But he said to the woman, your faith has saved you; depart in peace.

And it afterwards occurred, that Jesus travelled through every city and village [of Galilee], proclaiming and elucidating the joyful intelligence of the kingdom of God ; and the twelve attended him, and certain women, who had been healed of evil spirits and infirmities, particularly Mary of Magdala, from whom seven demons departed, and Joanna, the wife of Chuza, a steward of Herod, and Susannah, and several others, who assisted them from their possessions.

Now many people being assembled, and having come to him from every city, he spoke by a parable. The sower went out to sow his seed : and as he sowed, some fell by the highway ; and it was trodden down, and the birds of the air devoured it. And some fell on a rock ; and springing up, it withered, for want of moisture. And some fell in the midst of briers ; and the briers arose with it, and overpowered it. And other seed fell on a fertile soil, and flourished, and produced fruit, a hundred fold. Having uttered these remarks, he exclaimed, Let him, who has ears to give audience, attend.

And his disciples thus interrogated him, What is this simile ? And he said, You are permitted to know the secrets of the kingdom of God ; but others, in resemblances ; so that, though they look, they do not perceive, and though they hear, they do not understand.

This, however, is the import of the comparison. The seed illustrates the word of God. Those seeds by the way represent such as hear ; but afterwards the enemy approaches, and removes the word from their hearts, that they might not believe and be saved. And those on the rock indicate such, as listening, receive the word with joy ; yet, having no root, they believe only for a short time, and in the crisis of temptation apostatize. And those which lodged among briers, denote such as hear, but departing, are subdued by anxieties, and wealth, and the pleasures of life, and mature no fruit. But the seed on the good ground resembles those, who, in a faithful and sincere heart, having heard the word, retain it, and produce fruit with perseverance.

Now, no one, having lighted a lamp, conceals it in a vase, or puts it under a bed ; but places it on a stand, that they who enter, may see the light. For there is nothing veiled, that will not be disclosed ; nor suppressed, that will not be made known and published. Beware, therefore, how you hear ; for he who possesses much, to him will be imparted ; and he who possesses little, from him even that little will be taken.

His mother and brothers then approached him, but could not come to him, in consequence of the crowd. And it was thus announced to him, Thy mother and thy brothers stand without, desiring to see thee. And he replying, observed to them, My mother and my brothers are those, who hear the word of God, and obey it.

And it occurred, on a certain day, that he and his disciples entered a vessel ; and he said to them, let us pass to the opposite shore of the lake. And they proceeded. But, as they were sailing, he fell asleep ; and a tempestuous wind arose on the lake ; and they were deluged, and

in imminent danger. And they came, and awakened him, saying, Master, Master, we are perishing. Then arising, he rebuked the wind and the billows; and they ceased, and a calm ensued. And he said to them, where is your reliance? But they said to each other, with fear and astonishment, How great indeed, is this man! for he commands even the winds and the waves, and they obey him. And they sailed to the country of the Gadarenes, which is opposite Galilee.

And as he went ashore, a certain man of the city met him, who had long since been possessed by evil spirits, and wore no raiment, and had no habitation but the tombs. And seeing Jesus, he exclaimed, and fell prostrate before him, and said, with a loud voice, What connexion have we, Son of the Most High God? I entreat thee not to torment me. (For he had commanded the polluted spirit to depart from the man; since it had frequently seized him; so that when he was confined with chains, and retained in fetters, he burst the bonds, and was driven by the fiend into the deserts). Then Jesus thus inquired of him, What is your name? And he replied, Legion; because numerous demons had entered him. And they implored him that he would not command them to depart into the abyss. Now, near the place, there was a numerous herd of swine, feeding on the mountain; and the evil spirits importuned him, that he would permit them to enter the swine; and he permitted them. The demons then departed from the man, and entered the swine; and the herd ran violently down a precipice into the lake, and were drowned. And those, who were feeding them, perceiving what was done, fled, and announced it in the city and in the country. And the inhabitants went out to see what had transpired; and came to Jesus, and found the man from whom the demons had gone, reclining at the feet of Jesus, clad, and composed; and they were in dismay. Then those who saw it, informed them how the demoniac was restored. And all the people of the surrounding country of the Gadarenes, desired him to depart from them; for they were greatly appalled. And having entered the bark, he returned. Moreover, the man, from whom the fiends had been expelled, besought Jesus that he might accompany him. But Jesus dismissed him, saying, Return to your house, and relate how much God has done for you. And he passed through the whole city, publishing what signal things Jesus had performed for him. And it occurred, as Jesus returned, that the people joyfully received him; for they were all in expectation of him.

And in the mean time a man arrived, whose name was Jairus, and who was a ruler of the synagogue; and falling at the feet of Jesus, entreated him to go to his house: for he had an only daughter, about twelve years of age, and she was nearly expiring.

And as he went, the people crowded him. And a woman, having had a hemorrhage for twelve years, and expended all her property on physicians, but could not be healed by any, followed, and touched the border of his garment; and immediately, the cause of her illness was

removed. And Jesus said, who touched me ? Now, as all denied it, Peter and those who were with him replied, Master, the multitude crowd around, and press thee, and dost thou ask, Who touched me ? But Jesus said, Some person has touched me ; for I am aware that miraculous power has emanated from me. And the woman perceiving that she was not concealed, came trembling, and falling before him, declared to him before all the people, for what cause she had touched him, and how she was instantly restored. Then he said to her, Daughter, do not fear ; your faith has preserved you ; depart in peace.

While Jesus was yet speaking, one came from the house of the director of the synagogue, saying to him, Your daughter is dead ; trouble not the Teacher. But when Jesus heard it, he said to the ruler, Fear not ; only believe, and she shall be recovered. And when he reached the house, he permitted no one to enter, except Peter, and James, and John, and the father and the mother of the young woman. Now all wept, and lamented her. But he said, weep not ; she is not dead, but sleeps. And they derided him, knowing that she was deceased. And he caused them all to retire, and took her by the hand, and called, saying, Young woman, arise. And her spirit returned, and she immediately arose ; and he commanded that food should be given her. And her parents were greatly astonished ; but he charged them not to communicate the transaction to any person.

Then Jesus, assembling his twelve disciples, gave them power and authority over all demons, and to remove diseases. And he sent them to proclaim the reign of God, and to heal the sick. And he said to them, take nothing for your journey, neither staves, nor repository for provisions, nor bread, nor money ; and let none of you have two coats. And whatever house you enter, there remain, and thence depart. And whoever shall not receive you, when you withdraw from that city, shake even the dust from your feet, as a protestation against them. Thus having departed, they travelled through the villages, dispensing the good message, and healing in every place.

Now Herod the tetrarch heard of all which Jesus had done ; and he was exceedingly perplexed, since it was affirmed by some, that John had been raised from the dead ; and by some, that Elijah had appeared ; and by others, that one of the ancient prophets had arisen. But Herod declared, I have beheaded John ; but who is this, of whom I hear such things ? And he desired to see Jesus.

Further, the apostles, having returned, minutely related what they had done. And taking them, he retired privately to a desert place, belonging to the city of Bethsaida ; but the people, apprised of it, pursued him ; and having received them, he addressed them in relation to the kingdom of God, and healed those who required healing.

Now, when the day began to decline, the twelve accosting him, said, Dismiss the multitude, that they may go to the nearest villages and plantations, to lodge, and procure sustenance ; for we are here in a

desolate situation. But he said to them, Furnish them yourselves with food. And they replied, we have no more than five loaves and two fishes ; unless we should go and purchase food for all this people. Now they were about five thousand men. Then he said to his disciples, Make them recline in parties, fifty in a section. And they complied, and caused them all to be arranged. Having therefore taken the five loaves and the two fishes, he looked to heaven, and praised God, and broke them, and gave to the disciples, for distribution to the multitude. And they did eat, and were all satisfied ; and there were taken up, of fragments that remained to them, twelve baskets.

And it happened, as he was privately praying, that his disciples were with him ; and he thus questioned them, Who do people declare that I am ? And they replying, said, John the Baptist ; but others, Elijah ; and others, that one of the ancient prophets has arisen. But he said to them, Who do you affirm that I am ? And Peter answering, said, The Messiah of God. But he particularly required, and commanded them, not to disclose this to any one ; remarking, that the Son of Man must greatly suffer, and be rejected by the elders, and chief priests, and scribes, and be killed ; and be restored to life on the third day.

Then he proclaimed to all, If any man will come under my guidance, let him deny himself, and daily take his cross, and follow me. For, whoever desires to preserve his life, he will destroy it ; but whoever would lose his life on my account, he will save it. For how is a man profited, if he should gain the whole world, and lose himself, or incur condemnation. For he who shall be ashamed of me, and of my instructions, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of his Father, and of the holy Messengers. But I indeed, assure you, that there are some standing here, who will not taste death, till they behold the empire of God.

And it occurred, about eight days after these remarks, that he took Peter and John, and James, and ascended a mountain to pray. And it happened, as he prayed, that the form of his countenance was changed, and his raiment became white and dazzling. And behold, two men conversed with him, and these were Moses and Elijah. They, appearing in resplendence, announced his demise, which he was soon to accomplish at Jerusalem. Now Peter, and those that were with him, were overpowered with sleep ; but having awakened, they beheld his glory, and the two men who stood with him. And it occurred, that as they were departing from him, Peter said to Jesus, Master, it is well that we remain here ; therefore, let us make three tents, one for thee, and one for Moses, and one for Elijah ; not conscious what he uttered. But as he was thus speaking, a cloud approached, and overshadowed them ; and as those men entered the cloud, the disciples were dismayed : and a voice proceeded from the cloud, saying, This is my beloved Son, hear him. And when the voice ceased, Jesus was found alone. And they

were silent, and disclosed to no one, in those days, any of the things, which they had seen.

Now it happened, on the succeeding day, as they descended from the mountain, that a great multitude met him. And, behold, a man from the assembly exclaimed, saying, Teacher, I implore thee favorably to regard this my son ; for he is my only child. And behold, a spirit seizes him, and he suddenly cries out ; and it so convulses him, that he foams ; and after bruising him, with difficulty departs from him. And I entreated thy disciples to expel the demon ; but they could not. And Jesus in return alleged, O faithless and perverse race of people, how long shall I attend you, and endure you ? Bring your son here. And as he was coming, the demon prostrated and lacerated him. And Jesus rebuked the defiled spirit, and healed the child, and restored him to his father. And they were all surprised at the majestic power of God.

But while every one was astonished at all things which Jesus had performed, he said to his disciples, Attentively receive these words ; The Son of Man will, indeed, be surrendered to the hands of men. They did not, however, understand this declaration, and it was so concealed from them, that they could not comprehend it ; and they feared to interrogate him relative to that event.

A controversy then arose among them, which of them should be the greatest. But Jesus, perceiving the speculation of their heart, took up a little child, and placed him near himself, and said to them, Whoever shall receive this child, in my name, he receives me ; and whoever shall receive me, he receives him who sent me ; for he, who is least among you all, will be greatest.

Then John, in continuation, remarked, Master, we saw one expelling demons in thy name ; and we interdicted him, because he does not associate with us. And Jesus said to him, Do not prohibit him ; for he who is not opposed to us, is in our favor.

Now it occurred, when the period of his retirement expired, that he deliberately determined to repair to Jerusalem, and sent messengers before him, who, in their progress, entered a village of the Samaritans, to prepare for him. But they would not receive him, because his face was directed towards Jerusalem. And when his disciples, James and John, saw it, they said, Master, shall we invoke fire to descend from heaven, and consume them, even as Elijah did ? But he turned, reproved them, and declared, You are not apprised of what description of spirit you are. And they proceeded to another village.

And it happened, as they passed along the way, that some one said to him, Master, I will follow thee, wherever thou goest. And Jesus said to him, The foxes have caverns, and the birds of the air have places of rest ; but the Son of Man has no place to lay his head.

Then he said to another, follow me. But he replied, Sir, permit me first to go and bury my father. And Jesus said to him, Leave the dead to bury their own dead ; but go thou and publish the reign of God.

Then another also said, Sir, I will follow thee ; but permit me first to arrange my domestic affairs. But Jesus declared to him, No one, that looks back, after putting his hand to the plough, is properly disposed towards the dominion of God.

Now, after this, the Lord appointed also seventy others, and sent them before him, in pairs, to every city and place, where he intended to proceed. He accordingly announced to them, The harvest is indeed abundant, but the reapers are few ; pray, therefore, the Lord of the harvest, that he would powerfully hasten laborers to reap it. Advance ; recollect, I send you out as lambs among wolves. Do not carry purse, or sack, or shoes ; and salute no one by the way. Now, whatever house you enter, first proclaim, Peace be to this house. And if a son of peace be there, your peace will rest on it ; if not, it will revert to yourselves. But remain in the same mansion, eating and drinking what they furnish ; for the workman is worthy of his compensation. Remove not from house to house. And when you are received in any city, which you enter, eat such provisions as are placed before you. And heal the sick therein, and say to the people, The empire of God has approached you. But, whatever city you enter, if they do not receive you, go out into the streets of it, and say, The dust of your city, that adheres to us, we even wipe off against you. Be assured, however, of this, that the reign of God has arrived. But, I declare to you, that in that day, it will be more tolerable for Sodom, than for that city. Alas for thee, Chorazin ! alas for thee Bethsaida ! for if the miracles, which have been achieved in you, had been wrought in Tyre and Sidon, they would long since have reformed, sitting in sackcloth and ashes. But, it will be more tolerable for Tyre and Sidon, in the retribution, than for you. And thou, Capernaum, who art exalted to heaven, wilt be thrust down to hades. He who hears you, hears me ; and he who disdains you, disdains me ; and he who rejects me, rejects him who sent me.

Then the seventy returned with joy, saying, Master, the demons are even subjected to us through thy name. And he alleged to them, I saw the adversary fall like lightning from heaven. Observe, I invest you with power to tread on serpents and scorpions, and on all the dominion of the enemy ; and nothing shall in any respect injure you. Yet rejoice not so much in this, that the spirits are subdued to you ; but rejoice rather, that your names are registered in heaven.

In that hour, Jesus rejoiced exceedingly, in the Holy Spirit, and declared, I fully coincide with thee, O Father, Lord of heaven and earth, because, having veiled these things from the sage and the learned, thou hast disclosed them to infants : assuredly, O Father, since thou hast thus deemed it appropriate. All things are imparted to me by my Father ; and no one knows who the Son is, except the Father ; nor who the Father is, except the Son, and he to whom the Son may be disposed to reveal him.

And turning to the disciples, he privately declared, Happy are the eyes which behold what you perceive : for I assure you, that many prophets and kings were desirous to have seen the things which you see, but did not see them ; and to have heard the things which you hear, but did not hear them.

Then a certain interpreter of the law arose to try him, and said, Teacher, what must I do that I may inherit eternal life ? And Jesus said to him, What is the reply of the law ? what do you there read ? And he observed, in answer, Thou shalt love the Lord thy God with all thy heart, and with thy whole life, and with all thy strength, and with thy entire understanding ; and thy neighbor as thyself. Then Jesus remarked to him, You have correctly replied. Do this, and you shall live. But he, wishing to appear irreproachable, said to Jesus, Who is my neighbour ? And Jesus, taking up his question, remarked ; A certain man of Jerusalem, on his way to Jericho, fell among robbers, who, having stripped and wounded him, departed, leaving him half dead. Now a certain priest accidentally travelled on that road, and beholding him, passed on the opposite side. And in like manner, a Levite, arriving near the place, though he approached and looked, passed on the opposite side. But a certain Samaritan, as he was travelling, came where he was, and seeing him, was moved with tender compassion, and went to him, and having poured wine and oil into his wounds, bound them up, and placed him on his own beast, and brought him to an inn, and took care of him. And as he departed, on the next morning, taking out two denarii, he gave them to the host, and said to him, Attend particularly to him, and whatever more you shall expend, I will refund to you, on my return. Which, therefore, of these three do you think was friend to him who fell among the robbers ? And the teacher of the law said, The one who manifested pity towards him. Jesus then said to him, Go thou, and do likewise.

Moreover, it happened, as they were proceeding, that he entered a particular village, and a certain woman, by the name of Martha, entertained him at her house. And she had a sister, called Mary, who was sitting at the feet of Jesus, and listening to his discourse. But Martha was perplexed about much preparation ; and approaching, said to him, Master, dost thou not care, that my sister has left me to serve alone ? Command her, therefore, to assist me. But Jesus remarked to her, in reply, Martha, Martha, you are distracted and disturbed about many provisions ; when but one kind is requisite. Now, Mary has preferred the good privilege, of which she shall not be deprived.

And it occurred, as Jesus was praying in a certain place, that after he had concluded, one of his disciples said to him, Master, teach us to pray, even as John taught his disciples. And he observed to them, When you supplicate, say, Our Father, who art in heaven ; may thy name be revered ; may thy dominion come ; may thy will be accom-

plished on earth, even as in heaven. Daily grant us our essential sustenance; and forgive us our trespasses, for even we forgive every one, who injures us; and leave us not to trial; but preserve us from evil.

And he said to them, Should one of you have a friend, and go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine has come to me out of his way, and I have nothing to offer him; and he from within should answer and say, Do not molest me; the door is now closed, and I and my children are in bed; I cannot rise to give you: I assure you, [if he persevere in knocking], though he would not rise and supply him, because he is his friend, yet, in consequence of his importunity, he will rise and give him as many as he wants. Therefore, I say to you, ask, and it will be imparted to you; seek, and you will find; knock, and the door will be opened to you. For every one who asks, obtains; and he who seeks, finds; and to him who knocks, it will be opened. Now what father is there among you, who, when his son solicits bread, would give him a stone? or when he desires a fish, would, as a substitute, give him a serpent? or when he requests an egg, would give him a scorpion? If you, therefore, bad as you are, can impart good things to your children, how much more will the celestial Father bestow the Holy Spirit on those who ask him.

Besides, he was expelling a fiend; and the subject of it was dumb. And it occurred, as the fiend departed, that the dumb spoke; and the people were astonished. But some of them declared, He expels these demons through Beelzebul, the prince of the demons. (And others, trying him, desired of him a sign from heaven). But he, knowing their devices, said to them, Every kingdom divided by internal contention, is devastated; and a house arrayed against a house must fall. If the adversary, then, be thus distracted by division, how can his kingdom endure? since you affirm, that I cast out these demons through Beelzebul. But if I eject these demons through Beelzebul, by whom do your disciples eject them? They, therefore, will condemn you. But if I expel these evil spirits by the finger of God, then indeed, the empire of God has reached you. While the strong one, completely armed, guards his palace, his goods are in safety: but when one, more powerful than he, invades and subdues him, he seizes his panoply, in which he confided, and distributes his trophies. He, who is not with me, is against me; and he, who collects not with me, disperses.

The impure spirit, when he has departed from a man, stalks through arid regions, seeking rest; but, not obtaining it, he says, I will return to my house, whence I proceeded. And arriving, he finds it swept and adorned. He then goes, and enlists seven other spirits more iniquitous than himself; and they entering, reside there; and the last situation of that man becomes worse than the first.

Now it happened, as he uttered these remarks, that a certain woman, raising her voice amid the crowd, proclaimed to him, Happy is thy mother, and she, by whom thou wast cherished! But he replied,

Indeed, happy rather are those, who hear the word of God, and keep it !

And when the people were assembled in great crowds, he began to say, This is an evil race of men. They demand a sign ; but no sign shall be given them, except the sign of Jonah. For as Jonah was a token to the Ninevites, thus also, will the Son of man be, to this generation. A queen of the South will arise in the place of judgment with the men of this race, and condemn them ; for she came from the extremities of the earth to hear the wisdom of Solomon ; and behold, one greater than Solomon is here. The Ninevites will stand up in judgment with this race of people, and condemn them, for they reformed at the proclamation of Jonah, and behold, one greater than Jonah is here.

Moreover, no one, having lighted a lamp, places it in concealment, or under a receptacle, but on a stand, that those who enter may see the light. The eye is the lamp of the body ; when, therefore, your eye is clear, your entire body is rendered lucid ; but when it is diseased, your body is, indeed, obscured. Beware, therefore, lest the light, which is in you, become darkness. Besides, if your whole body be enlightened, having no part dark, the effect will resemble that of a lamp, which illumines you by its lustre.

Further, while he was speaking, a certain pharisee invited him to dine with him ; and he entered, and sat at the table. And when the pharisee perceived that he did not dip his hands in water before dinner, he was surprised. But the Lord observed to him, As for you pharisees, you cleanse the external part of the cup, and of the dish ; while your internal part is full of rapacity and malevolence. Thoughtless beings ! did not he, who formed the exterior, create also the interior ? Only dispense arms from your possessions ; and behold, all things will be pure to you.

But alas for you, pharisees ! because you pay the tithe of mint, and rue, and every kind of herb, but disregard justice and the love of God. You ought to have performed these things, and not to have omitted the others.

Alas for you, pharisees ! for you love the most conspicuous seats in the synagogues, and salutations in the public places.

Alas for you, scribes and pharisees, hypocrites ! for you resemble concealed tombs, over which men unconsciously walk.

Then one of the interpreters of the law replying, said to him, Teacher, in these observations, thou dost even reproachfully implicate us. But he declared, Alas for you also, interpreters of the law ! because you impose insupportable burdens on men, but you yourselves will not touch the burdens with one of your fingers.

Alas for you ! since you build the tombs of the prophets, and your fathers killed them. You assuredly acknowledge and approve the conduct of your fathers ; for they, indeed, destroyed the prophets, and you erect their sepulchres.

And in consequence of this, the wisdom of God has affirmed, I will send to them prophets and apostles, and some of them they will banish, and others they will kill ; so that the blood of all the prophets, which has been shed from the formation of the world, may be requited to this race of men ; from the blood of Abel to the blood of Zechariah, who was slain between the altar and the temple ; indeed, I assure you, it shall be requited to this race of people.

Alas for you, interpreters of the law ! for you have taken away the key of knowledge : you have not entered yourselves, and those who would have entered, you have obstructed.

But while he thus addressed them, the scribes and pharisees began to be enraged, and endeavoured to incite him to speak unadvisedly on other subjects ; insidiously watching him, and attempting to elicit some expression, that they might accuse him.

In the mean time, as myriads of people were assembled, so that they trampled on each other, Jesus proceeded to say to his disciples, Above all things, guard yourselves against the leaven of the pharisees, which is hypocrisy. For there is nothing secreted, that will not be unveiled ; nor suppressed, that will not be published ; so that, whatever you have communicated in darkness, that will be heard in the light ; and what you have whispered in closets, that will be proclaimed on the house-tops. But I charge you, my friends, fear not those who kill the body, and can ultimately accomplish no more : but I will direct you whom you should fear ; fear him, who, after having killed, has power to cast into gehenna : indeed, I say to you, fear him. Are not five sparrows sold for two assarii ? yet not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore ; you are more valuable than many sparrows. I further state to you, If any one shall acknowledge me before men, the Son of Man will acknowledge him before the angels of God : but he, who renounces me in the presence of men, will be renounced in the presence of the angels of God. And every one who shall inveigh against the Son of Man, it may be forgiven him ; but as for him, who traduces the Holy Spirit, it will not be forgiven. Now, when they arraign you before the synagogues, and the magistrates, and the rulers, do not solicitously contemplate how, or what you must oppose in defence, or what you must allege ; for the Holy Spirit will instruct you, in that hour, what ought to be said.

Then one of the crowd said to him, Teacher, direct my brother to divide the inheritance with me. But Jesus replied to him, Man, who constituted me a judge or an arbiter over you ? And he said to them, See that you beware of all inordinate desires ; since a man's life rests not on the superfluities which he possesses.

And he gave them this example : The lands of a certain rich man produced luxuriantly. And he thus reasoned with himself, What must I do ? for I have no place to deposit my harvests. And he added, I will do this ; I will demolish my storehouses, and build greater ; and I will

there gather all my products and my goods. And my life I will thus address, Life! thou hast multiplied acquisitions deposited for many years; repose thyself, eat, drink, and rejoice! But God announced to him, Thoughtless being! this very night thy life shall be demanded of thee! who then will possess what thou hast provided? Thus is he, who accumulates treasure to himself, and is not rich with respect to God. And he subjoined to his disciples, I therefore charge you, be not anxiously careful in relation to your life, what you shall eat; nor for the body, what you shall wear. The life is more than food, and the body than raiment. Observe the ravens, that they neither sow nor reap; have no storehouse, nor granary; yet God feeds them. How far are you preferable to the birds? And which of you, by solicitude, can add a solitary moment to his years? If then, you cannot effect the least object, why are you anxious for the rest? Contemplate the lilies, how they flourish; they toil not; they spin not; and yet I declare to you, that even Solomon, in all his magnificence, was not arrayed like one of these. And if God so clothe the vegetation, which is to-day in the field, and to-morrow is thrown into the furnace; how much more will he array you, O ye distrustful! Be not therefore, inquisitive, what you shall eat, or what you shall drink; nor be in unquiet suspense. For the nations of the world eagerly covet all these objects; whereas, your Father knows that you want them. Seek rather the kingdom of God; and all these things shall be super-added to you. Fear not, my little flock; for it has pleased your Father to give you the kingdom. Dispose of your possessions, and impart in beneficence; provide for yourselves purses that do not decay, a perpetual treasure in the heavens, where no thief approaches, nor moth destroys. For where your treasure is, there your heart will also be.

Let your loins be girded, and your lamps burning; and yourselves like men, who await the return of their master from the nuptial feast; that when he comes and knocks, they may immediately open to him. Happy are those servants, whom, when their master arrives, he shall find vigilant! I assure you, that he will gird himself, and place them at the table, and come forth and serve them. And if he should come in the second watch, or arrive in the third watch, and thus find them, happy are those servants! now you are aware of this, that if the proprietor of the house had been apprised, at what hour the thief would come, he would have watched, and not permitted his mansion to be invaded. Therefore, be ye also prepared; for at such a period as you little apprehend, the Son of Man will come.

Peter then said to him, Master, dost thou apply this parable to us, or even to all? And the Lord said, Who, indeed, is that faithful and prudent steward, whom his master shall place over the servants of his family, to impart the appropriate allowance of food, in its season? Happy is that servant, whom his master, at his arrival, shall find thus employed! I aver to you, in truth, that he will appoint him to superintend his entire estate. If, however, that servant should affirm in his heart, My master

defers his return ; and should begin to beat the man-servants and the maidens, and to feast, and carouse, and become inebriated ; the master of that servant will come on a day when he does not expect him, and at an hour of which he is not aware, and having discarded him, will also assign his portion with the unfaithful. And that servant, who knew the will of his master, and was not prepared, nor conducted in conformity to his will, will be severely scourged. But he who did not know it, though he committed offences deserving correction, will be less severely chastised. For much will be required from every one, to whom much is imparted ; and the more a man is entrusted with, the more will be exacted from him.

I am come to send fire to this land ; and what do I wish, — that it were already kindled ? I have, indeed, a baptism to be received ; and how am I constrained ; till it be consummated ! Do you imagine, that I have arrived to dispense peace in the land ? I announce to you, By no means ; but on the contrary, division : for from this era, five in one family will be at variance ; three against two, and two against three. The father will conflict with the son, and the son with the father ; the mother with the daughter, and the daughter with the mother ; the mother-in-law with her son's wife, and the daughter-in-law with her husband's mother.

And he further announced to the people, When you perceive a cloud rising from the west, you instantly affirm, that a heavy shower approaches ; and it occurs. And when the south wind blows, you proclaim, that there will be sultry heat ; and it happens. Dissemblers, you can scan the face of the earth and of the firmament ! but how is it, that you do not comprehend this era ? And indeed, why do you not personally discern what is correct ?

Besides, as thou proceedest with thy legal opponent to the magistrate, be assiduous, in the way, to be amicably discharged from him ; lest he forcibly convey you to the judge, and the judge deliver you to the officer, and the officer commit you to prison. I assure you, that you will not be released, till you have paid the entire debt.

Moreover, some who were present at that period, informed Jesus respecting the Galileans, whose blood Pilate had mingled with that of their sacrifices. And Jesus, in reply, said to them, Do you presume that those Galileans were the greatest transgressors in all Galilee, because they incurred such sufferings ? I tell you, No ; but, unless you reform, you will all likewise perish. Or, do you imagine that those eighteen, on whom the tower in Siloam fell, and destroyed them, were more aggravated offenders than all men who resided in Jerusalem ? I declare to you, By no means ; but, unless you reform, you will all likewise perish.

And he communicated this parable ; an individual had a fig-tree planted in his vineyard ; and he came seeking fruit on it, but he found none. And he said to the vine-dresser, Behold, this is the third year that I have come to look for fruit on this fig-tree, yet have obtained

none ; cut it down ; why should it even impoverish the ground ? But he answering, said to him, Sir, let it also remain this year, till I dig around and enrich it ; perhaps it may bear fruit ; but if not, thou canst, subsequently, cut it down.

Further, he was teaching in one of the synagogues on the sabbath. And behold, there was a woman, who had possessed a spirit of weakness for eighteen years, and was so bowed down, that she was entirely unable to stand erect. And Jesus, beholding her, called, and said to her, Woman, you are released from your infirmity. And he placed his hands on her ; and she was instantly rendered upright, and praised God. But the ruler of the synagogue, indignantly excited, because Jesus had healed on the sabbath, replied, and declared to the people, There are six days in which labor should be performed ; on these, therefore, come and be healed, and not on the sabbath. The Lord then answered him, and said, Dissemblers ! does not every one of you, on the sabbath, loose his ox or his ass from the stall, and lead him to a watering-place ? And was it not proper, that this woman, who is a daughter of Abraham, whom the adversary has indeed bound, these eighteen years, should be liberated from this bond, on the sabbath-day ? And as he made these remarks, all his opposers were abashed ; and the whole multitude rejoiced at all the glorious things, that were done by him.

Then he subjoined ; What does the kingdom of God resemble ? and to what shall I compare it ? It is like a grain of mustard-seed, which a man took and planted in his garden ; and it flourished, and became a great tree, so that the birds of the air lodged in its branches.

And he further observed, To what shall I assimilate the dominion of God ? It resembles leaven, which a woman took and deposited in three measures of meal, till the whole fermented.

And he passed through the cities and villages, instructing, and traveling towards Jerusalem. And a certain person said to him, Master, will but few be saved ? and Jesus replied to them, Earnestly endeavor to pass through the narrow gate ; for I declare to you, that many will seek to enter, but will not be able. As soon as the master of the family shall rise and close the door, and you shall begin to stand without, and to knock at the door, saying, Master, Master, open to us ; and he shall answer and allege to you, I do not recognise you, whence you are ; you will then begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets : but he will say, I aver to you, that I know you not, whence you are ; depart from me, all ye who practise iniquity. There will be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, admitted to the kingdom of God, but yourselves rejected. And they will come from the east and the west, and from the north and the south, and will place themselves at table in the kingdom of God. And recollect, they are last, who shall be first ; and they are first, who shall be last.

On that day, certain pharisees came, and said to him, **Retire**, and depart hence, for **Herod** intends to kill thee. And he observed to them, **Go** and inform that fox, **Behold I** expel demons, and perform cures, to-day and to-morrow, and the third day **I** shall be consummated. **I** must, however, proceed to-day, and to-morrow, and the subsequent day ; for it could not be presumed, that a prophet should perish out of Jerusalem. **O Jerusalem, Jerusalem**, that destroyest the prophets, and stonest those who are sent to thee, how often would **I** have gathered thy children, as a bird gathers her brood under her wings, but ye refused ! **Behold**, your habitation will be transformed to a desert ! for **I** assure you, that you will not see me, till the period arrives, when you shall announce, **Blessed is he**, who appears in the name of the **Lord** !

And it occurred, on a sabbath, as **Jesus** went to eat bread at the house of one of the ruling pharisees, that they were malignantly watching him. And behold, there was a certain dropsical person in his presence. And **Jesus**, in continuation, addressed the legal interpreters and pharisees, saying, **Is it lawful** to heal on the sabbath ? But they were silent. And taking hold of the man, he healed and dismissed him ; and, in explanation with them, said, **Which of you**, if an ass or an ox fall into a pit, will not instantly extricate him on the sabbath-day ? And they could not controvert him, on the subject.

Then he addressed a parable to those who were invited, when he observed how they selected the higher places at table, remarking to them, **When thou art invited** by any one to a nuptial banquet, do not assume the most exalted seat, lest another more respectable than you should be invited by him ; and he who invited you both, should come and say to you, **Give place** to this person ; and you should then proceed, with confusion, to occupy the lowest seat. But when you are invited, go and sit in the lowest place ; and thus, when he who invited you comes, he may intimate to you, **Friend**, take a superior station : you will then receive deference in presence of those who participate with you in the repast. For every one, who exalts himself, will be abased ; and he, who humbles himself, will be exalted.

He further suggested to him who had invited him, **When you make a dinner or a supper**, invite not your affluent friends, or your brothers, or your relatives, or neighbors ; lest they also return the invitation, and a reward be rendered you. But when you prepare an entertainment, invite the indigent, the disabled, the lame, the blind : and you will be fortunate, that they are unable to requite you ; since, you will be remunerated in the future existence of the righteous.

Now, one of the guests, hearing these observations, said to him, **Happy is he** who shall feast in the dominion of God. But **Jesus** replied to him, **A certain man** made a splendid repast, and invited many. And he sent his servant, at the hour of supper, to say to those who were invited, **Come**, for all things are now prepared. And they all began, with one accord, to excuse themselves. The first said to him, **I have**

purchased a field, and I am compelled to go and see it ; I request you to have me excused. And another alleged, I have bought five yoke of oxen, and I am going to try them ; I entreat you to render my excuse. And a third declared, I have married a wife, and therefore, I cannot come. And that servant returning, related all to his master. Then the ruler of the family was incensed, and said to his servant, Proceed instantly to the streets and lanes of the city, and collect here the poor, and the disabled, and the lame, and the blind. The servant afterwards observed, Sir, your command is executed, and moreover, there is room. And the master said to the servant, Proceed to the roads and hedges, and persuade people to come, that my house may be filled : for I declare to you, that none of those men who were invited, shall partake of my supper.

And a vast multitude accompanied him : and turning to them, he affirmed, If any one comes to me, and does not subordinately regard his father, and mother, and wife, and children, and brothers, and sisters, and indeed, even his own life, he cannot be my disciple. And he, who does not bear his cross, and follow me, cannot become my disciple. For which of you, if he intend to erect a tower, does not first sit down and estimate the expense, to ascertain whether he has sufficient to complete it ? lest perhaps, having laid the foundation, and being unable to complete the work, all who see it begin to deride him, alleging, This man began to build, but was not able to finish. Or what king, advancing to encounter another king in war, does not first pause to reflect, whether he is able with ten thousand men, to oppose him who marches against him with twenty thousand. And if not, while the other is yet at a distance, he dispatches an embassy, and solicits stipulations of peace. Thus, therefore, if there is any one of you, who does not renounce all his possessions, he cannot be my disciple. Salt is salutary ; but if the salt has become vapid, how can it be restored ? It is neither fit for the land, nor indeed for composture ; but is thrown away. Let him, who has ears to listen, give audience.

Now all the tax-collectors and the heathen approached Jesus, to hear him. And the pharisees and the scribes murmured, asserting, This man is affectionately accessible to Gentiles, and eats with them.

But Jesus communicated this parable to them, saying, What man among you, who has a hundred sheep, and loses one of them, would not leave the ninety-nine in the desert, and pursue the lost one, till he should find it ? And having found it, he lays it on his shoulders, rejoicing. And coming home, he convenes his friends and neighbors, and says to them, Rejoice with me ; for I have found my sheep which was lost. I declare to you, that there will likewise be more joy in heaven for one reformed sinner, than for ninety-nine righteous beings, who do not require reformation.

Moreover, what woman having ten drachmas, if she lose one of them, does not light a lamp, and sweep the house, and search carefully, till

she find it ? And when she has found it, she assembles her friends and neighbors, saying, Congratulate me, for I have found the drachma, which I had lost. Thus, I apprise you, that there is joy among the angels of God, when any one sinner reforms.

And he continued ;—A certain man had two sons. And the youngest of them said to his parent, Father, give me my part of the inheritance. And he divided his property between them. And in a few days, the younger son collected all, and travelled to a distant land, and there dissipated his estate in profligate living. Now, when he had consumed all, a great famine occurred in that country ; and he began to be in want. Accordingly, he went and connected himself with a citizen of that region, who sent him to his possessions to feed swine. And he was desirous to satisfy himself with the pulse, which the swine were eating ; yet no one imparted to him. But having come to himself, he said, How many hired servants of my father have a superfluity of bread, while I am perishing here with hunger ! I will arise and go to my father, and will say to him, Father, I have sinned against God, and before you ; I am no more worthy to be regarded as your son ; make me as one of your hirelings. And he arose and went to his father. But, while he was yet at some distance, his father saw him, and was compassionately affected, and ran, and fell on his neck, and repeatedly kissed him. Then the son said to him, Father, I have transgressed against Heaven, and in your sight, and no longer deserve to be regarded as your son. But the father said to his servants, Bring out that chief robe, and clothe him ; and attach a ring to his hand, and shoes to his feet : and bring here the fattened calf, and immolate it ; and let us eat, and rejoice ; since this my son was dead, but is restored to life ; he was even lost, but is found. And they began to be joyful.

Now his senior son was in the field ; and while returning, as he approached the house, he heard a musical concert, and a choir of singers. And calling one of the servants, he inquired the reason of this. And he stated to him, Your brother has come ; and your father has killed the fattened calf, because he has received him in good health. And he was enraged, and refused to enter ; his father, therefore, came out to conciliate him. But he alleged to his father, in return, Behold, for many preceding years, I have served you, and have, at no period, contravened your command ; and yet, you have never given me a kid, that I might entertain my friends : but as soon as this son of yours arrived, who has lavished your wealth with courtesans, you have sacrificed for him the fattest calf. Then his father said to him, Son, you are always with me, and all that I possess is yours. It was, indeed, appropriate, that we should feast, and rejoice ; for this brother of yours was dead, but is reanimated ; he was even ruined, but is restored.

And Jesus further remarked to his disciples, There was a certain rich man, who had a steward ; and he was accused to him, as having wasted his possessions. And having summoned him, he said to him, What is

this that I hear of you ? Surrender the business of your stewardship ; for you shall no longer supervise. Then the steward said within himself, What must I do ? since my master divests me of the stewardship. I am incapacitated to labor ; and I disdain to beg. I have in view a resource, that when I am deprived of the administration, some may receive me into their houses. And having called each of his master's debtors, he said to the first, How much are you indebted to my master ? And he replied, A hundred baths of oil. And he said to him, Take your account, and instantly sit down, and write one for fifty. He then addressed another, How much do you owe ? And he answered, a hundred cors of wheat. And the steward says to him, Take your account, and write one for eighty. And the master was powerfully impressed by the unprincipled steward, as having warily managed ; for the children of this world are more sagacious, in their conduct, than the children of light. And I enjoin you, in [figurative] allusion to the transient wealth, to make to yourselves friends, that when you are discharged, you may be received to perpetual mansions.

He who is faithful in a little, is also faithful in much ; and he who is unjust in a little, is also unjust in much. If, therefore, you have not been honest in reference to the delusive wealth, who will confide to you the real riches ? And if you have been unfaithful managers for another, who will give you any thing to manage for yourselves ? No domestic can serve two masters ; for he will either hate one, and love the other ; or at least will attend one, and neglect the other. You cannot serve God and an idol.

Now the pharisees, who were avaricious, heard all these things ; and they treated him with the utmost contempt. And he declared to them, you are they who pronounce yourselves to be just before men ; but God knows your hearts ; for that which is applauded among men, is detestable before God.

The law and the prophets continued to instruct, till the coming of John ; since that period, the kingdom of God is proclaimed, and every occupant enters it by force. It is, however, easier for heaven and earth to pass away, than for one particular of the law to fail.

Every one, who divorces his wife and takes another, is an adulterer ; and he, that marries her who is divorced from her husband, commits adultery.

Moreover, there was a certain rich man, who was robed in purple and fine linen, and lived luxuriously every day. And there was a certain poor man, named Lazarus, who was laid at his gate, afflicted with ulcers ; and was desirous to be fed with the fragments, which fell from the rich man's table : and indeed, the dogs came, and licked his ulcers. And it occurred, that the poor man died, and was transferred by angels to Abraham's bosom : and the rich man also died and was buried ; and in hades, being in anguish, he looked up, and saw Abraham at a great distance, and Lazarus in his bosom ; and exclaiming, he said, Father

Abraham, compassionate me, and send Lazarus, that he may dip the end of his finger in water, and allay my tongue ; for I am tortured in this flame ! But Abraham observed, Son, recollect, that during your life, you enjoyed prosperity ; but that Lazarus proportionally endured adversity ; yet now, he is in joy, and you are in sorrow. And aside from all this, a great chasm is situated between us and you ; so that they, who wish to pass hence to you, are unable ; nor can those, who are there, come to us. He however added, Father, I still entreat you, that you would send him to my father's house ; for I have five brothers ; that he may admonish them, lest they also come to this place of misery. Abraham replied to him, They have Moses and the prophets ; let them attend to these. And he said, Indeed, father Abraham, yet if one should go to them from the dead, they would reform. But Abraham declared to him, If they will not listen to Moses and the prophets, they would not be convinced, though one should rise from the dead.

Jesus then observed to his disciples, It is impossible entirely to exclude enticements to sin ; but alas for him, from whom they proceed ! It would be better for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to allure any of these little ones into transgression.

Be circumspect as to yourselves : if thy brother injure thee, reprove him ; and if he repent, forgive him, And if seven times in a day he trespass against you, and as frequently return, averring, I repent ; you shall forgive him.

And the apostles said to the Lord, Increase our faith. And the Lord remarked, If you had faith, though it were but as a grain of mustard-seed, you might say to this very sycamine-tree, Be extirpated, and planted in the sea, and it would obey you.

Moreover, would any of you, who has a servant ploughing, or feeding cattle, say to him on his return from the field, Come immediately, and sit down at the table ? Indeed, would he not rather say to him, Prepare my supper, gird yourself, and serve me, while I am eating and drinking ; and afterwards, you may eat and drink ? Does he feel obliged to that servant, because he has done what was commanded him ? I apprehend he does not. Thus even you, when you have performed all things which are required of you, affirm, We thy servants have conferred no favor ; for we have done only what we were bound to do.

Now it happened, as he went to Jerusalem, that he passed through the interior of Samaria and Galilee. And as he entered a certain village, ten men that were lepers met him, who stood at a distance ; and raising their voice, they exclaimed, Jesus, Master, take pity on us ! And when he saw them, he said to them, Go, present yourselves to the priests. And it occurred, as they proceeded, that they were cleansed. And one of them, perceiving that he was healed, returned, loudly praising God ; and prostrating himself at the feet of Jesus, offered him thanks ; now this man was a Samaritan. Then Jesus said in return, Were there not

ten purified ? but where are the nine ? None are found returning to offer praise to God, except this alien. And he said to him, Arise, depart ; your faith has restored you.

And being interrogated by the pharisees, when the empire of God would commence, he replied to them and said, The reign of God is not introduced with scrupulous observation ; nor shall people affirm, Behold, it is here, or behold, there ! for, remember, that the dominion of God is among you.

Then he said to the disciples, The period will arrive, when you shall wish to see one of those days of the Son of Man, but will not see it. And when they shall declare to you, Behold, he is here ; or behold, there ; proceed not to follow them. For as the lightning, which glares from one part of the firmament, flashes to the other extremity, thus will the appearance of the Son of Man be, in his day. But he must previously suffer much, and be rejected by this generation. And as it was in the days of Noah, so it will also happen in the days of the Son of Man. They did eat, they drank, they married, they were affianced in marriage, till the day that Noah entered the ark, when the deluge came, and destroyed them all. And likewise, as it was in the period of Lot ; they did eat, they drank, they bought, they sold, they planted, they built ; but on the day when Lot departed from Sodom, fire and sulphur was showered from heaven, and consumed them all ; even thus it will be, in the crisis when the Son of Man is revealed. At that day, if any one shall be on the house-top, having his furniture in the house, let him not descend to remove it ; and in the same manner, let not him who shall be in the country, return. Remember Lot's wife. He, who shall endeavor to save his life, will lose it ; and he, who shall throw it away, will preserve it. I apprise you, that there will be two men that night in the same bed ; one will be arrested, and the other dismissed. Two women will be grinding together ; one will be seized, and the other released. And in return they said to him, In what place, Master ? And he observed to them, Where the dead carcass is, there, the eagles will be assembled.

Jesus also taught his disciples by a comparison, that they ought habitually to pray, and not to be disheartened ; alleging, There was a judge in a particular city, who neither feared God, nor respected man ; and there was a widow in that city ; and she came to him, saying, Vindicate me against my adversary. But he would not for some time ; ultimately, however, he thus communed with himself, Though I fear not God, nor regard man ; yet, because this widow importunes me, I will dispense justice to her, lest she stun me by her perpetual application. And the Lord said, Hear what the unjust judge determined ; and will not God do justice for his chosen, who fervently supplicate him day and night, and he is compassionate towards them ? I declare to you, that he will instantly vindicate them. But when the Son of Man arrives, will he find fidelity in this land ?

Then he also communicated this example to some, who fancied themselves to be righteous, and disdained others : Two men went up to the temple to pray ; one a pharisee, and the other a public exactor. The pharisee, standing by himself, prayed in this manner, O God, I thank thee, that I am not like other men, rapacious, unjust, dissolute, or even like this public exactor. I fast twice in the week ; I pay tithes of all that I acquire. But the public exactor, standing at a distance, and not daring even to raise his eyes to heaven, smote on his breast, saying, O God, be propitious to me a sinner. I assure you, that this man returned to his house pardoned, and not the other : for every one, who exalts himself, will be humbled ; and he, who humbles himself, will be exalted.

Now some presented to him infants, that he might touch them ; and the disciples perceiving it, reproved those [who brought them]. But Jesus called them to him, and said, let the little children come to me, and not forbid them ; for of such, is the kingdom of God. In truth, I say to you, that if any one does not receive the kingdom of God like a little child, he shall by no means enter it.

And a certain magistrate interrogated him, saying, Excellent Teacher, what shall I do, that I may inherit eternal life ? And Jesus replied to him, Why do you style me excellent ? None is excellent, but the one God. You know the commandments ; Do not commit adultery ; do not kill ; do not steal ; do not falsely testify ; honor your father and your mother. And he replied, I have kept all these from my childhood. Now Jesus, hearing this, said to him, You are yet deficient in one respect : sell all that you possess, and distribute to the poor, and you will have treasure in heaven ; then come, and follow me. But when he heard this, he was extremely afflicted ; for he was very affluent.

And Jesus, perceiving that he was in great sorrow, remarked, With what difficulty will they who have wealth, enter the kingdom of God ! Since, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. And those, who listened, said, who then can be saved ? But he affirmed, Things which are impossible with men, are in the power of God.

Peter then declared, Behold, we have relinquished all, and followed thee. And Jesus observed to them, I assure you, that there is no one, who has left house, or parents, or brothers, or wife, or children, in the cause of God's kingdom, who will not receive vastly more in this world, and in the future state, everlasting life.

Then Jesus, taking the twelve aside, said to them, Behold, we are going up to Jerusalem, and all things, which are written by the prophets, relative to the Son of Man, must be accomplished. For he will be delivered to the Gentiles, and will be ridiculed, and malignantly assailed, and spitten on : and having scourged him, they will destroy him ; but on the third day he will return to life. But the twelve did not comprehend any of these things ; and this subject was concealed from them ; and they recognised not what was disclosed.

And it occurred, as he was approaching Jericho, that a certain blind man sat begging by the highway ; and hearing the people as they passed, he asked, What does this mean ? And they informed him that Jesus the Nazarean was passing. And he cried, saying, Jesus, son of David, have mercy on me ! And those, who preceded, severely charged him, that he should be silent ; but he exclaimed more vehemently, Son of David, have mercy on me ! And Jesus stopped, and commanded them to conduct the man to him ; and, when he advanced, asked him, saying, What do you desire me to do for you ? And he replied, Master, to restore my sight. And Jesus said to him, Receive your sight ; your faith has recovered you. And he instantly saw, and accompanied Jesus, praising God : and all the people, who witnessed it, rendered praise to God.

And Jesus, having entered, was passing through Jericho. And behold, there was a man named Zaccheus, and he was the chief of the tax-gatherers, and he was opulent. And he sought to view the personal appearance of Jesus ; but he could not in consequence of the crowd, for he was small in stature. And running forward, he ascended a sycamore, that he might see him ; for he was to pass in that direction. Now as Jesus came to the place, he looked up, and saw him, and said to him, Zaccheus, come down immediately, for to-day I must remain at your house. So he hastened down, and joyfully received Jesus. And seeing it, they all murmured, alleging, He is gone to be entertained by a man who is a transgressor. But Zaccheus, presenting himself before Jesus, said, Behold, Master, the half of my possessions I give to the poor ; and if I have extorted any thing from any man, I will restore to him four-fold. Then Jesus said respecting him, To-day, salvation has assuredly visited this very family ; since he also is a descendant of Abraham. For the Son of Man is come to seek and to recover that which was lost.

Moreover, after they had heard these things, he continued, and communicated a parable, because he was near Jerusalem, and they thought that the reign of God would immediately be revealed. He therefore proceeded ; A certain person of illustrious descent, departed to a distant country, to procure for himself royalty, and then return. And having called ten of his servants, he delivered to them ten minas, and said to them, Negotiate till I come. But his countrymen hated him, and dispatched an embassy after him, declaring, We will not have this man for our king. And it happened, when he had returned, vested with royal power, that he commanded those servants, with whom he had entrusted the money, to be called to him, that he might ascertain what acquisition each had made. And the first approached, saying, Sir, your mina has gained ten minas. And he said to him, Well-done, good servant ; since you have been faithful in a very little, receive the government of ten cities. Then the second came, saying, Sir, your mina has acquired five minas. And he subjoined to this, Be thou also governor of five cities. Then another came, asserting, Sir, see your mina, which I have retain-

ed, deposited in a napkin; for I feared you, because you are a harsh man; you exact what you did not give, and reap what you did not sow. But the master says to him, From your own mouth, malignant servant, I will condemn you. Did you know that I was a harsh man, exacting what I did not give, and reaping what I did not sow? Why then, did you not place my money in the bank, that when I returned, I might have received it, with interest. And he said to his attendants, Take the mina from him, and give it to him who has the ten minas. (And they suggested to him, Sir, he has ten minas). For I assure you, that to every one who has gained, more will be imparted; and from him who has not gained, even that which he has received, will be taken. Moreover, bring here those my enemies, who refused that I should reign over them, and destroy them in my presence.

And having made these observations, he preceded, ascending to Jerusalem. And it occurred, as he arrived near Bethphage and Bethany, at the foot of the mount of Olives so denominated, that he sent two of his disciples, saying, Go to the opposite village, in which as you enter, you will find a colt tied, on which no man ever rode; loose, and bring him. And if any one ask you, Why do you unfasten it? you shall thus say to him, Because the Master wants him. And they who were sent, departed, and found even as he had apprised them. Now, as they were loosening the colt, the owners of it said to them, Why do you untie the colt? But they said, The Master wants him. And they brought it to Jesus; and they threw their own clothes over the colt, and placed Jesus thereon. And as he proceeded, the people spread their garments in the road. And as they advanced even near to the lower declivity of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God in loud acclamations, for all the miracles which they had witnessed, saying, Blessed be the King, who comes in the name of the Lord; peace in heaven, and glory in the highest heaven. And some of the pharisees, among the crowd, said to him, Teacher, reprimand thy disciples. But he answered and said to them, I declare to you, that if these should be silent, the stones would immediately exclaim.

And as he came near, surveying the city, he wept over it, saying, Oh that thou hadst considered, at least in this thy day, the things which concern thy peace! but now, they are veiled from thine eyes. For the days are approaching thee, when thine enemies will throw a rampart around thee, and environ thee, and press thee in on every side, and level thee with the ground, and crush thy children in the ruins; and they will not leave thee one stone upon another; because thou didst not consider the time when thou wast visited.

And having entered the temple, he proceeded to drive out those who sold therein, and those who bought, affirming to them, It is written, My house is a sanctuary of prayer, but you have made it a den of robbers.

And he was daily instructing in the temple; while the chief priests, and the scribes, and the rulers of the people were constantly seeking

his destruction ; but could not devise how to effect it ; for all the people listened to him with the greatest attention.

And it occurred, on one of those days, as Jesus taught the people in the temple, and preached the gospel, that the chief priests, and the scribes, with the elders, assailed, and addressed him, saying, Inform us by what authority thou dost these things ? or who is he, that empowered thee. Then he stated to them in reply, I will also make one inquiry of you ; and answer me ; Was the authority of John to baptize, from heaven, or from men ? And they conferred together, saying, If we should assert, from heaven ; he will reply, Why then did you not believe him ? But if we declare, From men ; all the people will stone us ; for they are persuaded that John was a prophet. And they answered, that they could not decide whence it was. And Jesus said to them, neither do I disclose to you by what authority I do these things.

He then proceeded to communicate to the people this parable. A man planted a vineyard, and leased it to husbandmen, and took a journey, for a long period, into a distant country. And at the season, he sent a servant to the husbandmen, that they might give him of the produce of the vineyard ; but the husbandmen beat him, and sent him back destitute. And he proceeded to send another servant ; and they also beat him, and infamously treated him, and forced him away destitute. And he persisted in sending a third ; and they also wounded him, and drove him out. The proprietor of the vineyard then said, What must I do ? I will send my beloved son ; perhaps, when they see him, they will reverence him. But the husbandmen, beholding him, thus conversed among themselves, This is the heir ; come, let us kill him, that the inheritance may be ours. And they thrust him out of the vineyard, and killed him. What, therefore, will the proprietor of the vineyard do to them ? He will come and destroy those husbandmen, and will give the vineyard to others. And when the people heard it, they said, Let it not be.

And Jesus looked on them and said, What then means that expression of scripture, The same stone, which the builders rejected, is made the head of the corner ? Every one, who shall fall on that stone, will be bruised ; but if it shall fall on any one, it will crush him to pieces. And the chief priests and the scribes, in that very hour, sought to lay hands on him ; for they perceived that he had spoken this parable concerning them ; but they feared the people.

And insidiously watching him, they sent out spies, affecting to personate conscientious men, that they might fasten upon his discourse, to surrender him to the command and authority of the procurator. And these interrogated him, saying, Teacher, we know that thou dost correctly speak and instruct, and dost not partially respect persons, but teachest the way of God with integrity. Is it lawful for us, or not, to pay taxes to Cesar ? But perceiving their subtilty, he said to them, Why do you try me ? Show me a denarius. Whose representation

and inscription does it bear ? And they answering, alleged, Cesar's. And he said to them, Render, therefore, to Cesar, the things which are Cesar's ; and to God, the things which are God's. And they could not surprise him in his remarks before the people ; and being astonished at his reply, they were silent.

Then came to him some of the sadducees, who deny that there is any future existence ; and they thus questioned him, Teacher, Moses directed us, in writing, that if any man's brother decease, having a wife, and he die without children, his brother should marry the widow, and perpetuate posterity to his brother. Now there were seven brothers ; and the first, taking a wife, died without children. And the second married the widow, and he departed childless. Then the third married her, as did likewise the rest ; they died, and left no children. And last of all, the woman also died. In the future state, therefore, whose wife of them will she be ? for the seven married her. And Jesus said to them in reply, The people of this world marry, and are given in marriage ; but they who are deemed worthy to attain that world, and the renewed existence from the dead, neither marry, nor are pledged in marriage ; nor indeed, can they die any more ; since they are like the angels ; and are the children of God, being the children of another life. Now that the dead are reanimated, even Moses indicated at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. He is not, however, a God of the dead, but of the living ; for they are all, [though dead to us], alive to him. Some of the scribes then said in return, Teacher, thou hast well remarked. And after that, they did not venture thus to question him.

Then he observed to them, Why is it affirmed that the Messiah must be a son of David ? Yet David himself declares in the book of Psalms, The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footstool. As David thus calls him Lord, how can he be David's son ?

He then said to his disciples, in the audience of all the people, beware of these scribes who desire to walk about in long robes, and love salutations in the public places, and the principal seats in the synagogues, and the most distinguished positions at entertainments ; who devour the families of widows, and through ostentation make long prayers. These will receive a more signal retribution.

Moreover, Jesus looking up, beheld the rich men casting their gifts into the treasury. And he also saw a miserably poor widow contributing two mites. And he declared, I assure you, that this poor widow has contributed more than any of them ; for all these, from their abundance, threw in towards the offerings of God ; but she, from her poverty, cast in all her sustenance.

And as some were remarking relative to the temple, how it was adorned with beautiful stones and consecrated things, he said, As for these things which you behold, the time will come, in which there will

not be left one stone on another, that will not be thrown down. Then they asked him, saying, Teacher, when indeed will these things be ? and what will be the sign of their occurrence ? And he said, Be cautious, lest you should be seduced ; for many will come under my name, affirming, I am the person, and the crisis has arrived ; do not, however, follow them. But when you shall hear of wars and insurrections, be not terrified ; for these things must previously happen ; but the end is not immediate.

He then said to them, nation will rise against nation, and kingdom against kingdom ; and there will be violent earthquakes in various places, and famines, and pestilences ; and there will be terrific appearances ; and great prodigies in the sky. But antecedently to these events, they will lay their hands on you, and prosecute you, surrendering you to assemblies and prisons, and arraigning you before kings and governors on account of my name. But it shall avail to your vindication. Privately determine, therefore, not to premeditate on your defence ; for I will give you eloquence and wisdom, which none of your adversaries will be able to controvert, or resist. And moreover, you will be betrayed by parents, and brothers, and relatives, and friends ; and some of you they will cause to be slain. And you will be hated by all, for the sake of my name. But not a hair of your head will perish. By your perseverance you will preserve your lives.

Now when you shall see Jerusalem surrounded by armies, then know that its desolation approaches. Then let those, who are in Judea, fly to the mountains ; and let those, who are in the city, make their escape ; and let not those enter therein, who are in the country. For these will be days of vengeance, in which all the declarations of scripture will be fulfilled. But alas for those who are in gestation, and for them that impart nourishment in those days ! for there will be great distress in the land, and severe displeasure against this people. And they will fall by the edge of the sword, and will be driven away captive into all nations ; and Jerusalem will be trodden by the Gentiles, till the periods of the Gentiles shall be accomplished. And there will be signs in the sun, and moon, and stars ; and on the earth, nations in complicated calamities ; the sea and flood roaring ; men expiring through fear and foretaste of the judgments that await the land ; for the powers of the heavens will be shaken. And they will then see the Son of Man coming in a cloud with power and great glory. And when these things begin to transpire, look upwards, and lift up your heads ; for your deliverance approaches.

And he communicated a parable to them ; Survey the fig-tree, and all the trees ; when they now germinate, you know, from personal observation, that summer is even near. Thus also, when you witness the accomplishment of these things, know, that the dominion of God is near. Indeed, I declare to you, that this generation will not pass away, till all be fulfilled. The heaven and the earth may vanish ; but my words shall

never fail. Therefore, cautiously attend to yourselves, lest at any time your hearts be overburdened by gluttony, and intemperance, and secular cares ; and that day should come unexpectedly upon you. For it will come, as a snare, on all those who occupy the surface of this whole land. Constantly watch, therefore, and pray, that you may be regarded worthy to escape all these things which shall occur, and to be acquitted before the Son of Man.

Thus, every day he taught in the temple ; but at night he retired, and lodged at what is called the mount of Olives. And every morning, all the people early resorted to him in the temple, to hear him.

Now the feast of unleavened bread, which was called the passover, drew near. And the chief priests and scribes were contriving how they might destroy Jesus ; but they feared the people. The adversary then entered Judas, who was also called Iscariot, being of the number of the twelve. And departing, he consulted with the chief priests and commanding officers, in what manner he might deliver Jesus into their hands. And they rejoiced, and offered to give him a certain sum ; and he acceded, and watched an opportunity to surrender him to them, without commotion.

Moreover, the day of unleavened bread came, on which the passover was to be sacrificed. And he sent Peter and John, saying, Go and prepare for us the passover, that we may eat it. But they asked him, Where dost thou wish us to prepare it ? And he answered them, Behold, as you are entering the city, a man will meet you, carrying a pitcher of water ; follow him to the house where he enters ; and say to the master of the family, The teacher inquires of you, Where is the guest-chamber, in which I may eat the passover with my disciples ? And he will show you a large upper room furnished ; there make preparation. And they went and found every thing as he had informed them ; and they prepared the passover.

And when the hour arrived, he placed himself at table with his twelve apostles. And he said to them, I have most earnestly desired to eat this passover with you, before I suffer death : for I declare to you, that I will never partake of another, till it be accomplished in the kingdom of God. And having received a cup, he gave thanks, and said, Take this, and dispense it among you : for I assure you, that I will not again drink of the product of the vine, till the reign of God shall commence. And having taken a loaf, and offered thanks, he broke it, and gave it to them, saying, This is my body which is given for you ; do this in commemoration of me. And in a similar manner, he imparted the cup after supper, saying, This cup is the new covenant, poured out for you with my blood.

Recollect, however, that the hand of him who betrays me, is on the table with mine. And the Son of Man is indeed departing, as it was defined ; but alas for that man by whom he is betrayed ! And they began to inquire among themselves, which of them it could be, that would do this.

And there was a contention among them, which of them should be considered the greatest. But he observed to them, The kings of the nations exercise dominion over them ; and they who oppress them are styled benefactors. But with you it must be otherwise : indeed, let him, who is the senior among you, become as the younger ; and let him who rules, be like him that obeys. For which is greater, he who is attended at table, or he who attends ? Is it not he who is attended ? Yet I am among you as the servant. You are they who have continued with me in my trials. And I assign to you a kingdom, as my Father has assigned to me ; that you may eat and drink at my table in my kingdom, and sit on thrones, as judges of the twelve tribes of Israel.

Then the Lord said, Simon, Simon, behold, the adversary has assiduously sought you all, that he might sift you like wheat ; but I have prayed for thee, that thy faith may not entirely fail ; and when you are restored, establish these your brethren. And Peter declared to him, Master, I am prepared to accompany thee, even to prison, and to death. But Jesus said, I aver to you, Peter, that a watch-trumpet will not sound this day, till you have thrice denied that you know me.

Then he said to them, When I sent you without purse, or bag, or shoes, were you deficient in any thing ? And they replied, In nothing. He then said to them, Now, however, he who has a purse, let him take it, and likewise his bag ; and let him who has no sword, sell his mantle, and purchase one. For I announce to you, that this scripture, He was ranked among malefactors, must now be accomplished in me : for the things relating to me, are soon to be fulfilled. And they said, Master, behold, here are two swords. And he replied to them, it is sufficient. He then went out, and repaired as he was accustomed, to the mount of Olives ; and his disciples also followed him.

Moreover, having arrived at the place, he said to them, pray that you may not yield to temptation. And he retired from them about a stone's throw, and kneeling down he prayed, saying, Father, O that thou wouldst take away this cup from me ; yet, not my will, but thine be done. And there appeared to him a messenger from heaven, fortifying him. And being in agony, he prayed more intensely ; and his sweat resembled great drops of blood falling on the ground. And rising from prayer, he came to the disciples, and found them sleeping through sorrow, and said to them, Why do you sleep ? Arise and pray, lest the trial overpower you.

And while he was yet speaking, behold, a multitude, and he who was called Judas, one of the twelve, preceded them, and approached Jesus to kiss him. And Jesus said to him, Judas, do you betray the Son of Man with a kiss ? And when they who were about him, perceived what would ensue, they said to him, Master, shall we strike with the sword. And one of them struck a servant of the high priest, and cut off his right ear. And Jesus said in return, Desist now ! And he touched his ear, and healed him. Jesus then observed to the chief priests, and officers

of the temple-guard, and elders, who were proceeding to assault him, Do you advance with swords and clubs, as in pursuit of a robber? When I was with you every day in the temple, you offered me no violence : but this is your hour, and the power of darkness.

They then arrested him, and led him away, and brought him to the house of the high priest. And Peter followed at a distance. And when they had kindled a fire in the midst of the hall, and were seated together, Peter sat down among them. But a certain maid-servant perceived him sitting at the fire, and attentively beholding him, declared, This man was also with him. He, however, denied him, saying, Woman, I do not know him. And a little after, another saw him and said, You are also one of them. But Peter alleged, Man, I am not. And subsequently, in about the period of an hour, another confidently affirmed, saying, In fact, this person was likewise with him ; for he also is a Galilean. And Peter said, Man, I know nothing of your assertion. And immediately, while he was yet speaking, a watch-trumpet sounded. And the Lord turned, and looked upon Peter. And Peter recollected the declaration of the Lord, how he said to him, Before a watch-trumpet shall sound, you will thrice deny me. And he went out, and wept bitterly.

And the men, who had Jesus in custody, insulted and scourged him. And having covered his eyes, they beat him in the face, and asked him, saying, Divine who it is that struck thee ? And much other abusive language they uttered against him.

And when it was day, the elders of the people, with the chief priests, and scribes, were assembled, who, having caused him to be conducted to their sanhedrin, said to him, If thou art the Messiah, inform us. But he said to them, if I inform you, you will not believe : and if I also interrogate, you will neither respond to me, nor discharge me. From this very time, the Son of Man will sit on the right hand of the power of God. And they all said, Thou art then the Son of God ? And he observed to them, I am, in reply to your inquiry. Then they said, what additional testimony do we require ? since we ourselves have heard this from his own mouth.

And the whole multitude of them arose, and led Jesus away to Pilate. And they began to accuse him, alleging, We found this person seditiously inciting this nation, and forbidding them to pay tribute to Cesar, asserting that he himself is Messiah the King. Then Pilate questioned him, saying, Thou art the King of the Jews ? And he said in answer, You correctly aver. Pilate then said to the chief priests and the people, I discover no criminality in this man. But they were the more violent, declaring, He excites sedition among the people, by the doctrine which he spreads through all Judea, from Galilee where he began, to this place. Now Pilate, hearing of Galilee, inquired if the man was a Galilean. And ascertaining that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.

And when Herod beheld Jesus, he was exceedingly rejoiced ; indeed, he had for a long time been desirous to see him, because he had heard much concerning him ; and he hoped to witness his performance of some miracle. And he examined him in many particulars, but Jesus made him no reply. Now the chief priests and scribes, who were present, eagerly accused him. Then Herod with his soldiers infamously treated him, and having in derision arrayed him in a resplendent robe, remanded him to Pilate. And on the same day Pilate and Herod became mutual friends ; for they had previously been hostile to each other.

Then Pilate, having summoned the chief priests, and the magistrates, and the people, said to them, You have brought this man before me, as one who excites the people to revolt ; yet, having examined him in your presence, I have not found him guilty of any of those crimes of which you accuse him. Nor indeed has Herod ; for I referred you to him. Be assured, then, that he has done nothing to deserve death. I will therefore chastise, and acquit him. (For it was necessary that he should release to them one prisoner at the festival). Then they all exclaimed, with one accord, Take this man away, and release to us Barabbas : (who, for an insurrection made in the city, and for murder, had been thrown into prison.) Upon this Pilate, disposed to release Jesus, again addressed them. But they thus vociferated, Crucify, crucify him. And he said to them, the third time, Why, what evil has this man done ? I have not found him chargeable with any capital crime. Having therefore scourged, I will discharge him. But they were urgent with loud voices, requiring that he might be crucified. And their clamors, and those of the chief priests prevailed. And Pilate adjudged, that it should be as they demanded. And he released the one whom they desired, who for sedition and murder had been imprisoned ; but he surrendered Jesus to their will.

And as they led him away, they seized one Simon, a Cyrenian, coming from the country, and they laid the cross on him, that he might carry it after Jesus. Now a great multitude followed him, among whom were many women, who bewailed and lamented him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall declare, Happy are the sterile, even they who never had offspring, and those who never imparted nourishment. They shall then begin to say to the mountains, Fall on us, and to the hills, Cover us. For if these things are done, while the tree is green ; what will be done when it is dry ? Now two others, who were criminals, were also led with him, to be executed.

Moreover, when they came to the place which is called Calvary, they there nailed him to the cross, and the malefactors also, one at his right hand, and the other at his left. Then Jesus said, Father forgive them ; for they know not what they do. And they parted his garments by lot.

And while the people were gazing, even their rulers joined them in treating him with the utmost contempt, affirming, **He save others ! let him save himself, if he is the Messiah, the chosen of God.** And the soldiers also derided him, coming to him, and offering him vinegar, and saying, **If thou art the King of the Jews, save thyself.** And further, there was an inscription over his head, in Greek, and Roman, and Hebrew letters, **This is the King of the Jews.**

Now, one of the malefactors, who suffered with him, reviled him, saying, **If thou art the Messiah, preserve thyself and us.** But the other in reply reproved him, observing, **Do you not fear God, when you are in the same condemnation ?** And we, indeed, justly ; for we receive what is due for the crimes we have committed ; but this man has done nothing amiss. And he said to Jesus, **Remember me, Lord, when thou comest into thy kingdom !** And Jesus declared to him, **I assure you, that this day you shall be with me in paradise.**

And it was about the sixth hour, and there was darkness over the whole land, till the ninth hour. And the sun was obscured, and the veil of the temple was rent in the midst. And Jesus, exclaiming with a loud voice, said, **Father, to thy hands I commit my soul ;** and having thus spoken, he expired. Now when the centurion saw what was done, he praised God, asserting, **This was, assuredly, a righteous man.** And all the people, who were assembled at this spectacle, perceiving what was done, returned, beating their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood at a distance, witnessing these things.

And further, there was a member of the sanhedrin, named Joseph, from Arimathea, a city of the Jews, a good and just man, who did not concur in the counsel and conduct of the rest, but was even personally awaiting the reign of God. This man went to Pilate, and solicited the body of Jesus. And having taken it down, he wrapped it in fine linen, and placed it in a tomb excavated from a rock, in which no one was ever previously laid. And it was the day of preparation, and the sabbath was lighting up. And moreover, the women who accompanied him from Galilee, followed, and viewed the sepulchre, and in what mode his body was deposited. And they returned, and provided spices and balms ; and then rested on the sabbath, according to the commandment.

But, on the first day of the week, very early in the morning, they went with some others to the tomb, carrying the aromatics, which they had prepared. Now they perceived, that the stone was removed from the sepulchre. And having entered, they found not the body of the Lord Jesus. And it occurred, as they were in great anxiety respecting this, behold, two men stood near them, in splendid vestments. And while the women were in consternation, and inclining their faces to the earth, the men said to them, **Why do you seek him who lives among the dead ? He is not here, but is risen ; remember how he addressed you, when he was yet in Galilee, saying, The Son of Man must be surrendered to the**

hands of sinners, and be crucified, and the third day be restored to life. And they recollected his words.

And having returned from the tomb, they communicated all these things to the eleven, and to all the rest. Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who announced these things to the apostles. But their representations appeared to them like fictions, and they discredited them. Peter, however, arose, and ran to the sepulchre ; and stooping down, saw nothing there but the linen clothes. And he departed, with an inward surprise at the occurrence.

And, behold, two of his disciples were travelling, on that very day, to a village called Emmaus, which was sixty furlongs from Jerusalem. And they discoursed together concerning all these things which had happened. And it occurred, as they conversed and debated, Jesus himself approached and accompanied them. But their eyes were so restrained, that they did not recognise him. Then he said to them, What discussions are these that occupy you, as you walk ? and why are you dejected ? And one of them, whose name was Cleopas, said to him in answer, Art thou the only stranger in Jerusalem, who is unacquainted with the recent events at that place ? And Jesus said to them, What events ? And they replied to him, Those respecting Jesus the Nazarean, a man who was a prophet, powerful in action and eloquence, before God and all the people ; and how the chief priests and our rulers surrendered him to be condemned to death, and have crucified him. But we hoped, that he would be the person, who was to have redeemed Israel. And aside from all this, to-day being the third day since these things happened, some women of our society have astonished us ; for having gone early to the sepulchre, and not finding his body, they came, stating, that they had actually witnessed a vision of angels, who affirmed that he was alive. Therefore, some of those who were with us, went to the sepulchre, and found it even as the women had alleged ; but they did not see him.

He then declared to them, O inconsiderate, and reluctant of heart to believe things, all of which have been predicted by the prophets ! Was it not essential that the Messiah should thus suffer, and enter his glory ? Then commencing with Moses and proceeding through all the prophets, he interpreted to them all the passages relative to himself. And as they approached the village, to which they were travelling, he indicated as though he intended to go further. But they urged him, saying, Remain with us ; for it is near evening, and the day declines. So he went in, to continue with them. And it happened, as he was seated with them at the table, that he took the loaf, and having blessed God, broke it, and distributed to them. And their eyes were opened, and they knew him ; and he disappeared. And they said to each other, did not our hearts burn within us, when he conversed with us on the road, and while he unfolded to us the scriptures ?

And arising at the same hour, they returned to Jerusalem, and found the eleven, and the rest of their company assembled, who said, The Lord is assuredly risen, and has appeared to Simon. The two disciples also recounted what had happened on the road, and how Jesus was discovered to them in breaking the loaf.

Now, as they were disclosing these things, Jesus stood in the midst of them, and said to them, Peace be to you ! But they were dismayed and terrified, suspecting that they saw a spirit. And he said to them, Why are you alarmed ? and why do suspicions arise in your hearts ? View my hands and my feet ; it is I myself ; handle me, and ascertain, for a spirit has not flesh and bones, as you perceive me to have. And having said this, he showed them his hands and his feet. And when some of them, through joy, yet disbelieved, and were astonished, he said to them, have you any food here ? Then they gave him part of a broiled fish, and of a honey-comb, which he received and did eat in their presence. And he said to them, These are the very words which I communicated to you, while I was yet among you, that all things which are written in the law of Moses, and in the prophets, particularly in the psalms, respecting me, should be accomplished. At the same time, he fully opened their minds to comprehend the scriptures ; and he said to them, Thus it is written, and agreeably to this, it was necessary that the Messiah should suffer, and rise from the dead on the third day ; and in his name, reformation and the forgiveness of sins must be proclaimed to all nations, commencing at Jerusalem. And do you bear testimony to these things. And, behold, I send to you that which my Father has promised ; but remain ye in the city, till you are invested with power from above.

Then he conducted them as far as Bethany, and raising his hands, he blessed them. And it occurred, as he was blessing them, that he was separated from them, and transferred to heaven. And they worshipped him, and returned to Jerusalem with great joy ; and were constantly in the temple, praising and blessing God.

THE HISTORY BY JOHN.

IN the beginning existed the Word, and the Word was with God, and the Word was God. This was in the commencement with God. All things were formed by it, and without it not even one thing was made, which has existed. In it was life, and the life was the light of men. And the light shone in darkness, and the darkness did not overpower it.

A man named John was sent from God. This man appeared as a witness, to certify concerning the light, that by his means all might believe. He was not himself the light, but came to testify respecting the light. The true light was he who, entering the world, illuminates every man.

He was in the world, and the world was made by him ; yet the world did not acknowledge him. He came to his own territories ; but his own people did not receive him. To as many, however, as received him, and confided in his name, he imparted the privilege of being the children of God ; who proceeded not from ancestry, nor from the human constitution, nor from the will of man, but from God.

And the Word was constituted man, and resided among us, (and we contemplated his glory, such a glory as became the only produced by the Father), replete with grace and truth. (It was respecting him that John testified, when he exclaimed, This is he of whom I affirmed, He who succeeds me is preferred to me ; for he was before me). And from his abundance all of us have received, even more abundant grace ; since the law was given by Moses, but the grace and the truth came through Jesus Christ. No man ever saw God ; it is the only produced Son, that is in the bosom of the Father, who has revealed him.

Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to inquire of him, Who art thou ? he admitted, and did not deny ; but openly acknowledged, I am not the Messiah. And they asked him, Who then ? Art thou Elijah ? And he declared, I am not. Art thou the Prophet ? And he replied, No. They therefore said to him, Who art thou ? that we may return an answer to those who sent us. What dost thou say concerning thyself ? He said, I am he whose voice proclaims in the wilderness, Make straight the way of the Lord, as Isaiah the prophet announced. Now the messengers were of the pharisees. And they interrogated him, and said to him, Why then dost thou baptize, since thou art neither the Messiah, nor Elijah, nor the Prophet ? John answered them, saying, I baptize with water ; but there dwells one among you, whom you know not ; this is he, who succeeds me, and was before me, the string of whose shoe I am not worthy to unloose. These things occurred at Bethany, on the Jordan, where John was baptizing.

The next day John perceives Jesus approaching him, and declares, Behold the Lamb of God, who takes away the sin of the world ! This is he of whom I said, After me comes a man who is preferred to me ; for he was before me. And I did not know him ; yet for this purpose, that he may be discovered to Israel, I am come baptizing with water. And John thus testified, I saw the Spirit descending as a dove from heaven, and it remained on him. And I did not know him ; but he, who sent me to baptize with water, said to me, On whom thou shalt see the Spirit descending and remaining on him, this is he who baptizes with the Holy Spirit. And I saw, and have testified, that this is the Son of God.

Moreover, on the subsequent day, John, being with two of his disciples, attentively observed Jesus as he passed, and said, Behold the Lamb of God ! And when the two disciples heard him speak, they followed Jesus. And Jesus having turned, and seen them following, says to them, What do you seek ? They said to him, Rabbi, (which signifies teacher), where dost thou abide ? He replies to them, Come and see. They went and saw where he dwelt, and continued with him that day. It was about the tenth hour. One of the two who had heard the testimony given by John, and had followed Jesus, was Andrew, Simon Peter's brother. He previously met his own brother Simon, and informed him, We have found the Messiah, (a name equivalent to Christ). And he conducted him to Jesus. Then Jesus, steadfastly surveying him, declared, Thou art Simon, the son of Jonas ; thou shalt be denominated Cephas, which denotes the same as Peter.

On the following day, Jesus determined to depart thence to Galilee, and meeting Philip, said to him, Follow me. Now Philip was from Bethsaida, the city of Andrew and Peter. Philip meets Nathaniel, and observes to him, We have found the person described by Moses in the law, and by the prophets,—Jesus, the son of Joseph, from Nazareth. And Nathaniel said to him, Can any good thing proceed from Nazareth ? Philip replies to him, Come and see. Jesus saw Nathaniel coming towards him, and thus characterized him, Behold a genuine Israelite, in whom there is no disguise ! Nathaniel says to him, How dost thou know me ? Jesus replied and said to him, Before Philip called you, as you was under the fig-tree, I saw you. Nathaniel, in return, then declared to him, Teacher, thou art the Son of God ; thou art the King of Israel. Jesus said to him in reply, You believe, because I affirmed to you, that I beheld you under the fig-tree : you shall see greater things than this. And he further said to him, In absolute truth, I aver to you, that from this period, you shall see heaven opened, and the messengers of God ascending from the Son of Man, and descending to him.

And three days after, there was a marriage in Cana of Galilee ; and the mother of Jesus was there. And moreover, Jesus and his disciples also were invited to the marriage. And there being a deficiency of

wine, the mother of Jesus said to him, They have no wine. Jesus said to her, O woman, what hast thou to do with me? My time is not yet arrived. His mother said to the servants, Do whatever he commands you. Further, six water-jars of stone were there arranged, in conformity to the Jewish custom of purification, each containing two or three measures. Jesus says to them, Fill the jars with water. And they entirely filled them. And he says to them, Draw now, and convey to the director of the festival. And they carried some. And when the director of the feast had tasted this water, that had been made wine, and did not know whence it came, (though the servants who drew the water knew), he observed, addressing the bridegroom, Every man at first offers good wine to his guests; and when their thirst is allayed, that which is inferior; but you have reserved the good wine till now. This commencement of miracles Jesus performed in Cana of Galilee, and displayed his glory; and his disciples believed in him.

After this, he, and his mother, and his brothers, and his disciples, went down to Capernaum; but they did not remain there many days.

And the passover of the Jews was near, and Jesus went up to Jerusalem. And he found the bankers stationed in the temple, and people who sold oxen, and sheep, and doves. And having made a scourge of rushes, he drove them all from the temple, with the sheep, and the cattle, and dispersed the money of the bankers, and subverted the tables; and said to those who sold doves, Remove these things from here; and make not my Father's sanctuary a house of traffic. And his disciples recollected these words of scripture, My zeal for thy house consumes me.

And the Jews then said to him in return, By what miracle dost thou show us thy title to do these things? Jesus answered and said to them, Demolish this temple, and in three days I will rebuild it. The Jews then stated, The erection of this temple occupied forty-six years, and wilt thou erect it in three days? He referred, however, to his body as the temple. When therefore he was risen from the dead, his disciples remembered that he had said this; and they comprehended the scripture, and the word which Jesus had spoken.

Now while he was in Jerusalem, during the period of the passover, many believed in his name, when they saw the miracles which he performed. But Jesus did not trust himself to them, because he knew them all; and required not that others should testify respecting man; for he was aware what was in man.

Moreover, there was a pharisee, whose name was Nicodemus, a senator of the Jews. He came to Jesus by night, and said to him, Teacher, we know that thou art an instructor emanated from God; for no one can achieve these miracles which thou performest, unless God be with him. Jesus answered and said to him, Indeed, I assure you, that except a man be reproduced, he cannot realize the reign of God. Nicodemus says to him, How can a man be produced when he is mature? Can he

again pass into a state of embryo, and be produced ? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he cannot enter the kingdom of God. That which is produced from the body, is natural life, and that which is produced from the Spirit, is spiritual life. Be not surprised that I announced to thee, ye must be reproduced. The wind blows where it will, and thou hearest the sound of it, but canst not ascertain whence it comes, or where it goes ; thus it is with every one who is produced by the Spirit. And Nicodemus said to him in answer, How can these things be ? Jesus replied and said, Art thou the teacher of Israel, and knowest not these things ? In truth, I solemnly allege to thee, We announce what we know, and testify that which we have seen, and yet ye receive not our testimony. If I have apprised you of terrestrial things, and ye do not comprehend, how will ye understand, when I inform you of celestial things ? Now no one ascends to heaven, but he who descended from heaven, the Son of Man, whose abode is heaven. And as Moses elevated the serpent in the wilderness, so must the Son of Man be elevated ; that whoever relies upon him, may not perish, but obtain eternal life : for God has so loved the world, as to give his only produced Son, that whoever trusts in him may not perish, but obtain everlasting life. For God has sent his Son into the world, not to condemn the world, but that the world may be saved by him. He who believes in him will not be condemned ; but he who believes not, is already condemned, because he has not confided in the name of the only produced Son of God. Now this is the ground of condemnation, that light has entered the world, and men have preferred the darkness to the light, because their deeds were evil. For every one who does evil, hates the light, and shuns it, lest his deeds should be detected. But he who maintains integrity, comes to the light, that it may be manifested that his actions are agreeable to God.

After this, Jesus and his disciples proceeded to the country of Judea ; and he continued there with them baptizing. And John also was baptizing at Enon, near Salem, as much water was there ; and many persons came and were baptized. For John was not yet thrown into prison.

A dispute then occurred, between some of the disciples of John and a certain Jew, about purification. And they went to John, and said to him, Teacher, he who was with thee near the Jordan, of whom thou gavest so great a character, he also baptizes, and the people resort to him. John replied and said, A man can have no power, but what he derives from heaven. You are personally witnesses for me, that I alleged, I am not the Messiah ; but am sent before him. He who possesses the bride is the bridegroom ; but the friend of the bridegroom, who assists him, greatly rejoices to hear the bridegroom's voice : this my joy is therefore consummated. He must increase, while I diminish. He, who comes from above, is superior to all. He who is from the earth is

earthly, and speaks as being from the earth. He who proceeds from heaven transcends all. And he testifies to that which he has seen and heard ; yet his testimony is not received. He, who has received his testimony, has confirmed, as it were, by his seal, that God is true. For he whom God has commissioned, relates the words of God ; for to him God imparts not the Spirit by limitation. The Father loves the Son, and has entrusted all things in his hand. He, who believes on the Son, has eternal life ; whereas, he who disobeys the Son, will not see life ; but the displeasure of God continues towards him.

As soon as Jesus knew, that the pharisees were informed, that he had made more disciples, and baptized more disciples than John, (though it was not Jesus himself, who was accustomed to baptize, but his disciples), he left Judea, and departed again to Galilee.

And it was necessary for him to pass through Samaria. He therefore came to a Samaritan city called Sychar, near the heritage, which Jacob gave to his son Joseph. Now Jacob's well was there. And Jesus, being wearied with the journey, accordingly sat down by the well, it being about the sixth hour. A woman of Samaria came to draw water. Jesus says to her, Permit me to drink. (For his disciples were gone to the city to buy food). The Samaritan woman then observes to him, How dost thou, being a Jew, request drink of me, who am a Samaritan ? (for the Jews have no friendly intercourse with the Samaritans). Jesus remarked to her in reply, If you had known the bounty of God, and who it is that says to you, Permit me to drink, you would certainly have requested him, and he would have given you living water. The woman says to him, Sir, thou hast no bucket, and the well is deep ; whence hast thou then this living water ? Art thou greater than our father Jacob who gave us this well, and drank of it himself, with his children, and his cattle ? Jesus answered and said to her, Whoever drinks of this water, he will thirst again ; but he, who drinks of the water that I shall give him, will never thirst more ; but the water, that I shall give him, will become within him a fountain, flowing out to everlasting life. The woman says to him, Sir, give me this water, that I may never be thirsty, nor come here to draw. Jesus says to her, Go, call your husband, and return. The woman affirmed in answer, I have no husband. Jesus declares to her, you have correctly asserted, I have no husband. For you have had five husbands ; and he whom you now claim, is not your husband ; in this you have spoken the truth. The woman observes to him, Sir, I perceive that thou art a prophet. Our fathers worshipped on this mountain ; but do ye say that in Jerusalem is the place where men ought to worship ? Jesus says to her, Woman, believe me, the hour is coming, when ye will neither worship the Father on this mountain, nor at Jerusalem. Ye are not aware what you worship ; we know what we worship : for salvation is from the Jews. But the hour approaches, and is now present, when the real worshippers shall adore the Father in spirit and in truth ; for the Father seeks such to adore him.

God is a Spirit ; and they who worship him, ought to worship in spirit and in truth. The woman says to him, I know that the Messiah, (that is, the Christ), is coming : and when he is come, he will teach us all things. Jesus says to her, I who address you am he.

And at this time his disciples came, and were surprised that he conversed with the woman ; yet none said, what dost thou seek ? or, why dost thou converse with her ? The woman then left her pitcher, and having returned to the city, said to the people, Come, see a man who has told me all that ever I did ; is this the Messiah ? They then departed from the city, and were coming to him.

And in the mean time, his disciples entreated him, saying, Master, eat. But he said to them, I have food to eat, of which you are not apprised. His disciples, therefore, said to each other, Has any one brought him food to eat. Jesus says to them, My food is to do the will of him who sent me, and to finish his work. Do you not say, that there are yet four months to precede harvest. Behold, I say to you, Lift up your eyes, and survey the fields ; for they are sufficiently white for harvest. The reaper receives compensation, and gathers fruit to eternal life ; that he who sows, and he who reaps, may unitedly rejoice. For in this is that proverb verified, One is the sower, and another is the reaper. I sent you away, that you might reap that on which you bestowed no labor : others toiled, and you have participated in the harvest.

Now many of the Samaritans from that city believed in him, on the testimony of the woman, who declared, He told me all that ever I did. When therefore the Samaritans came to him, they implored him to continue with them ; and he remained there two days. And many more believed, on account of his own discourse ; and said to the woman, We now believe, not in consequence of your declaration ; for we ourselves have heard him, and know that this is really the Messiah, the Saviour of the world.

Moreover, after those two days he departed thence, and went into Galilee, [but not to Nazareth] ; for Jesus himself had declared, that a prophet is not regarded in his own country. When therefore he had arrived in Galilee, he was well received by the Galileans, who had seen all that he did at Jerusalem during the festival ; for they likewise attended the festival.

Then Jesus returned to Cana of Galilee, where he had changed the water into wine. And there was a certain officer of the court, whose son was sick at Capernaum ; who, having heard that Jesus had come from Judea to Galilee, went to him, and entreated him that he would go down and heal his son ; for he was at the point of death. Jesus then observed to him, Unless ye witness signs and prodigies, ye will not by any means believe. The officer says to him, Sir, come down before my child expires. Jesus says to him, Retire, your son is recovered. And the man confided in the declaration which Jesus had made to him, and withdrew. Now as he was returning, his servants met him, and thus

informed him, Your son is well. He then inquired of them the hour when he was restored. And they said to him, Yesterday, at the seventh hour, the fever left him. The father therefore knew that this was the very time, when Jesus said to him, Your son is recovered ; and he and all his family believed. This second miracle Jesus performed, after returning from Judea to Galilee.

After this, there was a Jewish festival ; and Jesus went up to Jerusalem. Now there is at Jerusalem, near the sheep-gate, a bath, which is called, in the Hebrew language, Bethesda, having five covered walks. In these were placed a great number of sick persons ; blind, lame, withered ; awaiting the commotion of the water. For at a certain period, a messenger descended into the bath, and agitated the water : the first, therefore, who entered after the agitation of the water, was healed of whatever disease he had.

Now a man was there, who had been infirm for thirty-eight years. Jesus seeing him extended, and knowing that he had thus remained for a long time, says to him, Do you desire to be healed ? The disabled man replied to him, Sir, I have no man, when the water is moved, to put me into the bath ; but while I am coming, another descends before me. Jesus says to him, Arise, take up your couch, and walk. And the man was immediately restored, and took up his couch, and walked.

Now that day was the sabbath. The Jews, therefore, said to him who was healed, This is the sabbath ; it is not lawful for you to carry the couch. He answered them, The person who restored me, even he said to me, Take up your couch, and walk. They then asked him, Who is the man that directed you to take up your couch and walk ? But he that had been healed, did not know who it was ; for Jesus had withdrawn himself, there being a crowd in the place.

Jesus afterwards met him in the temple, and said to him, Behold, you are recovered ; sin no more, lest something worse befall you. The man departed, and informed the Jews that it was Jesus, who had restored him to health. And the Jews persecuted Jesus on this account, and endeavored to destroy him, because he used to do these things on the sabbath.

But Jesus remarked to them, as my Father works till now, I also work. For this reason the Jews sought the more to kill him, because he had not only violated the sabbath, but also alleged that God was his own Father, making himself equal with God. Jesus then replied and said to them, In truth, I assure you, The Son can do nothing of himself, except what he sees the Father doing : but those things which he performs, even these likewise does the Son perform. For the Father loves the Son, and shows him all that he himself does : indeed, he will exhibit to him greater operations than these, even such as will astonish you. For as the Father raises the dead, and reanimates them ; even thus the Son reanimates whom he pleases. For the Father judges no one, but has committed all judgment to the Son ; that all might honour the Son,

even as they honor the Father. He, who reverences not the Son, does not reverence the Father who sent him. In absolute certainty, I announce to you, He who hears my doctrine, and believes him who sent me, has everlasting life, and shall not incur condemnation, having passed from death to life. I most solemnly aver to you, that the period arrives, and is now present, when the dead will hear the voice of the Son of God ; and they who listen, will live. For, as the Father has life in himself, so he has also endowed the Son, that he should have life in himself ; and he has given him authority also to execute judgment, because he is a Son of Man. Be not astonished at this ; for the time is coming, when all, who are in the graves, will hear his voice ; and will come forth ; they who have done good, to the renewed existence of life ; but they who have done evil, to the future state of judgment. I cannot of myself do any thing ; as I hear, I judge ; and my judgment is just ; because I do not seek my own purpose, but the purpose of the Father, who sent me.

If I testify relative to myself, my testimony is not regarded. There is another, who testifies respecting me ; and I know that the testimony, which he gives concerning me, is conclusive. You sent to John, and he testified to the truth. But I have no necessity for human testimony ; I only urge this for your salvation. He was the lighted and resplendent lamp ; and you were disposed, for a period, greatly to rejoice in his light.

I have, moreover, a testimony greater than that of John ; for the works which the Father has assigned me to accomplish, even these works which I perform, testify for me, that the Father has sent me. Indeed, the Father, who sent me, has testified concerning me ; (though you have not, at any time, either heard his voice, or seen his form) ; but you have forgotten his declaration, since you do not believe him, whom he has commissioned.

You assiduously search the scriptures, because you think to attain, by their means, eternal life ; now these also bear testimony respecting me ; and yet, you will not come to me, that you may obtain life. I desire not honor from men. But I know you, that you are strangers to the love of God. I have come in the name of my Father, but you do not receive me ; if another should come in his own name, you would receive him. How can you believe, while you are receiving applause from each other, regardless of that praise, which proceeds only from God ? Do not suppose, that I [only] am he, who will accuse you to the Father. Moses, in whom you trust, is your accuser. For if you had believed Moses, you would have believed me ; because he wrote concerning me. But if you do not confide in his writings, how will you confide in my words ?

At a subsequent period, Jesus passed over the sea of Galilee, or of Tiberias. And many people followed him, because they had seen his miracles, which he performed on those, who were diseased. "And Jesus

ascended a mountain, and there sat down with his disciples. Now the Jewish festival of the passover was near.

Jesus then lifted up his eyes, and perceiving that a great multitude was approaching him, he says to Philip, Where may we purchase bread, to feed these people ? (He said this, however, to try him, for he knew himself what he was to do). Philip replied to him, Bread, to the value of two hundred denarii, is not sufficient for them, even to afford every one a little. One of his disciples, Andrew, the brother of Simon Peter, says to him, there is a lad here, who has five barley loaves, and two small fishes ; but what are these among so many ? Jesus, however, said, Cause the men to be seated. (Now there was much grass in the place). The men accordingly sat down, about five thousand in number. Then Jesus took the loaves, and having offered thanks, he distributed to the disciples, and the disciples to those who had reclined ; and he gave them likewise of the fishes as much as they wished. Now, when they were satisfied, he says to his disciples, Gather the fragments which remain, that nothing be lost. They, therefore, collected them, and with the fragments, which the people who were fed had left, of the five barley loaves, they filled twelve baskets. When those men, therefore, had seen the miracle, which Jesus had wrought, they declared, This is certainly the Prophet, who was to come into the world. Then Jesus, knowing that they intended to come and seize him, that they might constitute him a king, again withdrew, entirely alone, to a mountain.

And when evening arrived, his disciples went down to the sea, and having entered a vessel, they passed along the coast towards Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea arose, in consequence of a tempestuous wind. So when they had driven about twenty-five or thirty furlongs, they perceived Jesus walking on the sea, and approaching the boat, and they were afraid. But he says to them, It is I ; be not afraid. They then received him joyfully into the bark ; and the bark was immediately at the place, to which they were going.

On the subsequent day, the people who were by the side of the lake, as they saw that there was no other vessel there, except that, in which his disciples embarked, and that Jesus did not enter the vessel with his disciples, but that his disciples departed alone ; (though indeed, other vessels came from Tiberias to the vicinity of the place where they had eaten bread, after the Lord had given thanks) ; and further, when the people perceived that Jesus was not there, nor his disciples, they entered their boats, and came to Capernaum, searching for Jesus.

And finding him across the lake, they said to him, Teacher, when didst thou arrive here ? Jesus answered them and said, Most confidently, I declare to you, that you do not seek me, because you witnessed miracles, but because you participated of the loaves, and were satisfied. Labor not to procure the food which perishes, but that food which en-

dures through eternal life, which the Son of Man will give you : for to him, the Father, that is, God, has given his attestation. They accordingly asked him, What are the works which God requires us to do ? Jesus replied and said to them, This is the work, which God requires, that you believe in him, whom he has commissioned. They then said to him, What miracle, therefore, dost thou exhibit, that seeing it, we may believe thee ? what dost thou perform ? Our fathers did eat manna in the wilderness ; as it is written, He gave them bread of heaven to eat. Jesus then said to them, In truth, I assure you, that Moses did not give you the bread from heaven ; but my Father gives you the true bread from heaven : for that is the bread of God, which descends from heaven, and imparts life to the world. They therefore said to him, Master, perpetually give us this bread. And Jesus remarked to them, I am the bread of life. He, who comes to me, will never hunger ; and he, who believes in me, will never thirst.

But as I reminded you, though you have seen me, yet you do not believe. Whatever the Father gives me, that will come to me ; and him, who comes to me, I will not reject : because I descended from heaven not to do my own will, but the will of him, who sent me. And this is the purpose of him, who sent me, that I should lose nothing of what he has given me, but should reanimate the whole at the last day. And this is the design of him, who sent me, that every one, who recognises the Son, and confides in him, should have everlasting life ; and that I should reanimate him at the last day.

Then the Jews, who were about him, murmured, because he said, I am the bread which descended from heaven. And they observed, Is not this Jesus, the son of Joseph, whose father and mother we know ? How then does he allege, I came down from heaven ? Jesus replied and said to them, Do not murmur among yourselves : no one can come to me, unless the Father, who has sent me, draw him ; and I will restore him to life at the last day. It is written in the prophets, They will all be instructed by God. Every one, who has heard, and learned from the Father, comes to me. Not that any one has seen the Father, except he who is from God. He, truly, has seen the Father. Indeed, I solemnly announce to you, that he, who believes in me, has eternal life. I am the bread of that life. Your fathers did eat the manna in the desert, and died. This is the bread, which descends from heaven, that any one may eat of it, and not die. I, who descended from heaven, am the living bread. If any one partake of this bread, he will live forever ; and the bread that I will give is this body of mine, which I will impart for the life of the world.

The Jews, therefore, contended with each other, saying, How can this man give us his body to eat ? Jesus then observed to them, I state to you, in absolute certainty, Unless you eat the body of the Son of Man, and drink his blood, you have no life in you. He, that eats my body and drinks my blood, possesses eternal life, and I will restore him to life

at the last day : for my body denotes the true food, and my blood denotes the true drink. He, who eats my body and drinks my blood, abides in me, and I abide in him. As the living Father has sent me, and I live through the Father, so he, who participates of me, even he shall live through me. This is the bread which descended from heaven. It is not like the manna, which your fathers did eat, for they died : he, who eats this bread, shall eternally live. He communicated these things, as he was teaching in the synagogue, at Capernaum.

Many, therefore, of his disciples, having listened, declared, This is a difficult doctrine ; who can comprehend it ? Jesus, however, secretly conscious that his disciples murmured at it, said to them, Do you revolt at this ? but what if you should see the Son of Man ascending to his former place ? It is the spirit that gives life ; the body is unavailing : the words, which I have spoken to you, are spirit, and life. But there are some of you who do not believe. (For Jesus knew from the beginning, who they were that did not believe, and who he was that would betray him). And he added, I, therefore, apprised you, that no man can come to me, unless he is permitted by my Father.

From this period, many of his disciples withdrew, and accompanied him no longer. Jesus, therefore, said to the twelve, Do you also desire to go away ? Simon Peter then answered him, Master, to whom should we go ? Thou hast the words of eternal life : and we believe, and have ascertained, that thou art The Consecrated of God. Jesus still addressed them, Have I not constituted you the twelve, and yet one of you is a traitor. Now he referred to Judas Iscariot, son of Simon ; for it was he, though one of the twelve, who was about to betray him.

And after this, Jesus travelled about in Galilee ; for he would not travel in Judea, because the Jews sought to kill him.

Now the Jewish feast of tabernacles was near. His brothers, therefore, said to him, remove hence, and repair to Judea, that thy disciples may also see the works which thou performest. For no one does any thing in obscurity, while he himself wishes to be in celebrity. If thou dost these things, display thyself to the world. (For not even his brothers believed in him). Jesus then says to them, My time is not yet arrived ; but your time is always at disposal. The world cannot hate you ; but it hates me, because I testify in relation to it, that its works are evil. Go ye up to this festival. I am not at present going to it ; because it is not yet my time. Having made these observations to them, he remained in Galilee.

But when his brothers were gone, then he also went up to the feast, not publicly, but rather, in a private manner. Moreover, the Jews inquired for him at the festival, and said, Where is he ? And there was a great conflict among the people respecting him. Some indeed affirmed, Assuredly, he is a good man ; others declared, No ; for he seduces the populace. However, no one spoke with freedom concerning him, through fear of the Jews.

And now, about the midst of the period of the festival, Jesus went to the temple, and taught. And the Jews were astonished, saying, How does this person possess learning, having never been instructed. Jesus answered them and said, the doctrine is not mine, but his, who sent me. If any one be determined to perform his will, he shall know relative to the doctrine, whether it be from God, or whether it proceed from myself. He, who teaches what proceeds from himself, seeks to promote his own glory ; but he, who seeks to promote the glory of him who sent him, deserves credit, and is a stranger to deceit. Has not Moses given you the law ? but not one of you obeys the law. Why do you desire to kill me ? The people answered and said, thou art a demoniac : who desires to kill thee ? Jesus remarked to them in reply, I have performed one work, and you are all, therefore, astonished. Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs) ; and you circumcise a child on the sabbath. If, on the sabbath, a child receive circumcision, to prevent a violation of the law of Moses, are you incensed against me, because I have entirely restored a man on the sabbath ? Judge not according to appearance, but dispense righteous judgment.

Some of the inhabitants of Jerusalem then said, Is not this he, whom they wish to destroy ? But, behold, he speaks boldly, and they say nothing to him. Do the rulers indeed acknowledge, that this is the Messiah ? However, we know from whence this man is ; but when the Messiah shall come, no one will know whence he proceeds. Jesus then exclaimed in the temple, as he taught, saying, Do you even know me, and know whence I am ? Indeed, I came not of myself ; but he, who sent me, is worthy of belief, whom you know not. I know him ; because I came from him, and he has commissioned me. They then sought to apprehend him ; but no one laid hands on him, because his hour was not yet come. Many of the multitude, however, believed in him, and said, When the Messiah shall come, will he perform greater miracles than this person has performed ?

The pharisees heard, that the people thus debated respecting him ; and the pharisees and the chief priests dispatched officers to arrest him. Upon this, Jesus observed, But little longer shall I remain with you, and then I shall go to him, who sent me. You will seek me, but will not find me ; and where I shall be, there you cannot come. The Jews then said among themselves, Where will he go, that we shall not find him ? Will he go to the dispersed among the Greeks, and instruct the Grecians ? What declaration is this which he made, You will seek me, but will not find me ; and where I shall be, there you cannot come ?

And on the last, the greatest day of the festival, Jesus stood and thus proclaimed, If any man thirst, let him come to me, and drink. He, who believes in me, as the Scripture has alleged, shall be a fountain, from which rivers of living water will flow. (He affirmed this, however, relative to the Spirit, which they, who believe in him, were to receive ;

for the Spirit was not yet imparted, because Jesus was not yet glorified). Many of the people, therefore, when they heard this observation, declared, This is assuredly the Prophet. Others said, This is the Messiah. But some said, Shall the Messiah then proceed from Galilee? Has not the Scripture announced, that the Messiah is derived from the posterity of David, and from Bethlehem, the village where David was born? There was thus a dissension among the people concerning him. And some of them wished to seize him; but no one laid hands on him.

The officers then returned to the chief priests and pharisees, who asked them, Why did you not bring him? The officers replied, No man ever spoke like this man. The pharisees then answered them, Are you also deceived? Have any of the rulers or of the pharisees believed in him? But this populace, who do not know the law, are detestable. Nicodemus, one of their number, (he, who came to Jesus by night), said to them, Does our law permit us to condemn any man without previously hearing him, and ascertaining his conduct? They answered and said to him, Are you also a Galilean? Investigate, and you will find, that no prophet is to arise from Galilee.

Moreover, Jesus again resumed his discourse to them; I am the light of the world; he who follows me will not walk in darkness, but will possess the light of life. Upon this the pharisees said to him, Thou testifiest respecting thyself; thy testimony is not to be regarded. Jesus remarked to them in reply, Though I testify respecting myself, yet my testimony ought to be regarded, because I know whence I came, and where I shall go; but you neither know whence I come, nor where I am going. You judge from human appearance; I judge no one. And yet, if I judge, my sentence is correct; for I am not single, but concur with the Father, who sent me. It is even a maxim in your law, that the testimony of two men is valid. I am a witness concerning myself; and the Father, who sent me, testifies concerning me. They then said to him, Where is thy Father? Jesus replied, You neither know me, nor my Father: if you knew me, you would also know my Father. Jesus uttered these words in the treasury, as he was instructing in the temple; but no one arrested him; for his hour had not yet arrived.

Then Jesus again said to them, I am going away, and you will seek me, but will die in your sins; where I go, you cannot come. The Jews then said, Will he destroy himself? for he declares, Where I go, you cannot come. And he alleged to them, You are from below; I am from above. You are of this world; I am not of this world. I therefore affirmed to you, that you will die in your sins; for, if you believe not that I am from above, you will perish in your transgressions. They then said to him, Who art thou? And Jesus observed, Precisely what I have already communicated to you. I have numerous particulars to disclose, and to condemn, in relation to you: but he who sent me is worthy of belief; and I announce to the world those things which I have received from him. They did not comprehend, that he revealed to

them the Father. Jesus then reminded them, When you shall have lifted up the Son of Man, you will then know that I am from above, and that I do nothing of myself; but represent these things, as my Father has instructed me. And he, who sent me, is with me. The Father has not left me alone; because I always perform what is acceptable to him. As he was making these observations, many believed in him. Jesus then remarked to those Jews, who believed him, If you continue in this doctrine of mine, you are assuredly, my disciples; and you will know the truth, and the truth will emancipate you.

Some replied to him, We are Abraham's posterity, and have never been enslaved to any man. How dost thou affirm, You shall be emancipated? Jesus answered them, In truth, I assure you, that every one who commits sin, is a slave to sin. Now the servant does not continually abide in the family; but the Son perpetually remains there. If therefore, the Son shall liberate you, you will indeed be free. I know that you are Abraham's posterity; but you endeavor to destroy me, because this my doctrine exists not in you. I pronounce that which I have witnessed with my Father; but you perform that which you have learnt from your father. They answered and said to him, Abraham is our father. Jesus says to them, If you were the children of Abraham, you would do the works of Abraham. But now you are seeking, what Abraham would not have done, to kill me; a man who has spoken to you the truth, which I have heard from God. You accomplish the objects of your father. They then said to him, We are not of contaminated descent. We have one Father, even God. Jesus stated to them, If God were your Father, you would love me; since I proceeded, and have come from God; for indeed, I have not arrived of myself, but he has sent me. Why do you not comprehend my mode of illustration. It is because you cannot endure my doctrine. You are from your father the calumniator, and the violent passions of your father you will indulge. He was a murderer from the beginning; and continued not in the truth, because there is no veracity in him. When he utters a falsehood, it proceeds from his own disposition; for he is false, and the father of falsehood. Now I speak the truth, but you do not believe me. Which of you can convict me of sin? And if I speak the truth, why do you not believe me? He who is from God, regards the words of God. You disregard them, because you are not from God.

The Jews answered, and said to him, Have we not reason to affirm, that thou art a Samaritan, and hast a demon? Jesus replied, I have not a demon; but I honor my Father, and you dishonor me. I seek not, however, to promote my own glory; another seeks it, who judges. Indeed, I aver to you, If any one keep my word, he will never see death. The Jews then said to him, Now we are certain that thou art a demoniac: Abraham died, and the prophets; yet thou sayest, If any one keep my word, he will never taste death. Art thou greater than our father Abraham, who is dead? The prophets are also deceased;

whom dost thou think thyself to be ? Jesus replied, If I commend myself, my commendation is nothing : it is my Father who commends me ; of whom you assert, He is our God. Yet you do not know him ; but I know him : and if I should affirm, that I know him not, I should speak falsely like you : but I know him, and keep his word. Your father Abraham earnestly desired to see my day ; and he saw it, and rejoiced. The Jews then said to him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus observed to them, In truth, I assure you, that before Abraham was born, I existed. They then took up stones to throw at him ; but Jesus concealed himself, and departed from the temple.

And as he was passing along, he saw a man who had been blind from his birth. And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was born blind ? Jesus answered, It is neither for his own sin, nor that of his parents ; but that the operations of God might be displayed in him. I must perform the work of him who sent me, while it is day ; night approaches, when no one can work. While I am in the world, I am the light of the world. Having made these remarks, he spat on the ground, and made clay with the moisture, and anointed the eyes of the blind man with the clay, and said to him, Go, wash your eyes at the bath of Siloam, (which signifies, Sent). He accordingly went and washed them, and returned seeing.

Now the neighbors, and they who had previously seen him, when he was a beggar, said, Is not this he who sat, and solicited alms ? Some affirmed, This is he ; others alleged, He resembles him ; but he declared, I am the man. They then said to him, How were your eyes opened ? He replied and said, A man called Jesus, made clay, and applied it to my eyes, and said to me, Go to the bath of Siloam and wash your eyes. I therefore went, and washed them, and received sight. They then said to him, Where is he ? He answered, I do not know.

They brought him, who had formerly been blind, to the pharisees. Now it was on the sabbath, when Jesus made the clay, and opened his eyes. Moreover, the pharisees also renewed the inquiry, how he had received his sight. And he observed to them, He put clay on my eyes, and I washed them, and now see. Some of the pharisees then remarked, This man is not from God, because he does not keep the sabbath. Others suggested, How can a man, who is a sinner, achieve such miracles ? And there was a dissension among them. They again addressed the man who had been blind, What do you say concerning him, since he has opened your eyes ? His answer was, He is a prophet.

The Jews, however, did not believe respecting him, that he had been blind and was restored to sight, till they had called the parents of him who had received his sight. And they thus interrogated them, Do you say that this is your son, and that he was born blind ? How then does he now see ? His parents replied to them, and said, We know that this is our son, and that he was born blind ; but by what means he now

sees we are ignorant, or who has opened his eyes we know not. He is of mature age, ask him ; he will answer for himself. His parents thus spoke, because they were afraid of the Jews ; for the Jews had already determined, that if any one should acknowledge him to be the Messiah, he should be expelled from the synagogue. His parents therefore said, He is of mature years, question him.

They therefore called a second time for the man who had been blind, and said to him, Give praise to God ; we know that this man is a sinner. He then answered and said, Whether he is a sinner I am not aware : of one thing I am conscious, that I was blind, but now see. And they again said to him, What did he do for you ? How did he open your eyes ? He replied to them, I have already informed you ; and did you not hear ? Why do you wish to hear it repeated ? Will you also become his disciples ? They reviled him and alleged, You are his disciple ; but we are the disciples of Moses. We know that God spoke to Moses ; but as for this person, we know not whence he is. The man stated to them in return, This is indeed surprising, that you know not whence he is, though he has given me sight. Now we know that God does not hear sinners ; but if any man worships God, and performs his will, that man he hears. Never was it heard, from the earliest age, that any man imparted sight to one who was born blind. If this man were not from God, he could do nothing. And they declared to him in reply, You was entirely born in sins, and do you teach us ? And they expelled him.

Jesus heard that they had expelled him ; and meeting him, he said to him, Do you believe in the Son of God ? And he observed in answer, Who is he, Sir, that I may believe in him ? And Jesus reminded him, You have even seen him, and it is he who converses with you. And he said, Master, I believe ; and threw himself prostrate before him. And Jesus declared, For judgment I came into this world, that they who do not see, might be restored to sight ; and that those who see, may become blind. And some of the pharisees, who were with him, heard these things, and said to him, Are we also blind ? Jesus remarked to them, If you were blind, you would not have sin ; but now you affirm, We assuredly see ; therefore your sin remains.

In truth, I assure you, that whoever enters not the sheepfold by the door, but invades it at some other place, he is a thief and a robber. The shepherd always enters through the door. The door-keeper opens to him ; and the sheep hear his voice ; and he calls his own sheep by name, and leads them out. And when he puts forth his sheep, he walks before them, and they follow him, for they know his voice. They will not, however, follow a stranger, but will fly from him, because they know not the voice of strangers. Jesus communicated to them this comparison, but they did not understand what he said to them. Then Jesus again addressed them, Indeed, I aver to you, that I am the door of the fold. All who have entered in another manner are thieves and

robbers ; but the sheep did not obey them. I am the door ; every one who enters by me, shall be safe ; and shall go in and out, and find pasture. The thief comes only to steal, and to kill, and to devour. I am come that they may have life, and more than life.

I am the good shepherd. The good shepherd surrenders his life for the sheep. But the hireling, who is neither the shepherd, nor the owner of the sheep, perceives the wolf approaching, and he abandons the sheep, and flies ; and the wolf tears some, and disperses the flock. Now the hireling flies, because he is a hireling, and is regardless of the sheep. I am the good shepherd, and know my own, and am known by them ; (even as the Father knows me, and I know the Father) ; and I resign my life for the sheep. I have also other sheep, which are not of this fold. I must likewise bring them, and they will hear my voice ; and there shall be one flock, one shepherd. For this the Father loves me, because I give up my life, to be afterwards resumed. No one divests me of it ; but I personally resign it. I have authority to surrender it, and I have authority to resume it. I have received this commission from my Father.

Then there was another division among the Jews, in consequence of these observations. And many of them said, He has a demon, and is insane, why do you listen to him ? Others alleged, These are not the words of a demoniac. Can a demon give sight to the blind.

Now it was the festival of renovation at Jerusalem, and the weather was stormy. And Jesus was walking about in the temple, in Solomon's portico. The Jews then surrounded him, and said to him, How long wilt thou afflict us with suspense ? If thou art the Messiah, plainly disclose to us. Jesus answered them, I have informed you, yet you do not believe me ; the works which I do in my Father's name, testify concerning me. But you do not believe, because you are not of my flock. My sheep, as I told you, hear my voice, and I recognise them, and they follow me. And I impart to them eternal life, and they shall never be destroyed, nor shall any one wrest them from my hand. My Father, who gave them to me, is superior to all ; and no one is able to wrest them from my Father's hand. I and the Father are one.

Then the Jews again took up stones to throw at him. Jesus said to them, I have manifested to you many good works from my Father ; for which of those works do you stone me ? The Jews replying, declared to him, We do not stone thee for a good work ; but for impious language ; namely, because that thou, being a man, representest thyself to be God. Jesus replied to them, Is it not written in your law, I said, ye are gods. If he styled gods, those judges to whom the divine adjudication was committed, and, if the language of scripture is unexceptionable, do you pronounce respecting him, whom the Father has consecrated as his apostle to the world, Thou speakest impiously, because I alleged that I am his Son ? If I do not perform the works of my Father, believe me not. But if I do, though you do not trust in me, accredit the

works ; that you may know and believe, that the Father is in me, and I am in him.

Therefore, they again endeavored to arrest him ; but he escaped from their hands, and again retired towards the Jordan, to the place where John originally baptized ; and there he resided. And many resorted to him, who declared, John indeed performed no miracle ; but all that John said concerning this man, is true. And many there believed in him.

Moreover, a certain man was sick, named Lazarus, of Bethany, the village of Mary and her sister Martha. (It was that Mary, who had anointed the Lord with perfumes, and wiped his feet with her hair, whose brother Lazarus was sick). The sisters, therefore, sent to him, announcing, Master, behold he whom thou lovest is sick. And Jesus hearing it, observed, This sickness will prove fatal, only to conduce to the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister, and Lazarus. But after being informed that he was sick, Jesus still continued two days in the place where he was.

However, he subsequently said to the disciples, let us again repair to Judea. The disciples said to him, Teacher, the Jews recently sought to stone thee ; and dost thou return there ? Jesus replied, Are there not twelve hours in the day ? If any man walks in the day, he does not stumble, because he sees the light of this world. But if any man walks in the night, he stumbles, because there is no light. He made these remarks ; and after this, he declared to them, Lazarus, the friend of ours, is fallen asleep ; but I am going, that I may awaken him. His disciples then affirmed, Master, if he sleep, he will recover.

Moreover, Jesus adverted to his death ; but they thought that he alluded to the natural rest in sleep. But Jesus then explicitly stated to them, Lazarus is dead. And I rejoice, in reference to you, that I was not there, that you may believe ; but let us go to him. Thomas, who is called Didymus, then said to his fellow-disciples, let us also go, that we may die with him.

When Jesus came, he found that Lazarus had already lain in the tomb four days. (Now Bethany was near Jerusalem, within about fifteen furlongs) ; and many of the Jews came to Martha and Mary, to console them relative to their brother. Martha, therefore, when she heard that Jesus was coming, went to meet him ; but Mary remained in the house. Martha then said to Jesus, Master, if thou hadst been here, my brother would not have died. But I know, even now, that God will grant to thee, whatever thou shalt request of him. Jesus declares to her, Your brother will be restored to life. Martha replied to him, I am assured that he will be restored to life, in the renewed existence, at the final day. Jesus observed to her, I am the renewed existence, and the life. He who believes in me, even though he die, shall live ; and no living person, who believes in me, will ultimately die. Do you believe

this ? She says to him, Yes, Master, I believe that thou art the Messiah, the Son of God, he who comes into the world. And after she had spoken these words, she departed, and privately called her sister Mary, saying, The Teacher is come, and calls for you. As soon as Mary heard this, she instantly arose, and went to him. Now Jesus had not yet reached the village, but was in the place where Martha met him. The Jews then, who were with Mary in the house, to comfort her, perceiving that she suddenly arose and withdrew, followed her, saying, She is going to the tomb to weep there. But, as soon as Mary came where Jesus was, and saw him, she fell at his feet, declaring to him, Master, if thou hadst been here, my brother would not have died. Jesus, therefore, when he saw her weeping, and the Jews weeping who accompanied her, deeply mourned and was afflicted ; and said, Where have you laid him ? They answered him, Master, come and see. Jesus wept. The Jews then observed, Behold, how he loved him ! But some of them suggested, Could not he, who opened the eyes of the blind, have even prevented this man's death ? Jesus, therefore, again severely lamenting, approached the sepulchre. It was a cave, and a stone was placed on it. Jesus said, Remove the stone. Martha, the sister of the deceased, replied to him, Sir, it is already offensive ; for this is the fourth day. Jesus said to her, Did I not declare to you, that if you would believe, you should witness the glory of God ? They then removed the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me ; and I know that thou always hearest me ; but I speak on account of the people who surround me, that they may believe, that thou hast sent me. And having pronounced these words, he exclaimed with an audible voice, Lazarus, come forth ! He who was dead came forth, swathed with bands ; and his face was wrapped in a handkerchief. Jesus says to them, Unbind him, and give him liberty. Many, therefore, of the Jews, who visited Mary, and beheld what Jesus performed, believed in him. But some of them went to the pharisees, and informed them what Jesus had accomplished.

The chief priests and the pharisees then convened the sanhedrin, and said, What are we doing ? this man certainly performs many miracles. If we thus tolerate him, all will believe in him ; and the Romans will come and subvert even this our place and nation. And one of them, named Caiaphas, who was high priest that year, said to them, You are utterly at a loss, and do not reflect, that it is better for us, that one man should die for the people, than that the whole nation should be ruined. And he did not communicate this, of his own suggestion ; but being high priest that year, he predicted, that Jesus would die for that nation ; and not exclusively for that nation, but that he should also assemble, in one body, the widely dispersed children of God. From that day, therefore, they concerted, how they might destroy him. For this reason, Jesus

no longer appeared publicly among the Jews ; but retired to the region near the wilderness, to a city called Ephraim, and there continued with his disciples.

Now the Jewish passover was approaching. And many went up to Jerusalem from the country, before the passover, to purify themselves. They then sought Jesus, and thus conferred together, while standing in the temple, What do you think, will he not come to the festival ? Moreover, the chief priests and the pharisees had issued a positive injunction, that if any one knew where he was, he should disclose it, that they might apprehend him.

Moreover, six days before the passover, Jesus went to Bethany, where Lazarus was, who had deceased, and whom he had raised from the dead. They accordingly made a supper for him there ; and Martha served : but Lazarus was one of those, who were at table with him. Then Mary, taking a pound of exceedingly valuable, unadulterated balsam of nard, anointed the feet of Jesus, and wiped his feet with the tresses of her hair ; and the house was pervaded by the fragrance of the aromatic. But, one of his disciples, Judas Iscariot, son of Simon, who was about to betray him, said, Why was not this ointment sold for three hundred denarii, and the money given to the poor ? He said this, however, not because he regarded the poor, but because he was a thief, and kept the purse, and carried what was therein deposited. Jesus then observed, Let her alone, she has reserved this, to embalm me, against the day of my interment. For you will constantly have the poor among you ; but me you will not always have.

Now a great number of the Jews, knew that he was there ; and they came, not only on account of Jesus, but also that they might see Lazarus, whom he had raised from the dead. The chief priests, therefore, determined likewise to destroy Lazarus ; since, in consequence of him, many of the Jews abandoned them, and confided in Jesus.

On the next day, many of the people, who had come to the festival, having heard that Jesus was approaching Jerusalem, took branches of palm-trees, and proceeded to meet him ; and exclaimed, Hosanna ! blessed be the King of Israel, who comes in the name of the Lord ! And Jesus, having obtained a young ass, rode thereon ; agreeably to what is written, Fear not, daughter of Zion, behold, your King arrives, sitting on the colt of an ass. Now his disciples did not originally comprehend these things ; but when Jesus was glorified, they then recollected that these particulars were written in relation to him, and that they had done these things to him. Now the multitude, who were with him, attested, that he summoned Lazarus from the tomb, and raised him from the dead. And for this reason the people met him, because they heard that he had performed this miracle. The pharisees then said to each other, do you not perceive that you gain no advantage ? behold, the world is gone after him !

And among those, who went up to worship at the festival, there were some Greeks. These applied to Philip of Bethsaida in Galilee, and thus addressed him. Sir, we desire to see Jesus. Philip proceeds and informs Andrew ; and then, Andrew and Philip inform Jesus.

Further, Jesus thus replied to them, The hour has arrived, when the Son of Man must be glorified. In absolute truth, I announce to you, that when a grain of wheat is thrown into the ground, unless it die, it remains there a solitary grain ; but if it die, it becomes very productive. He who loves his life, will lose it ; but he who hates his life in this world, will preserve it eternally in the next. If any one would serve me, let him follow me ; and where I am, there also let my servant be. And if any one serve me, my Father will reward him.

My soul is now afflicted ; but why should I say, Father, preserve me from this hour ? since, I came, with an express purpose, to this very hour. O Father, glorify thy name. A voice then proceeded from heaven, I have even glorified, and will again glorify it. Now, when the people who were there heard it, some affirmed, that it thundered ; others alleged, An angel spoke to him. Jesus replied and said, This voice came not for my sake, but for yours. Now will this world pass sentence. Now will the prince of this world be expelled. And after I have been lifted up from the ground, I will draw all men to myself. He said this, implying by what death he should depart. The people answered him, We have learnt from the law, that the Messiah will live forever. Why dost thou assert then, that the Son of Man must be lifted up ? Who is this ? The Son of Man ! Jesus then declared to them, But little longer will the light be with you. Walk while you have the light, that darkness may not overtake you : for he, who walks in darkness, knows not where he goes. Trust in the light, while you enjoy it, that you may become sons of light. Jesus made these remarks, and, withdrawing, concealed himself from them.

But, though he had performed so many miracles in their presence, yet they did not believe in him : thus the word of Isaiah the prophet was fulfilled, which he uttered, Lord, who has believed our report ? and to whom is the arm of the Lord discovered ? And concerning their own reluctance to believe, Isaiah in another passage affirmed, He has left their eyes to be blinded, and their understanding to be blunted ; so that they see not with their eyes, nor comprehend with their understanding, and retrace, that I might reclaim them. Isaiah said these things, when he saw his glory, and spoke concerning him. Yet, there were many even of the magistrates, who believed in him ; but, for fear of the pharisees, did not avow it, lest they should be removed from the synagogue : for they preferred the applause of men to the approbation of God.

Then Jesus exclaimed and said, He who believes in me, does not trust in me only, but in him who sent me. And he who sees me, per-

ceives him who sent me. I have come as a light into the world, that no one, who confides in me, should remain in darkness. And if any one listens to these my words, and does not regard them ; is it not I, who judge him ; for I came, not to judge the world, but to save the world. He, who despises me, and rejects my instructions, has what condemns him. The doctrine, which I have taught, will judge him at the last day. For I have said nothing from myself ; but the Father, who sent me, he has given me a commission, what I should command, and what I should teach. And I know that his commission is eternal life. Whatever I announce, therefore, I communicate as the Father has enjoined me.

Moreover, Jesus having known before the festival of the passover, that the hour of his departure from this world to the Father had arrived ; and, having loved his own who were in the world, he loved them to the last. And while supper was preparing, (the enemy having already put it into the heart of Judas Iscariot, the son of Simon, to betray him) ; Jesus, though he was aware, that the Father had committed all things to his hands, and that he proceeded from God, and was returning to God ; arose from the table, and laid aside his mantle, and taking a towel, girded himself. He then poured water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel by which he was girded.

When he came to Simon Peter, Simon said to him, Master, wouldst thou wash my feet ? Jesus observed to him in reply, At present you do not comprehend what I am doing ; but you will know hereafter. Peter declared to him, Thou must never wash my feet. Jesus answered him, Unless I wash you, you can have no part with me. Simon Peter said to him, Master, not only my feet, but also the hands and the head. Jesus remarked to him, He who has bathed, requires only to wash his feet, and he is entirely clean ; and you are purified, but not all of you : for he knew who would betray him ; he therefore alleged, You are not all pure.

When, however, he had washed their feet, and resumed his vestment, and was again seated, he said to them, Consider what I have done to you ? You entitle me the Teacher and the Master ; and you speak correctly ; for so I am. If I, therefore, the Master and the Teacher, have washed your feet ; you ought likewise to wash each other's feet. For I have given you an example, that you may also imitate what I have done to you. In truth, I assure you, that a servant is not superior to his master ; nor an apostle greater than he, who sent him. Happy are you, who know these things, provided you practise them.

I do not speak of you all. I know whom I have selected ; but thus the scripture is fulfilled. He who eats at my table, has raised his heel against me. I now apprise you, previous to its occurrence, that when it happens, you may believe that I am the person. Indeed, I aver to

you, that he, who entertains any of my messengers, entertains me ; and he, who receives me, receives him, who sent me.

When Jesus had thus spoken, he was troubled in spirit, and thus earnestly affirmed, In truth, I assure you, that one of you will treacherously surrender me. The disciples then surveyed each other, in suspense of whom he spoke. Now one of his disciples, whom Jesus loved, was reclining on the bosom of Jesus. Simon Peter, therefore, intimated to him, that he should inquire, who it might be, to whom he alluded. He then, resting on the breast of Jesus, said to him, Master, who is it ? Jesus replied, It is he, to whom I shall give this food, when I have dipped it. And having dipped the food, he gave it to Judas Iscariot, son of Simon. And after receiving the food, the adversary entered him. Jesus then observed to him, What you perform, execute immediately. Now no one at the table knew for what purpose he said this to him. But some thought, because Judas kept the purse, that Jesus had said to him, Purchase what we require for the festival ; or, that he should impart something to the poor. He, therefore, having received the food, instantly withdrew : and it was night.

When he had departed, Jesus declared, The Son of Man has already been glorified, and God is glorified by him. Because God is glorified by him, God will also glorify him with himself, and that, without delay. Beloved children, but little longer shall I be with you. You will seek me ; and as I alleged to the Jews, Where I am going, there you cannot come ; thus, I now affirm to you, I communicate to you a new commandment, that you love one another ; even as I have loved you, that you also love one another. By this all men shall know that you are my disciples, if you have this love for each other.

Simon Peter said to him, Master, where dost thou go ? Jesus replied to him, Thou canst not now follow me, where I am going ; but thou shalt afterwards follow me. Peter observed to him, Master, why am I unable to follow thee ? I will lay down my life for thee. Jesus answered him, Wilt thou lay down thy life for me ? I declare to thee, in absolute certainty, that a watch-trumpet will not sound, till thou hast thrice renounced me.

Let not your heart be perplexed ; trust in God ; confide also in me. There are numerous apartments in my Father's temple ; if not, I would have informed you. I am departing to prepare a place for you. And when I shall have gone and furnished a place for you, I will return, and receive you to myself ; that where I am, you may also be. And you are conscious where I am going ; and you know the way. Thomas said to him, Master, where thou goest we are not aware ; and how can we ascertain the way ? Jesus remarked to him, I am the way, and the truth, and the life ; no one comes to the Father, but through me. If you had known me, you would also have known my Father ; and from this time you know him, and have seen him.

Philip observed to him, Master, show us the Father, and we shall be satisfied. Jesus replied to him, Have I been, for so long a period, with you, and have you not known me, Philip ? He, who has seen me, has seen the Father : and why do you say, Show us the Father ? Do you not believe that I am in the Father, and the Father in me ? The words which I announce to you, proceed not from myself : as to the works, it is the Father, remaining in me, who performs them. Believe me, that I am in the Father, and that the Father is in me ; but if not, believe me in consequence of those works. With the most entire assurance, I apprise you, that he, who confides in me, the same shall even do the works which I perform ; and he shall achieve greater operations than these, because I repair to my Father, and will perform any thing you shall ask in my name. That the Father may be glorified through the Son, whatever you shall request in my name, I will accomplish it.

If you love me, keep my commandments. And I will implore the Father, and he will give you another Admonisher, that he may perpetually remain with you ; even the Spirit of Truth ; whom the world cannot receive, because it does not see him, nor know him ; but you shall know him : for he will abide with you, and be in you. I will not leave you orphans ; I will return to you. Yet a little time, and the world shall behold me no more ; but you shall see me : because I shall live, you also shall live. On that day, you shall know that I am in my Father, and you are in me, and I am in you. He who has my commandments, and keeps them, he it is, who loves me ; and he, who loves me, will be loved by my Father ; and I will love him, and will reveal myself to him. Judas, (not Iscariot), said to him, Master, how can it occur, that thou wilt discover thyself to us, and not to the world ? Jesus answered and said to him, If any one love me, he will regard my doctrine, and my Father will love him, and we will come to him, and dwell with him. He who does not love me, disregards my injunctions ; yet the instruction, which you hear, is not mine, but the Father's, who sent me.

I have spoken these things to you, while remaining with you. But the Admonisher, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all, that I have told you. Peace I leave to you ; I impart my peace to you ; I do not give to you, as the world gives. Let not your heart be afflicted, nor let it recoil. You have heard, that I declared to you ; I depart, and will return to you. If you loved me, you would rejoice, because I alleged, I go to the Father ; for the Father is superior to me. And I have now informed you before it occurs, that, when it happens, you may believe. I shall not hereafter converse much with you ; for the prince of the world is coming, though he will find nothing in me. This must, however, transpire, that the world may know, that I love the Father ; and that I perform, even as the Father has commanded me. Arise, let us retire from this place.

I am the true vine ; and my Father is the vine-dresser. Every branch in me which bears no fruit, he removes ; and every one, which produces fruit, he prunes, that it may produce more fruit. You are already pruned, through that instruction, which I have communicated to you. Continue in me, and I will remain in you. As the branch cannot independently bear fruit, unless it adhere to the vine ; so neither can you, unless you adhere to me. I am the vine ; you are the branches. He, who remains in me, and in whom I abide, produces much fruit : for, separated from me, you can do nothing. If any one does not adhere to me, he is cast forth like a branch, which is withered ; and such are collected, and thrown into a fire to be burned. If you continue in me, and my words remain in you, you may request what you please, and it shall be granted you.

By this is my Father honored, when you produce abundant fruit ; thus you will be my disciples. As the Father has loved me, so I have loved you : continue in my love. If you keep my commandments, you shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. I have given you these admonitions, that I may continue to have joy in you, and that your joy may be complete. This is my injunction, That you love each other, even as I have loved you. No one has greater love than this, to lay down his life for his friends. You are my friends, if you do whatever I direct you. I do not any longer call you servants ; for the servant is not aware what his master will do ; but I have styled you friends : since all things, which I have learnt from my Father, I have related to you. You have not chosen me, but I have selected you, and appointed you, that you should proceed, and produce fruit, which will prove permanent ; that the Father may give you whatever you shall ask in my name.

I enjoin this upon you, that you love one another. If the world hate you, consider, that it hated me before it hated you. If you were of the world, the world would love its own. However, because you are not of the world, but I have chosen you from the world, therefore the world hates you. Recollect the declaration which I made to you, The servant is not superior to his Master. If they have regarded my instruction, they will also regard yours ; if they have persecuted me, they will also persecute you. But, all this treatment they will inflict upon you, in consequence of my name, because they know not him who sent me. If I had not come and spoken to them, they would not have had so much sin ; but now, they have no excuse for their sin. He who despises me, even contemns my Father. If I had not done among them such works, as no other person has performed, they would not have had so much sin ; but now they have seen them, and yet, hated both me and my Father. Even thus, the passage is verified, which is written in their law, They have unreasonably detested me. But when the Admonisher is come, whom I will send to you from the Father, even the Spirit of Truth who proceeds from the Father, he will testify relative to me.

And you will also bear testimony, because you have been with me from the beginning.

I communicate these things to you, that you may not be seduced. They will drive you from the synagogue ; indeed, the time approaches, when any one, who destroys you, will think that he offers service to God. And they will thus conduct towards you, because they know neither the Father, nor me. I warn you of these things, that when the time shall arrive, you may remember that I mentioned them to you. I did not indeed announce them to you at the commencement, because I was personally with you. And now, that I am going to him who sent me, not even one of you asks me, Where dost thou go ? But because I have disclosed these things to you, sorrow has pervaded your heart.

However, I represent to you the truth ; it is advantageous for you that I depart ; for if I do not depart, the Admonisher will not come to you ; but if I go away, I will send him to you. And when he is come, he will convince the world concerning sin, and respecting righteousness, and in relation to judgment : concerning sin indeed, because they do not believe in me ; and respecting righteousness, because I go to my Father, and you see me no longer ; and in relation to judgment, because the prince of this world is judged.

I have still many things to say to you, but you cannot now sustain them. Yet, when he comes, even the Spirit of Truth, he will lead you into all the truth : for his words will not proceed from himself ; but he will declare what he shall have heard ; and he will proclaim to you future things. He will glorify me ; for he will receive from me, and announce it to you. All things which the Father possesses are mine ; I have therefore said, that he receives from me, and will announce it to you.

Moreover, in a little time, you shall not see me ; and afterwards in a short period, you shall see me ; because I go to the Father. Some of his disciples then observed to each other, What is this which he says to us, In a little time, you shall not see me ; and afterwards in a short period, you shall see me ; because I go to the Father ? They said therefore, What is this little time of which he speaks ? we do not comprehend his remark. Jesus, perceiving that they were desirous to ask him, said to them, Do you inquire of each other in respect to what I said, In a little time, you shall not see me ; and afterwards in a short period, you shall see me ? Indeed, I solemnly assert to you, that you will weep and lament, but the world will rejoice ; and you will be sorrowful, but your sorrow shall be changed to joy. When a woman is in parturition, she has distress, because her crisis has arrived ; but after it has passed, she forgets the affliction, through joy that a human being has entered the world. And thus, you are at present really in grief ; but I will again visit you, and your hearts shall rejoice, and no one shall divest you of your joy. And at that day, you will make no inquiry of me. I inform you, as an undeniable truth, that whatever you shall ask

the Father in my name, he will give you. You have, antecedently, requested nothing in my name ; ask, and you shall receive, that your joy may be consummated.

I have suggested these things to you in figurative language ; but the time approaches, when I will no longer address you in comparisons, but will clearly explain to you what relates to the Father. On that day, you will ask in my name ; and I do not apprise you, that I will supplicate the Father concerning you : for the Father himself loves you, because you love me, and believe that I emanated from God. I proceeded from the Father, and have entered the world : moreover, I leave the world, and return to the Father. His disciples said to him, Now indeed, thou speakest plainly, and without a figure. We are now assured, that thou knowest all things, and dost not require that any one should interrogate thee : on this account we believe that thou didst proceed from God. Jesus replied to them, Do you now believe ? Attend, the hour approaches, or rather, is already arrived, when you will disperse, every one to his own home, and will leave me alone ; and yet, I am not alone, because the Father is with me. I have spoken these things to you, that in me you may have peace. In the world you will have adversity ; but do not despair ; I have vanquished the world.

And Jesus, having concluded this discourse, raised his eyes to heaven, and said, Father the hour is come ; glorify thy Son, that thy Son may also glorify thee ; that being endowed by thee with authority over the whole human race, he may impart eternal life to all whom thou hast given him. And this is the eternal life, that they may know thee, the only true God, and Jesus, the Messiah, whom thou hast commissioned. I have glorified thee on the earth ; I have finished the work, which thou gavest me to perform. And now, Father, do thou glorify me in thine own presence, with that glory which I enjoyed with thee, before the world existed.

I have made known thy name to the men whom thou hast given me from the world : they were thine, and thou gavest them to me ; and they have kept thy word. Whatever thou hast given me, they already know to have originated from thee ; and that thou hast imparted to me the instruction, which I have imparted to them ; and they have thus received it, and have assuredly ascertained, that I came forth from thee ; and they have believed, that thou hast commissioned me. I intercede for them. I do not [now] supplicate for the world, but for those whom thou hast given me, because they are thine. And all things, that are mine, are thine ; and all things that are thine, are mine ; and I am glorified by them. And I remain no longer in the world, but these continue in the world, and I am coming to thee. Holy Father, preserve them, through thy name which thou hast given me, that they may be one, even as we are. While I was with them in the world, I sustained them in thy name ; those whom thou hast given me, I have preserved ; and none of them has perished, except the son of mischief, as the scripture pre-

dicted. But now, that I am coming to thee, I announce these things in the world, that their joy in me may be consummated. I have dispensed to them thy instruction ; but the world hates them, because they are not of the world, even as I am not of the world. I do not implore thee to remove them from the world, but to preserve them from evil. They are not of the world, even as I am not of the world. Consecrate them by thy truth ; thy word is the truth. Even as thou hast made me thy apostle to the world, so I have also made them my apostles to the world. And I sacredly devote myself in their behalf, that they may also be consecrated by the truth.

I do not, however, exclusively pray for these, but likewise for those who shall confide in me through their instruction ; that all may be one ; that as thou Father art in me, and I in thee, they may also be one in us, that the world may believe that thou hast sent me ; and that thou didst impart to me the glory, which I have imparted to them ; that they may be one, even as we are one ; I in them, and thou in me, that their union may be perfected ; and that the world may know that thou hast sent me, and that thou lovest them, even as thou lovest me. Father, I desire that where I shall be, those whom thou hast given me, may also be with me ; that they may behold my glory, which thou gavest me, because thou didst love me before the formation of the world. Righteous Father, though the world does not acknowledge thee, yet I acknowledge thee ; and these have recognised, that I have thy commission. And I have declared thy name to them, and will announce it ; that I being in them, they may participate in the affection, with which thou lovest me.

Jesus, having spoken these words, passed with his disciples over the brook of Kedron, where there was a garden, which he and his disciples entered. And moreover, Judas, who delivered him up, knew the place ; for Jesus frequently resorted there with his disciples. Then Judas, having obtained the cohort and officers from the chief priests and pharisees, proceeded there with torches, and lamps, and arms. But Jesus, knowing all things that would befall him, advanced, and said to them, Whom do you seek ? They replied to him, Jesus the Nazarean. Jesus says to them, I am he. Now Judas, who surrendered him, stood also with them. He had no sooner alleged to them, I am he, than they went back, and fell to the ground. He then questioned them again, For whom do you search ? And they said, Jesus the Nazarean. Jesus answered, I have informed you that I am the person. If, therefore, you seek me, let these depart. Thus the declaration which he uttered was accomplished, I have lost none of those, whom thou hast given me. Then Simon Peter, having a sword, drew it, and struck the high priest's servant, whose name was Malchus, and cut off his right ear. Jesus then said to Peter, return the sword to the scabbard. Shall I not drink the very cup, which the Father has given me ?

Then the cohort, with the tribune, and the Jewish officers, seized Jesus, and bound him ; and they originally conducted him to Annas ; for he was father-in-law to Caiaphas, who was the high priest that year. (Annas had sent him bound to Caiaphas the high priest). Now it was Caiaphas, who had counselled the Jews, that it was appropriate, that one man should die for the people.

Moreover, Simon Peter and another disciple followed Jesus ; and that disciple, being known to the high priest, entered his court-yard with Jesus. But Peter stood without, at the door. Therefore, the other disciple who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid who kept the door, then says to Peter, Are not you also one of this man's disciples ? He affirms, I am not. Now the servants and the officers, having made a fire of coals, stood there, and were warming themselves ; for it was cold. And Peter stood with them, and warmed himself.

The high priest then examined Jesus relative to his disciples, and in reference to his doctrine. Jesus answered him, I openly communicated to the world ; I frequently instructed in the synagogue, and in the temple, where all the Jews resort ; and I have uttered nothing in secret. Why do you question me ? Inquire of those who heard me, what I have taught them. They, indeed, know what I announced. And when Jesus had said this, one of the officers who attended, gave him a blow, saying, Dost thou thus reply to the high priest ? Jesus answered him, If I have spoken amiss, show in what respect it is amiss ; but if well, why do you strike me ?

And as Simon Peter was standing and warming himself, they said to him, Are not you also one of his disciples ? He denied it, and declared, I am not. One of the servants of the high priest, being a relative of him, whose ear Peter had cut off, said, Did I not see you in the garden with him ? Then Peter again denied it ; and immediately a watch-trumpet sounded.

They then led Jesus from the house of Caiaphas to the procurator's palace ; it was now morning ; but the Jews did not enter the pretorium, lest they should be contaminated, and prevented from eating the pass-over. Pilate, therefore, went out to them and said, What accusation do you bring against this man ? They remarked to him in reply, If he were not a criminal, we would not have delivered him to you. Pilate then observed to them, Take him yourselves, and judge him in conformity to your law. But the Jews alleged to him, We are not legally authorized to execute any man : and thus was accomplished the declaration, which Jesus had made, intimating by what death he should suffer.

Then Pilate returned to the hall of audience, and summoned Jesus ; and said to him, Thou art the king of the Jews ? Jesus replied to him, Do you personally say this ? or have others suggested it to you concerning me ? Pilate answered, Am I a Jew ? Thine own nation, even the

chief priests have surrendered thee to me. What hast thou done? Jesus replied, My dominion is not of this world. If my dominion were of this world, my adherents would have contended, that I might not be delivered to the Jews; but indeed, my dominion is not here. Pilate accordingly said to him, Thou art then a king? Jesus answered, I am a king, as you intimate. For this purpose I was born; and I have entered the world for this object, that I might give testimony to the truth. Every one who is of the truth, hears my voice. Pilate says to him, What is truth? And having said this, he again went out to the Jews, and declared to them, I find no criminality in him. But, since it is customary with you, that I should release some one to you at the passover, do you wish me to release to you the king of the Jews? Then they all thus exclaimed, Not this man, but Barabbas. Now Barabbas was a robber.

Moreover, Pilate then took Jesus, and caused him to be scourged. And the soldiers wreathed a crown of acanthus, and placed it on his head; and having invested him with a purple robe, they proclaimed, Hail, King of the Jews! and they struck him with their hands. Pilate, therefore, went out again, and remarked to them, Behold, I conduct him to you, that you may know, that I discover no criminality in him. Jesus then came forth, wearing the acanthine crown, and the purple vestment; and Pilate says to them, Survey the man! But when the chief priests and the officers saw him, they thus exclaimed, Crucify, crucify him. Pilate said to them, Take him, yourselves, and crucify him; as for me, I perceive nothing criminal in him. The Jews replied to him, We have a law, and by our law, he ought to die, because he assumed the title of Son of God.

When Pilate, therefore, heard this expression, he was more intimidated; and he again returned to the pretorium, and said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate then says to him, Wilt thou not speak to me? Art thou not apprised, that I have power to crucify thee, and have authority to discharge thee? Jesus replied, You could not exercise the least control over me, unless it were permitted you from above; consequently, he who delivered me to you, is the more iniquitous. From this time, Pilate earnestly endeavored to release him; but the Jews thus exclaimed, If you liberate this man, you are not a friend of Cesar. Every one, who represents himself as a king, opposes Cesar.

Pilate, therefore, having heard these remarks, ordered Jesus to be brought forth, and sat down on the tribunal, in a place which is called, in Greek, Lithostroton, the Pavement, but in Hebrew, Gabbatha, the Elevation. (Now it was the preparation of the paschal sabbath, and about the third hour). And he announced to the Jews, Behold your king! But they vociferated, Destroy, destroy, crucify him. Pilate says to him, Shall I crucify your King? The chief priests answered, We

have no king but Cesar. Accordingly, Pilate then delivered him to them, that he might be crucified.

And they took Jesus, and led him away. And he proceeded, supporting his cross, to what was called a place of skulls, which is termed in Hebrew, Golgotha ; where they crucified him, and two others with him, one on each side, and Jesus in the centre. And moreover, Pilate wrote a title, and placed it on the cross. Now the words were, Jesus the Nazarean, the King of the Jews. And many of the Jews read this inscription ; (because the place where Jesus was crucified, was near the city) ; and it was written in Hebrew, Greek, and Latin. The chief priests of the Jews then said to Pilate, Do not write, The King of the Jews ; but that he alleged, I am King of the Jews. Pilate replied, I will not alter what I have written.

Then the soldiers, when they had fastened Jesus to the cross, took his mantle, and made four divisions, one to each soldier : they likewise took the cassock : now this robe was woven, without seam, through the entire length. They accordingly proposed to each other, Let us not tear it, but determine by lot whose it shall be. The scripture was thus verified, which declares, They shared my mantle among them, and cast lots for my vesture. The soldiers, indeed, proceeded in this manner.

Now there stood near the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. Then Jesus, perceiving his mother, and the disciple whom he loved, standing near, says to his mother, Woman, behold your son ! He then says to the disciple, Behold your mother ! And from that hour, that disciple took her to his own home.

After this, Jesus, knowing that all was now accomplished, in the fulfilment of scripture, affirms, I thirst. Now a vessel full of sour wine was there placed ; and they filled a sponge with the sour wine, and attaching it to a stalk of hyssop, raised it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished ; and reclining his head, he yielded up the spirit.

Then the Jews, because it was the preparation, and lest the bodies should remain upon the cross on the sabbath, (for that sabbath was a great day), entreated Pilate, that their bones might be broken, and that they might be removed. The soldiers therefore came, and broke the legs of the first, and of the other, that had been crucified with him : but coming to Jesus, they did not break his legs, as they saw that he was already dead. One of the soldiers, however, pierced his side with a spear, and blood and water instantly issued. And he who saw, has testified, and his testimony is true ; indeed, he knows that he asserts the truth ; that you may believe. For these things occurred, so that the scripture was fulfilled, None of his bones will be broken. And again, another scripture says, They will look on him whom they have pierced.

And subsequently, Joseph the Arimathean, (being a disciple of Jesus, though a concealed one, through fear of the Jews), earnestly requested Pilate, that he might remove the body of Jesus ; and Pilate permitted him. He therefore proceeded, and received the body of Jesus. And Nicodemus, who had formerly repaired to Jesus by night, also arrived, and brought a composition of myrrh and aloes, weighing about a hundred pounds. They then took the body of Jesus, and swathed it in linen bands with the aromatics, in conformity to the Jewish mode of interment. Moreover, there was a garden near the place where he was crucified, and in the garden a new sepulchre, in which no one had ever yet been entombed. There they accordingly deposited Jesus, in consequence of the Jewish preparation ; since the sepulchre was near.

And on the first day of the week, early in the morning, while it was yet dark, Mary Magdalene went to the sepulchre, and saw that the stone had been removed from the entrance. She therefore hastens, and proceeds to Simon Peter, and to that other disciple whom Jesus loved, and says to them, They have taken the Master from the sepulchre, and we know not where they have laid him. Peter then departed, and the other disciple ; and they repaired to the sepulchre. And they both ran together ; but the other disciple outran Peter, and arrived first at the sepulchre. And stooping down, he saw the linen shrouds remaining ; however, he did not enter. Simon Peter then came, following him, and went into the tomb, and calmly surveyed the linen bands placed there, and the handkerchief which had been wrapped about his head, not lying with the linen bands, but folded up in a separate place. Then the other disciple also entered, who first reached the sepulchre ; and he saw, and accredited the report. For hitherto, they did not comprehend the scripture, that he must rise from the dead. The disciples then returned to their friends.

But Mary stood without, near the sepulchre, weeping ; and as she wept, she stooped down to look into the sepulchre, and saw two angels in white, seated, one at the head, and the other at the feet, where the body of Jesus had been laid. And they said to her, Woman, why do you weep ? She says to them, Because they have taken away my Master, and I know not where they have laid him. Having said this, she turned about, and saw Jesus standing ; but did not know that it was Jesus. Jesus said to her, Woman, why do you weep ? Whom do you seek ? She, supposing that it was the gardener, said to him, Sir, if you have carried him away, tell me where you have placed him, and I will remove him. Jesus says to her, Mary ! She turned, and says to him in Hebrew, Rabboni ! which implies, Teacher. Jesus observes to her, Embrace me not ; for I do not yet ascend to my Father ; but go to my brethren, and say to them, I shall ascend to my Father, and your Father ; and to my God, and your God. Mary Magdalene came and announced to the disciples, that she had seen the Lord, and that he had thus spoken to her.

Now in the evening of that day, being the first day of the week, (the doors where the disciples were convened having been closed, through fear of the Jews), Jesus came and stood in the midst, and says to them, Peace attend you. And having said this, he showed them his hands and his side. The disciples, therefore, rejoiced, when they saw that it was their Lord. Jesus then repeated to them, Peace attend you. As my Father has sent me, so also I send you. And after these words, he breathed on them, and says to them, Receive the Holy Spirit. If you remit the sins of any, they are remitted to them; if you retain them, they are retained.

But Thomas, that is, Didymus, one of the twelve, was not with them when Jesus came. The other disciples, therefore, informed him, We have seen our Master. But he declared to them, Unless I see in his hands the mark of the nails, and put my finger on the mark of the nails, and put my hand on his side, I will not believe. And within eight days, his disciples were again convened, and Thomas with them; and Jesus came, the doors having been shut, and stood in the midst, and said, Peace be to you. He then says to Thomas, reach here your finger, and examine my hands; and extend your hand, and place it on my side; and be not incredulous, but believe. Thomas answered and said to him, My Lord, and my God. Jesus says to him, Because you see me, you believe; happy they who, though having never seen, yet shall believe.

And Jesus also performed numerous other miracles, in the presence of his disciples, which are not related in this book. But these are recorded, that you may believe that Jesus is the Messiah, the Son of God; and that, through this faith, you may have life in his name.

Afterwards, Jesus again presented himself to the disciples, at the lake of Tiberias; and in this manner he appeared. Simon Peter, and Thomas, that is, Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other disciples of Jesus, were in company. Simon Peter says to them, I am going to fish. They say to him, We will indeed accompany you. They departed, and immediately entered a bark; but on that night they caught nothing. Now in the morning, Jesus stood on the shore. The disciples, however, were not aware that it was Jesus. Jesus then says to them, Dear children, have you any food? They replied to him, No. And he said to them, throw the net on the right side of the vessel, and you will find some. They did so, but were now unable to draw it, in consequence of the multitude of fishes. Then that disciple whom Jesus loved, says to Peter, It is our Master. Peter, therefore, hearing that it was their Master, girded on his outward garment, (which he had laid aside), and threw himself into the sea. But the other disciples came with the boat, drawing the net of fishes; for they were not far from the land, only about two hundred cubits. As soon then as they came ashore, they saw a fire of coals prepared, and fish laid on it; and bread. Jesus says to them, Bring some

of the fish which you have now taken. Simon Peter went back, and drew the net to land, full of large fishes, a hundred and fifty-three ; and though there were so many, yet the net was not broken.

Jesus said to them, Come and eat. In the mean time, none of the disciples presumed to ask him, Who art thou ? conscious that it was the Lord. Jesus comes, and takes bread, and gives to them, and likewise fish. This is the third time that Jesus appeared to his disciples, after he had risen from the dead.

When, therefore, they had taken their repast, Jesus said to Simon Peter, Simon, son of Jonas, do you, more than these, affectionately love me ? He answered him, Yes, Lord, thou knowest that I love thee. Jesus rejoins to him, Feed my lambs. He then addressed him the second time, Simon, son of Jonas, do you affectionately love me ? He replies to him, Indeed, Lord, thou knowest that I love thee. Jesus said to him, Tend my sheep. He says to him the third time, Simon, son of Jonas, do you love me ? Peter was grieved that he said to him the third time, Do you love me ? And he observed to him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus says to him, Feed my sheep. Most assuredly, I remind you, When you was young, you girded yourself, and walked where you desired ; but when you shall become old, you must extend your hands, and another will gird you, and convey you where you do not desire. He suggested this, intimating by what death Peter would praise God. And having thus spoken, he says to him, Follow me.

And Peter, having turned about, saw the disciple following, whom Jesus loved ; the same who leaned on his breast at supper, and said, Lord, which is he who betrays thee ? Peter perceiving him, says to Jesus, And what, Lord, will become of this man ? Jesus says to him, If I wish him to remain till I return, what is that to you, follow thou me. The report therefore circulated among the brethren, that this disciple would not die : yet Jesus did not say to him, that he would not die ; but, If I wish him to remain till I return, what is that to you.

It is this disciple who attests these things, and wrote this account ; and we know that his testimony deserves credit. And there are also many other things that Jesus performed, which, were they universally recorded, I fancy, that the world itself could not even contain the volumes that would be written.

THE
HISTORY BY LUKE,
OF
APOSTOLIC AND ECCLESIASTICAL TRANSACTIONS.

Now I composed the former history, O Theophilus, relative to all things which Jesus proceeded both to teach and to accomplish, even to the day in which he was taken up, after having given, by the Holy Spirit, injunctions to the apostles, whom he had chosen: to whom he also presented himself alive, after his suffering, by numerous, unquestionable testimonies; being seen by them for forty days, and communicating the things, which had reference to the kingdom of God. And having convened them, he charged them not to depart from Jerusalem, but to wait for the fulfilment of that promise of the Father, which you heard from me, when I alleged, John, indeed, baptized with water; but in a short period, you will be baptized with the Holy Spirit.

When, therefore, they were assembled, they thus interrogated him, Lord, Wilt thou at this time restore the Kingdom to Israel? And he remarked to them, You are not permitted to ascertain the years or seasons, which the Father has reserved at his own disposal. But you will receive power from the Holy Spirit pervading you; and you will be witnesses to me, both in Jerusalem, and in all Judea and Samaria, and even to the most distant part of the earth. And having said these things, as they were beholding, he was lifted up; and a cloud received him from their sight.

And while they intensely looked towards heaven, as he ascended, behold, two men in white apparel, stood near them, and said, Men of Galilee, why do you stand looking to heaven? This Jesus who is taken up from you to heaven, will return, in the same manner, as you have seen him advancing to heaven.

They then returned to Jerusalem from what is called the mount of Olives, which is near Jerusalem, being a sabbath-day's journey. And when they arrived, they repaired to an upper room, where both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James, resided. These all unanimously persevered in

prayer, with the women, and with Mary the mother of Jesus, and with his brothers.

And in these days, Peter, standing in the midst of the brethren, (now the number of persons assembled was about a hundred and twenty), observed, Brethren, it was necessary that this scripture should be fulfilled, which the Holy Spirit antecedently announced, by the mouth of David, in regard to Judas, who was guide to those who forcibly arrested Jesus. For he was associated with us, and had attained the office of this ministry. (Moreover, this man, indeed, caused a field to be purchased with the recompense of his iniquity; and falling prostrate, a violent, internal spasm ensued, and all his viscera were emitted. And this was known to all who dwelt at Jerusalem, so that the same field is denominated in their own language, *Aceldama*, that is, *The field of blood*). For it is written in the book of Psalms, *Let his mansion be desolate, and let no one occupy it: and let another take his superintendency.* It is necessary therefore, that from the men who attended us, during all the period in which the Lord Jesus was connected with us, from the time when he was baptized by John, even to the day when he was taken up from us, one of these should be constituted a witness with us of his resurrection. So they designated two, Joseph, called *Barsabas*, whose surname was *Justus*; and also *Matthias*. And they prayed, saying, *Wilt thou, Lord, who searchest the hearts of all, manifest which of these two thou hast selected; that he may receive the allotment of this ministry and apostleship, to repair to his appropriate station, from which Judas is fallen by his transgression.* And they gave in their lots; and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.

And when the day of Pentecost arrived, the apostles were with one accord in the same place. And a sound suddenly came from heaven, like a rapid, violent wind, and it pervaded the whole house where they were seated. And divided tongues appeared to them, like fire, and one rested on each of them. And they were all replete with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance. Now pious men were sojourning at Jerusalem, who were Jews, from every nation under heaven. And when this report was circulated, the multitude assembled, and were perplexed, because every one heard them speaking in his own language. And they were all confounded with astonishment, saying to each other, *Behold, are not all these, who speak, Galileans?* And how do we every one hear in his own native language? We Parthians, and Medes, and Elamites, and those who sojourn in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Africa adjacent to Cyrene, and the strangers from Rome both Jews and proselytes, Cretans and Arabians; we all hear them proclaiming, in our own languages, the wonderful works of God. And they were all aston-

ished and perplexed, saying one to another, What can this mean ? But others declared in derision, They are filled with sweet wine.

But Peter, standing with the eleven, raised his voice, and addressed them, Men of Judea, and all who reside at Jerusalem, let this be known to you, and listen to my words ; since these men are not inebriated, as you suppose ; considering that it is only the third hour of the day : but this is what was proclaimed by the prophet Joel ; And it shall occur in the last days, says God, I will pour out of my Spirit upon all the human race ; and your sons and your daughters will prophesy, and your young men will witness visions, and your old men will have dreams : and indeed, in those days, I will pour out some of my Spirit on my men-servants, and on my maid-servants, and they will become prophets ; and I will display prodigies in heaven above, and signs on the earth beneath ; blood, and fire, and a cloud of smoke. The sun will be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord shall arrive. And it shall happen, that every one who invokes the name of the Lord, will be preserved. Men of Israel, hear these words : Jesus the Nazarean, a man from God, celebrated among you by miracles, and wonders, and signs, which God wrought by him in the midst of you, as you yourselves even know ; him, being surrendered, in the definitive counsel and previous recognition of God, you have seized, and by the hands of the lawless, have fastened to the cross and slain ; whom God has reanimated, having dissolved the chains of death ; because it was impossible that he should be held by it. For David alleges concerning him, I have regarded the Lord as always before me ; indeed, he is at my right hand, that I might not be moved ; my heart therefore rejoiced, and my soul exulted ; and moreover, my body also will repose in hope, that thou wilt not leave my soul in hades ; nor permit thy Consecrated One to realize decay. Thou hast caused me to know the ways of life ; thou wilt replenish me with the joy of thy countenance. Brethren, I may speak to you, with freedom, respecting the patriarch David, that he both died and was buried, and his sepulchre is among us to this day. Being therefore a prophet, and knowing that God had promised him with an oath, to establish his posterity on his throne ; and foreseeing this, he spoke of the resurrection of Christ, that he was not left in hades, nor did his body experience dissolution. God has raised up this Jesus, of which we all are witnesses. Being therefore exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured out this, which you see and hear. For David is not ascended to heaven : but he himself declares, The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. Therefore, let all the house of Israel assuredly know, that God has constituted this Jesus, whom you crucified, both Lord and Messiah.

And hearing this, they were pierced to the heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do ?

And Peter said to them, Reform, and let each of you be baptized in the name of Jesus Christ, with reference to the remission of sins ; and you will receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are far distant, as many as the Lord our God shall invite. And with many other words he testified and exhorted, saying, Be preserved from this perverse generation. Then they, who joyfully received his instruction, were baptized : and on that day, there was an accession to the disciples of about three thousand persons.

Now they steadfastly continued in the doctrine of the apostles, and in Christian intercourse, and in breaking of bread, and in prayers. And fear assailed every soul ; and numerous miracles and signs were performed by the apostles. And all the believers were in unity, and held all things collectively ; and sold their goods and estates, and distributed them to all, according to the necessity of each.

And daily remaining with one consent in the temple, and breaking bread at home, they partook of food with joyfulness and ingenuousness of heart ; praising God, and having favor with all the people. And the Lord daily added Christian converts to the church.

Moreover, at that time, Peter and John went up to the temple at the hour of prayer, being the ninth hour. And a certain man, who had been lame from his birth, was carried ; whom they daily placed at the gate of the temple which is called Beautiful, to request alms from those that entered the temple ; who, as he saw Peter and John going towards the temple, solicited alms. And Peter, with John, earnestly surveying him, said, Look on us. And he attended to them, expecting to receive something from them. Peter then said, I have no silver and gold ; but I give you what I have : in the name of Jesus Christ of Nazareth, arise and walk. And taking the man by the right hand, he raised him up ; and immediately, his feet and ankle-bones were strengthened ; and leaping up, he stood erect, and walked about, and entered with them into the temple, walking about, and leaping, and praising God. And all the people saw him thus walking, and praising God ; and they recollected that it was he, who used to sit for charity, at the beautiful gate of the temple : and they were filled with astonishment and ecstasy, at that which had occurred to him. Now as he held Peter and John, all the people ran together to them, in the portico which is called Solomon's, greatly astonished.

And when Peter saw this, he said to the people, Men of Israel, why are you surprised at this ? or why do you attentively fasten your eyes on us, as though by our own power or piety, we had caused this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his son Jesus ; whom you delivered up, and renounced in the presence of Pilate, when he determined to release him. But you renounced the Holy and Righteous One, and desired a murderer to be granted to you ; and killed the Prince of Life, whom God has raised from the dead ; of which we are witnesses. And through faith

in his name he has strengthened this man, whom you see and know : indeed, the name of Christ, and the faith which is towards him, have imparted to the man this perfect soundness before you all. And now, brethren, I know that you, as well as your rulers, did it through ignorance. But God has thus fulfilled those things, which he predicted by the mouth of all his prophets, that the Messiah should suffer. Retrace, therefore, and be reclaimed, that your sins may be obliterated, and that periods of refreshment may arrive from the presence of the Lord ; and that he may send to you Jesus Christ, who was before designated ; whom, indeed, heaven must receive, till the eras of the accomplishment of all things, respecting which God has spoken by the mouth of his holy prophets, from the beginning of time. Moses truly announced to the fathers, The Lord your God will raise up to you from your brethren a prophet resembling me ; you shall hear him in all things which he shall communicate to you. And it shall happen, that every soul, who will not listen to that prophet, shall be destroyed from among the people. And indeed, all the prophets, from Samuel and those who succeeded, as many as have spoken, have announced these days. You are the sons of the prophets, and of the covenant which God established with our fathers, declaring to Abraham, And in thy posterity all the families of the earth will be blessed. God, having raised up his Son, has first sent him to you, to bless every one of you, who shall turn from his iniquities.

Now while Peter and John were speaking to the people, the priests, and the officer of the temple-guard, and the sadducees, came suddenly upon them ; being entirely wearied that they taught the people, and announced through Jesus, the resurrection from the dead. And they laid hands on them, and committed them to prison till the next day ; for it was now evening. Yet, many of those, who had heard the discourse, believed ; and the number of the men was about five thousand.

And it occurred, on the next day, that their rulers, and elders, and scribes, assembled at Jerusalem ; and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high priests. And having placed the two apostles in the midst, they inquired, By what power, or in what name, have you done this ?

Then Peter, pervaded by the Holy Spirit, said to them, Rulers of the people, and senators of Israel, If we are this day examined concerning the benefit bestowed on the infirm man, by what means he is healed ; be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead, by him indeed, this man stands here before you restored. This is the stone which was spurned by you builders, but which is become the head stone of the corner. And there is no salvation in any other ; nor is there any other name under heaven, given among men, in which we can be saved.

Now when they witnessed the intrepidity of Peter and John, and perceived that they were unlearned and obscure men, they were astonished ;

and they recognised them, that they had been with Jesus. And beholding the man, who had been healed, standing with them, they had nothing to controvert. But having ordered the apostles to withdraw from the sanhedrin, they thus conferred among themselves, What shall we do with these men ? for that indeed, a signal miracle has been wrought by them, is manifest to all the inhabitants of Jerusalem ; and we cannot deny it. Yet, that it may not any further spread among the people, let us threaten them severely, that they speak no more to any man in this name. And having summoned them, they charged them that they should not speak any more, or teach in the name of Jesus. But Peter and John, answering them, said, Judge, whether it be righteous in the sight of God, to obey you, rather than God ; for we cannot forbear to proclaim the things, which we have seen and heard. And having again threatened the apostles, they discharged them, finding nothing for which they might punish them, in consequence of the people ; since all praised God for what had been done : for the man was more than forty years old, on whom this miracle of healing had been performed.

Then the apostles, being thus released, went away to their own friends, and related all that the chief priests and the elders had said to them. And the company, having heard it, lifted up their voice to God with one consent, and said, Thou, God, art the sovereign Lord, who hast created heaven, and earth, and the sea, and all that is in them ; who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vanities ? The kings of the earth arrayed themselves, and the rulers combined against the Lord, and against his Anointed. For in truth, against thy holy child Jesus, whom thou hast anointed, (to do whatever thy hand and thy counsel permitted before to be done), both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together in this very city. And now, Lord, consider their threatenings, and grant to thy servants, that they may announce thy word with all freedom, while thou art extending thy hand to heal ; and accomplishing signs and wonders through the name of thy holy servant Jesus.

And when they had prayed, the place was shaken where they were assembled ; and they were all filled with the Holy Spirit, and with fearlessness, they dispensed the word of God.

And the multitude of those who believed, were of one heart, and of one soul ; and no one alleged, that any of the things which he possessed was his own ; but they had all things in common. And with great power the apostles offered testimony to the resurrection of the Lord Jesus ; and a divine gracefulness characterized them all. Nor was there any one indigent person among them : for as many as were possessors of lands, or houses, were constantly selling them, and bringing the value of what was sold, and laying it at the feet of the apostles ; so that a distribution was made to every one, according to his necessity.

Now Joses, who by the apostles was surnamed Barnabas, (which means a son of consolation), a Levite, and a native of Cyprus, having land, sold it; and brought the money, and laid it at the feet of the apostles.

But, a certain man named Ananias, with Sapphira his wife, sold an estate, and secreted part of the price, his wife also being conscious of it, and bringing a certain part, he laid it down at the feet of the apostles. Then Peter said, Ananias, why has the adversary instigated your heart to deceive the Holy Spirit, and to conceal part of the price of the land? While it remained, was it not your own? and when it was sold, was it not in your own power? Why have you admitted this thing into your heart? You have not been so false to men, as to God. And Ananias, hearing these words, fell down and expired: and great fear came on all those who heard these things. Then the younger disciples arose, bound him up, and carrying him out, buried him.

And after an interval of about three hours, his wife also came in, not knowing what had occurred. And Peter said to her, Inform me whether you sold the land for so much. And she replied, Yes, for so much. Peter then said to her, Why is it that you have conspired together to try the Spirit of the Lord? Behold, the feet of those who have been burying your husband are at the door, and they will carry you out. And immediately, she fell down at his feet, and expired: and the young men coming in, found her dead, and having carried her out, buried her by her husband. And great fear came on all the church, and on all who heard these things.

Moreover, of the rest, no one presumed to unite himself to them; but the people applauded them: and multitudes both of men and women, believing, were the more willingly added to the Lord. And they were all with one accord in Solomon's portico. And by the hands of the apostles, many signs and wonders were accomplished among the people; so that they brought out the sick along the streets, and placed them on beds and couches, that at least the shadow of Peter passing by, might overspread some of them. And a multitude also convened at Jerusalem from the neighboring cities, bringing sick persons, and those who were annoyed by impure spirits; all of whom were healed.

Then the high-priest arose, and all those who were with him, comprising the sect of the sadducees, and being filled with intemperate zeal, laid their hands on the apostles, and put them in the common prison. But an angel of the Lord, in the night, opened the doors of the prison, and bringing them out, said, Go, and presenting yourselves in the temple, proclaim to the people all this doctrine of [eternal] life. And hearing this, they went into the temple early in the morning, and taught.

But when the high-priest and his associates had come, and called together the sanhedrin, even the whole senate of the children of Israel, they sent to the prison for the apostles to be brought. So the officers

came, but did not find them in the prison: and returning, they thus reported; We indeed found the prison closed in all safety, and the guards stationed before the doors, but having opened it, we found no one within. Now when the high-priest, and the commander of the temple-guard, and the chief priests, heard these declarations, they were perplexed concerning them, as to the consequences. But one came and informed them, Behold, the men whom you committed to prison, are standing in the temple, and teaching the people. The commander then went with the officers, and brought them, not by violence; for they feared the people, lest they should have been stoned. And having conducted them, they placed them before the council. And the high-priest thus questioned them, Did we not repeatedly command you not to teach in this name? and behold, you have filled Jerusalem with your doctrine, and wish to bring this man's blood upon us.

But Peter and the other apostles answered and said, It is necessary to obey God, rather than men. The God of our fathers has raised up Jesus, whom you destroyed, having suspended him on a cross. Him has God exalted at his right hand, to be a Prince and a Saviour, to impart reformation to Israel, and remission of sins. And we are his witnesses of these transactions, and so is also the Holy Spirit, whom God has imparted to those who submit to him.

Now, when they heard this, they were greatly enraged, and determined to kill them. But a certain pharisee in the sanhedrin, whose name was Gamaliel, a teacher of the law, in great estimation among all the people, arose, and commanded that the apostles should be taken out for a short time; and he observed to the council, Men of Israel, take care as to what you intend to do against these men. For some time since, Theudas arose, affecting to be a great personage, to whom a number of men, about four hundred, adhered: but he was slain; and all who listened to him, were dispersed, and annihilated. After him, Judas of Galilee arose, in the period of the enrolment, and lured to himself a great multitude: he also perished; and all who were attached to him, were dispersed. And now I advise you, Retire from these men, and tolerate them; for if this counsel or this work be of men, it will be overthrown; but if it be of God, you cannot overthrow it. [And beware], lest by any means, you should be found even to contend against God. And with him they coincided: and when they had summoned the apostles and scourged them, they enjoined that they should not speak in the name of Jesus, and discharged them.

But they departed rejoicing, from the presence of the sanhedrin, because they were deemed worthy to be dishonored on account of the name. And every day, in the temple and at home, they ceased not to teach and to proclaim that Jesus is the Messiah.

Now, in those days, the number of the disciples being multiplied, a complaint against the Hebrews originated among the Grecian Jews, because their widows were neglected in the daily distribution of alms.

The twelve then called all the disciples together, and said, It is not proper, that we should leave the word of God, and attend upon the tables. Therefore, brethren, select from your number seven men, of good reputation, full of the Holy Spirit and of wisdom, whom we may institute to this office. We, however, will constantly devote ourselves to prayer, and to the ministry of the word.

And this proposition pleased the whole multitude; and they selected Stephen, a man full of faith and of the Holy Spirit; and Philip, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they placed before the apostles; who, after they had prayed, put their hands on them. And the word of God advanced; and the number of disciples in Jerusalem was greatly augmented; and a great assemblage of the [Jewish] priests became obedient to the faith.

Now Stephen, being replete with grace and power, performed miracles and great signs among the people. And there arose some of the synagogue, which is called that of the Libertines, and some of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. But they were not able to resist the wisdom and the spirit with which he spoke. Then they suborned men to say, We have heard him use reproachful language against Moses, and against God. And they excited the people, and the elders, and the scribes; and besetting, seized him, and dragged him to the council; and introduced false witnesses, who alleged, This man incessantly utters expressions against the holy place and the law: For we have heard him declare, that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us. And all, who were seated in the sanhedrin, beheld his countenance, like the countenance of an angel.

The high-priest then said, Are these things indeed true? And Stephen remarked; Brethren, and fathers hearken. The God of glory appeared to our father Abraham, while he was in Mesopotamia, before he resided in Haran, and said to him, Depart from your country, and from your relatives, and come to a land, which I will show you. Then departing from the land of the Chaldeans, he dwelt in Haran: and thence, when his father was dead, God removed him to this very land, in which you now dwell. But he gave him no inheritance in it, not even the dimension of his foot: yet, he promised to give it to him for a possession, even to his offspring after him, though he had no child. And God spoke to him thus, that his posterity should sojourn in a foreign land; and that they should be brought into servitude, and afflicted, four hundred years: but the nation to which they will be enslaved, I will judge, said God; and subsequently, they shall come forth, and worship me in this place.

(And God gave him a covenant of circumcision: and accordingly, Abraham had Isaac, and circumcised him the eighth day; and Isaac had Jacob; and Jacob had the twelve patriarchs. And the patriarchs,

incited by an envious malignity, sold Joseph into Egypt: but God was with him, and delivered him from all his afflictions, and gave him eloquence and wisdom in the sight of Pharaoh king of Egypt; who constituted him ruler over Egypt, and over all his household. Now a famine came upon all the land of Egypt and Canaan, and great distress; so that our fathers could find no sustenance. But Jacob, hearing that there was corn in Egypt, first sent our fathers. And at the second time, Joseph was made known to his brethren; and the family of Joseph was disclosed to Pharaoh. And Joseph sent and invited his father Jacob to him, and all his relatives, being seventy-five persons. So Jacob and our fathers went down to Egypt, and died there; and were carried to Shechem, and deposited in the sepulchre which Jacob purchased for a sum of money from the sons of Hamor, the father of Shechem).

Now, when the time of the promise approached, which God had solemnly made to Abraham, the people flourished and multiplied in Egypt; till at last another king arose, who did not acknowledge Joseph. He formed crafty designs against our relatives, and afflicted our fathers, by causing their infants to be exposed, that their race might perish. At which period Moses was born, and was divinely beautiful; who was nourished in his father's house three months. And being exposed, the daughter of Pharaoh took him up, and cherished him as her own son. Thus Moses was educated in all the wisdom of the Egyptians; and he was powerful in eloquence and in action. Now, at the age of forty years, he determined to visit his brethren, the children of Israel. And while witnessing an injury done to one of them, he defended him, and striking the Egyptian, he avenged him who was oppressed. Moreover, he presumed that his brethren comprehended, that by his hand, God purposed to grant them deliverance: but they did not perceive it. Accordingly, on the next day, he presented himself to some of them, as they were contending, and was disposed to reconcile them, saying, Men, you are brothers; why do you injure each other? But he who injured his neighbor, thrust him away, affirming, Who made you a ruler and a judge over us? Do you mean to kill me, as you killed the Egyptian, yesterday? And Moses fled at this report, and became a sojourner in the land of Midian, where he had two sons. And at the expiration of forty years, there appeared to him in the desert of Mount Sinai, an angel of the Lord in a flame of fire in a bush. And when he saw it he admired the spectacle: and as he approached attentively to contemplate it, a voice of the Lord came to him, I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Moses trembled, and durst not consider it. The Lord then proclaimed to him, Take the shoes from your feet; for the place on which you stand is holy ground. I have assuredly witnessed the calamity of my people who are in Egypt, and I have heard their groaning, and have descended to emancipate them. And now come, I will send you to Egypt. This Moses, whom they renounced, saying, Who made you a ruler and a

judge ? the same God commissioned to be a ruler and a deliverer, by the hand of the angel, who appeared to him in the bush. This man led forth the people, and performed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, forty years.

This is that Moses, who declared to the sons of Israel, The Lord God will raise up a prophet to you from your brethren, resembling me : you shall hear him. This is he who was amid the church in the desert, with the angel who spoke to him on Mount Sinai, and with our fathers ; who received the words of life to impart to us ; to whom our fathers would not be obedient ; but thrust him from them, and in their hearts returned to Egypt ; saying to Aaron, make us gods, who may march before us ; for with respect to this Moses, who conducted us from the land of Egypt, we know not what is become of him. And they constructed a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. But God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O house of Israel, have you offered victims and sacrifices to me, these forty years in the wilderness ? But you have taken up the tabernacle of Moloch, and the star of your god Rephan ; images, which you made to worship them : so I will transport you beyond Babylon.

Our fathers had the tabernacle of the testimony in the wilderness, as God had appointed, when he directed Moses, to make it according to the model which he had seen : which our fathers received, and transmitted with Joshua into the dominions of the heathen, whom God drove out from the face of our fathers to the days of David ; who found favor before God, and desired to provide a tabernacle for the God of Jacob. But Solomon erected to him a sanctuary. However, the Most High dwells not in temples made with hands : as the prophet announces, Heaven is my throne, and earth is my footstool ; what house will you build for me, says the Lord ? or what is the place of my rest ? Has not my hand created all these things ?

Oh perversely obstinate, and uncircumcised in heart and ears ! you always resist the Holy Spirit ; as your fathers did, so you do. Which of the prophets did not your fathers persecute ? indeed, they destroyed those who predicted the coming of that Righteous One, of whom you have now been betrayers and murderers ? Ye, who have received the law through an array of angels, but have not regarded it !

Now, while hearing these things, they were exceedingly enraged in their hearts, and gnashed their teeth upon him. But he, being full of the Holy Spirit, earnestly looked towards heaven, and saw the glory of God, and Jesus standing at the right hand of God ; and he declared, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. And loudly vociferating, they stopped their ears, and rushed upon him with one accord, and drove him from the city to stone him : and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, invoking and

saying, Lord Jesus, receive my Spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he expired. Now Saul was a joyful accomplice in his death.

And at that period, there was a great persecution against the church which was at Jerusalem ; and the disciples were all dispersed through the regions of Judea and Samaria, except the apostles. Now religious men carried Stephen to his interment, and made great lamentation for him. But Saul ravaged the church, entering houses, and violently arresting men and women, whom he committed to prison.

They, however, who were dispersed, went about preaching the doctrine of the gospel. Now Philip, descending to the city of Samaria, proclaimed to them the Messiah. And the people with one mind attended to the instructions of Philip, as they heard his doctrine, and saw the miracles which he performed. For, polluted spirits, crying with a loud voice, departed from many who had them ; and many who were paralytic and lame, were healed. And there was great joy in that city.

Now, there was a certain man named Simon, who had previously, in that city, displayed magic, and astonished the people of Samaria, pretending that he was some extraordinary person ; whom they all regarded, from the least to the greatest, alleging, This man is the great power of God. And they paid deference to him, because that he had, for a long time, astonished them by his magic. But, when they accredited Philip, preaching the things relative to the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. And Simon himself also believed ; and being baptized, he remained with Philip, beholding with astonishment the great and powerful miracles, which were performed.

Now when the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to the Samaritans Peter and John, who went down and prayed for them, that they might receive the Holy Spirit : for he was not yet fallen on any of them ; but they had only been baptized in the name of the Lord Jesus. The apostles then laid their hands on them, and they received the Holy Spirit.

When Simon, therefore, saw that the Holy Spirit was imparted by the imposition of the apostles' hands, he offered them money, saying, Give me also this power, that on whom I place my hands, he may receive the Holy Spirit. But Peter said to him, Let your money perish with you, since you have supposed that the gift of God might be purchased with money. You have no part or allotment in this subject ; for you have not integrity of heart, in the sight of God. Reform, therefore, from this your depravity, and entreat God, if indeed, the purpose of your heart may be forgiven you. For I perceive that you are in the gall of bitterness, and in the bond of iniquity. And Simon said in reply, Make your supplications to the Lord in my behalf, that none of these things which you have suggested, may befall me.

When, therefore, they had testified, and preached the word of the Lord, they returned to Jerusalem, and published the Gospel in numerous villages of the Samaritans.

Now an angel of the Lord addressed Philip, saying, Arise, and go towards the south, by the way that leads down from Jerusalem to Gaza, which is through the desert. And having arisen, he departed : when behold, an Ethiopian officer, a prefect of Candace the queen of the Ethiopians, who superintended all her treasure, and who had come to worship at Jerusalem, was returning ; and seated in his chariot, perused the prophet Isaiah. And the Spirit said to Philip, approach, and unite yourself to this chariot. And Philip, hastily advancing, heard him reading the prophet Isaiah, and observed, Do you understand what you are reading ? And he answered, How can I, unless some one should guide me. And he requested Philip, that he would come up and sit with him. Now the section of Scripture, which he was perusing was this, He was brought as a sheep to the slaughter ; and like a lamb silent before its shearer, thus he opened not his mouth. In his humiliation his condemnation was extorted ; and who will testify to his conduct ? for his life is taken from the earth. Then the officer addressed Philip and said, I beseech you, of whom does the prophet pronounce this, of himself, or some other person ? Philip then opened his mouth, and began from this Scripture, to preach to him Jesus. Now, as they proceeded along the road, they came to some water : and the officer said, Behold, here is water ; what prevents me from being baptized ? Upon which, he ordered the chariot to stop ; and they both descended to the water, even Philip and the officer ; and Philip baptized him. And when they ascended from the water, the Spirit of the Lord took away Philip, and the officer saw him no more, but pursued his journey rejoicing. Philip, however, was found at Azotus ; and passing through, he preached the gospel in all the cities, till he came to Cesarea.

Now Saul, still breathing out menaces and slaughter against the disciples of the Lord, proceeded to the high priest, and solicited from him letters to the synagogues at Damascus, that if he should find any of this religion, whether men or women, he might bring them bound to Jerusalem. And as he pursued his journey, and approached Damascus, a light from heaven suddenly shone around him ; and he fell to the ground, and heard a voice saying to him, Saul, Saul, why dost thou persecute me ? And he said, who art thou, Sir ? And the Lord said, I am Jesus whom thou persecutest. Arise, and go to the city ; and it shall be told you what you must do. And the men who travelled with him were speechless, hearing indeed the sound, but seeing no one. And Saul arose from the earth ; and though his eyes were open, he saw nothing ; but they led him by the hand, and brought him to Damascus. And he was three days without sight, and did neither eat nor drink.

Moreover, there was a certain disciple at Damascus, named Ananias ; and the Lord said to him in a vision, Ananias ! And he replied to him, Behold, I am here, Lord ! And the Lord observed to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas, for a man of Tarsus, whose name is Saul ; for behold, while he was praying, he saw in a vision, a man named Ananias, entering, and laying his hand upon him, that he might recover his sight. And Ananias replied, Lord, I have heard from many concerning this man, how much evil he has done to thy saints at Jerusalem ; and here, he has authority from the chief priests to bind all who invoke thy name. The Lord, however, said to him, Depart, for he is to me a select instrument, to bear my name before nations, and kings, and sons of Israel ; for I will show him how much he must suffer in consequence of my name. So Ananias departed, and entered the house, and placing his hands on him, he said, Brother Saul, the Lord, even Jesus, who appeared to you on the way as you came, has sent me that you might recover your sight, and be filled with the Holy Spirit. And immediately something like scales fell from his eyes ; and he received sight, and arose, and was baptized. And having received food, he was strengthened.

And he was for several days with the disciples at Damascus. And without delay, he preached Jesus in the synagogues, that he is the Son of God. But all who heard him were astonished, and said, Is not this he who in Jerusalem spread desolation among those who called on this name, and came here for that purpose, that he might convey them bound, to the chief priests ? But Saul was the more strengthened, and he confounded the Jews who resided at Damascus, evincing, that This is the Messiah.

Now when many days had elapsed, the Jews conspired to kill him ; and they watched the gates day and night for this purpose. But their confederacy was made known to Saul. Then the disciples taking him at night, let him down by the wall in a basket.

And when he arrived at Jerusalem, he endeavored to associate with the disciples ; but they all feared him, not believing that he was a disciple. Then Barnabas taking him, conducted him to the apostles, and related to them how he had seen the Lord in the way, who had spoken to him, and how he had publicly preached at Damascus, in the name of Jesus. And he mingled in all their intercourse at Jerusalem ; and proclaimed with confidence in the name of the Lord Jesus : and he conversed and contended with the Hellenistic Jews ; they however, attempted to destroy him. But the brethren being apprised of it, conducted him to Cesarea, and sent him away to Tarsus.

The church then enjoyed prosperity, through all Judea, and Galilee, and Samaria ; and being improved, and walking in the fear of the Lord, and in the admonition of the Holy Spirit, was multiplied.

Now it occurred, that Peter, as he was passing through all the churches, came also to the saints who dwelt at Lydda. And he there

found a certain man whose name was Eneas, who had a palsy, and had kept his bed eight years. And Peter said to him, Eneas, Jesus the Messiah, restores you : arise, and make your bed. And he instantly arose. And all who inhabited Lydda and Saron beheld him, and turned to the Lord.

Moreover, there was at Joppa, a certain female disciple, named Tabitha, otherwise called Dorcas : this woman abounded in good works, and in charities, which she performed. And it happened, at this time, that she was sick and died. And having washed, they placed her in an upper chamber. Now, as Lydda was near Joppa, the disciples hearing that Peter was there, sent two men to him, entreating that he would not defer to come to them. And Peter arose and accompanied them. And having arrived, they conducted him to the upper room ; and all the widows stood by him weeping, and showing the various vestments which Dorcas made, while she was with them. Then Peter, sending them all out, kneeled down and prayed ; and having turned towards the body, he said, Tabitha, arise ! And she opened her eyes ; and perceiving Peter, she sat up. Then he gave her his hand, and raised her ; and having called the saints and widows, he presented her alive. Now this was known through all Joppa ; and many believed in the Lord. And it occurred, that he remained several days at Joppa, with one Simon, a tanner.

Further, there was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian cohort ; a man of piety, and one who feared God, with all his family, imparting also abundant alms to the people, and habitually praying to God. He clearly saw in a vision, about the ninth hour of the day, an angel of God coming in to him, and thus addressing him, Cornelius ! And having fixed his eyes on him, he was afraid, and said, What is it, Sir ! And he said to him, Your prayers and your alms have ascended as a memorial before God. Now, therefore, send men to Joppa, and conduct here one Simon, whose surname is Peter : he lodges with one Simon a tanner, whose house is by the sea. And when the angel who addressed Cornelius had departed, he called two of his domestics, and a religious soldier of those who attended him ; and having communicated to them all these things, he sent them to Joppa.

And on the next day, as they prosecuted their journey, and approached the city, Peter ascended the house to pray, about the sixth hour. And he became very hungry, and would have refreshed himself ; but while they prepared, he fell into an ecstasy, and saw heaven opened, and a certain receptacle descending in the form of a great sheet gathered at the four corners, and let down to the earth : in which were all descriptions of wild and domestic quadrupeds of the earth, and reptiles, and birds of the air. And a voice came to him, Rise, Peter, kill and eat. But Peter said, By no means, Lord ; for I have never eaten any thing which is ordinary or impure. And the voice said to him again the sec-

ond time, That, which God has purified, esteem not thou impure. And this was done three times ; and the sheet was again conveyed to heaven.

And while Peter was personally in suspense, what this vision which he had witnessed might import, behold, the men who were sent from Cornelius, having inquired for the house of Simon, stood at the gate ; and calling, they asked, If Simon, whose surname was Peter, lodged there ? And as Peter was reflecting on the vision, the Spirit said to him, Behold, three men are inquiring for you. Arise, therefore, and go down, and depart with them, without any hesitation ; for I have sent them.

Peter then went down to the men, and said, Behold, I am the person of whom you are in search ; what is the cause for which you are come ? And they observed, Cornelius, the centurion, a righteous man, and a proselyte, and of good reputation among all the Jewish people, has been admonished by a holy angel, to send for you to his house, and to receive your instructions. Having therefore invited them in, he entertained them.

And on the next day he arose, and departed with them ; and some of the brethren from Joppa accompanied him. And on the following day they entered Cesarea. And Cornelius was expecting them, having assembled his relatives and intimate friends.

Now, as Peter was entering, Cornelius met him, and falling at his feet, worshipped him. But Peter raised him up, saying, Arise, for I myself am but a man. And conversing with him, he went in, and found many who were collected. And he said to them, You know, that it is unlawful for a Jew, to unite or approach to one of another nation : God, has, however, directed me that I am to call no man ordinary or impure. Therefore, when I was sent for, I came without debate ; I ask therefore, on what account you have sent for me ? And Cornelius said, Four days ago I was fasting till this hour ; and at the ninth hour, I was praying in my house, and behold, a man stood before me in shining raiment, and declared, Cornelius, your prayer is heard, and your alms are remembered before God. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he lodges in the house of one Simon a tanner, near the sea ; who, when he is come, will speak to you. So I sent to you immediately ; and it is well that you are come. Now, therefore, we all are present before God, to hear all things which God has commanded you.

Then Peter, resuming his discourse, alleged, I perceive in truth, that God is no respecter of persons, but in every nation, he who fears him, and works righteousness, is acceptable to him. As to that doctrine, which he sent to the sons of Israel, proclaiming the joyful intelligence of peace, through Jesus Christ, who is Lord of all, you are apprised of the message, which was circulated through all Judea, having commenced from Galilee, after the baptism, which John preached ; relative to Jesus of Nazareth, how God anointed him with the Holy Spirit, and with great power ; who went about doing good, and healing all who

were tyrannically oppressed by the enemy ; for God was with him. And we are witnesses of all things which he accomplished, both in the region of the Jews, and in Jerusalem ; whom they destroyed, having suspended him to a cross. God raised this very person, on the third day, and openly manifested him, not to all the people, but to witnesses previously chosen by God, even to us, who did eat and drink with him, after he rose from the dead. And he has enjoined us to proclaim to the people, and to testify, that it is he whom God has appointed as the judge of the living and the dead. All the prophets bear testimony to him, that every one who trusts in him, shall receive, through his name, the pardon of sins.

While Peter was continuing his remarks, the Holy Spirit fell on all those who were listening to the word. And those of the circumcision who believed, as many as attended Peter, were astonished, that the gift of the Holy Spirit was even poured out upon the Gentiles : since they heard them speaking in different languages, and praising God. Peter then remarked, Can any one prohibit water, that these, who, as well as we, have received the Holy Spirit, should not be baptized ? And he commanded them to be baptized in the name of the Lord. And they requested him to remain with them for some time.

Now the apostles and the brethren, who were in Judea, heard that the Gentiles had also received the word of God. And when Peter went up to Jerusalem, they who were of the circumcision contended with him, affirming, You associated with men uncircumcised, and did eat with them.

But Peter related the transaction from the beginning, and thus regularly explained it ; I was praying in the city of Joppa ; and during a trance I saw a vision, a certain receptacle in the form of a great sheet descending from heaven, let down by the four angles, and it nearly approached me : and attentively surveying it, I observed and saw quadrupeds of the earth, and wild beasts, and reptiles, and fowls of the air. And I heard a voice saying to me, Arise, Peter ; kill and eat. But I said, By no means, Lord ; for nothing ordinary or impure has ever entered my mouth. And the voice again responded to me from heaven, That, which God has purified, esteem not thou impure. And this was done three times ; and all the things were again transported to heaven. And behold, three men, sent to me from Cesarea, had arrived at the house where I was. And the Spirit commanded me to go with them without any hesitation. Moreover, these six brethren accompanied me, and we entered the man's house ; who informed us, that he had seen an angel in his house, who had said to him, Send to Joppa, and bring Simon, whose surname is Peter ; who shall disclose to you doctrines, by which you and all your family may be saved. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. Then I recollected the word of the Lord, how he said, John indeed baptized with water ; but you will be baptized with the Holy Spirit.

Since then, God imparted to them the same gift, which he did even to us, who had believed in the Lord Jesus Christ ; what was I, that I should be able to obstruct God ?

And when they heard these things, they were satisfied, and praised God, saying, Then God has also imparted to the Gentiles a life-giving reformation.

Now, therefore, they who were dispersed by the persecution, which originated relative to Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, declaring the word, exclusively, to the Jews. But some of them were Cyprians and Cyreneans, who, having entered Antioch, addressed the Greeks, proclaiming the gospel of the Lord Jesus. And the hand of the Lord was with them ; and a great number believed, and turned to the Lord.

When the report of these things had come to the knowledge of the church which was at Jerusalem, they sent forth Barnabas to go as far as Antioch ; who, when he arrived there and saw the gracious dispensation of God, rejoiced, and exhorted all of them to adhere resolutely to the Lord. For he was a good man, and full of the Holy Spirit, and of faith. And numerous persons were added to the Lord. Barnabas then departed to Tarsus, to seek Saul ; and having found him, he brought him to Antioch. And it occurred, that during an entire year they assembled in the church, and taught many people ; and that the disciples, by divine direction, were originally denominated Christians at Antioch.

Besides, in those days, prophets came from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that a great famine would soon pervade the whole empire ; which happened in the reign of Claudius. Then every one of the disciples, according to his ability, determined to send relief to their brethren who dwelt in Judea : and they did this ; transmitting it to the presbyters, by the hands of Barnabas and Saul.

Moreover, about that time, Herod the king laid hands on some of the church, to afflict them. And he destroyed James, the brother of John, with the sword. And perceiving that this was acceptable to the Jews, he proceeded also to arrest Peter. Now it was in the days of unleavened bread. Accordingly, he apprehended Peter, and put him in prison, having committed him to the custody of sixteen soldiers ; and being determined, after the passover, to surrender him to the people. In the mean time therefore, Peter was kept in prison : but earnest and continued prayer was made to God on his account, by the church.

Now, when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains ; and the sentinels before the door, were guarding the prison. And behold, an angel of the Lord presented himself, and a light shone in the building ; and striking Peter on the side, he awoke him, saying, Arise instantly. And his chains fell from his hands. Then the angel said to

him, Gird yourself, and tie on your sandals ; and he did so. And he says to him, throw your mantle around you, and follow me. And going out, he followed him : and knew not that what had been done by the angel was a real fact ; but supposed that he beheld a vision. And having passed the first and second guard ; they came to the iron gate that leads to the city, which voluntarily opened to them : and proceeding, they passed through one street ; and immediately, the angel departed from him.

Upon this, Peter became self-possessed, and declared, I am now assuredly conscious, that the Lord has sent his angel, and has delivered me from the hand of Herod, and from all the ultimate intention of the Jewish people. And on reflection, he repaired to the house of Mary, the mother of John, who was surnamed Mark ; where many were assembled, and were praying. And as Peter knocked at the entrance of the outward gate, a maid, whose name was Rose, went to inquire who was there. Now, recognising Peter's voice, and being transported with joy, she did not open the gate ; but running, she informed them that Peter was standing at the gate. And they said to her, you are distracted. But she confidently affirmed that it was true. They then alleged, that it was his angel. But Peter continued knocking ; and when they had opened the door, they saw him, and were astonished. But he waved his hand for them to be silent ; and related to them how the Lord had conducted him from the prison : and he said, communicate these things to James, and to the brethren. And departing, he went to another place.

And when it was day, no small commotion existed among the soldiers, relative to what had become of Peter. And Herod having searched for him, and not finding him, examined the keepers, and commanded that they should be led away to execution. And Peter passed from Judea to Cesarea, and there resided.

Moreover, Herod was greatly exasperated against the Tyrians and Sidonians : but they unanimously came before him ; and having attached to their interest Blastus the king's chamberlain, they importuned for peace, because their country was nourished by that of the king. And on a public day, Herod, arrayed in regal robes, and seated on the throne, made an oration to them. And the people shouted, It is the voice of a God, and not of a man. And immediately an angel of the Lord smote him, because he did not render the praise to God : and being devoured by vermin, he expired.

Now the word of God flourished and advanced. And Barnabas and Saul, having accomplished their distribution, returned from Jerusalem, bringing with them John, whose surname was Mark.

Moreover, in the assembly of believers, which was at Antioch, there were certain prophets and teachers ; particularly Barnabas, and Simeon, who was called The Black ; and Lucius, the Cyrenean ; and Manaen, who was educated with Herod the tetrarch ; and Saul. Now, while

they were ministering to the Lord, and fasting, the Holy Spirit declared, Consecrate to me Barnabas and Saul, for the work to which I have designated them. And having fasted and prayed, and laid their hands on them, they dismissed them. They therefore, being sent out by the Holy Spirit, departed to Seleucia, and thence they sailed to Cyprus. And having reached Salamis, they dispensed the word of God in the synagogues of the Jews ; and they also had John as their attendant.

And having traversed the whole island of Cyprus as far as Paphos, they met a certain Jew, a magician and false prophet, denominated the son of Joshua ; who attended the pro-consul, Sergius Paulus, an intelligent man : the latter having called for Barnabas and Saul, earnestly requested to hear the word of God. But the magician otherwise called Elymas, opposed them, and endeavored to avert the pro-consul from the faith. Then Saul, who is named Paul also, replete with the Holy Spirit, and intently looking at him, affirmed, O full of all deceit, and of all imposture ! son of the adversary, enemy of all integrity, will you not cease to pervert the right ways of the Lord ? And behold, the hand of the Lord is now upon you, and you will be blind, and not see the sun for a time. And immediately, a thick mist and a darkness enveloped him ; and walking about, he sought some one to lead him by the hand. Then the pro-consul, perceiving what was done, believed ; being powerfully impressed with the doctrine of the Lord.

Now, sailing from Paphos, Paul and his associates proceeded to Perga in Pamphylia. But John having withdrawn from them, returned to Jerusalem. Proceeding, however, from Perga, they came to Antioch in Pisidia, and entered the synagogue on the sabbath, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if you have any subject of admonition for the people, impart it.

Then Paul standing up, and waving his hand, observed, Israelites, and you who fear God, attend. The God of this people chose our fathers, and exalted the people during their temporary residence in the land of Egypt, and conducted them from it with a powerful arm. And for a period of about forty years, he nourished them in the wilderness. And having cast out seven nations in the land of Canaan, he distributed their country to them for an inheritance. And after these transactions, which occupied about four hundred and fifty years, he gave them judges to the time of Samuel the prophet. And from that era they solicited a king : and God appointed to them Saul the son of Kish, a man from the tribe of Benjamin, for the term of forty years. And having removed him, he raised up to them David for a king ; to whom he also gave a favorable testimony, and announced, I have found David, the son of Jesse, a man in accordance with my own heart, who will perform all my will. From this man's posterity, according to the promise, God has brought to Israel Jesus, the Saviour ; John having previously preached, as a preliminary to his advent, the baptism of reformation to all the

people of Israel. And while John was accomplishing his ministry, he said, Whom do you think me to be ? I am not the Messiah. But, behold, one succeeds me, the shoes of whose feet I am not worthy to unloose. Brethren, sons of the family of Abraham, and those among you who are proselytes, to you the doctrine of this salvation is sent. For the inhabitants of Jerusalem, and their rulers, neither knowing him, nor the declarations of the prophets, which are read on every sabbath, have fulfilled them in condemning him. And though they found no cause why he should be sentenced to death, yet they requested Pilate that he might be executed. And when they had accomplished all things which were written concerning him, they permitted him to be taken down from the cross, and placed in a tomb. But God raised him from the dead. And he appeared for several days to those who came up with him from Galilee to Jerusalem ; who are his witnesses to the people. And we proclaim to you the joyful intelligence, that the promise which was made to the fathers, God has accomplished to us their children, in reanimating Jesus ; as it is also written in the first Psalm, Thou art my Son ; I have this day produced thee. And because he has reanimated him from the dead, no more to return to the grave, he has thus declared, I will impart to you the unfailing mercies of David. Therefore, he also affirms in another place, Thou wilt not permit thy Sanctified to see decay. For David indeed, having subserved his own contemporaries, according to the counsel of God, fell asleep, and was laid with his fathers, and saw decay : but he whom God raised, saw no decay. Be it therefore known to you, brethren, that through him is proclaimed to you the forgiveness of sins. And by him, every one who believes, is pardoned from all things, from which you could not be pardoned by the law of Moses. Beware, therefore, lest that befall you, which is spoken by the prophets, Behold, ye transgressors, and wonder, and disappear ; for I perform a work in your days, which you will not believe, though it be evidently declared to you.

And as they were departing, on the dismissal of the assembly, some of them entreated, that these words might be spoken to them in the course of the week. And many of the Jews and religious proselytes followed Paul and Barnabas ; who, speaking to them, persuaded them to continue in the gracious dispensation of God.

Further, on the subsequent sabbath, almost the whole city assembled to hear the word of God. But the Jews, beholding the crowds, were filled with intemperate zeal, and opposed those things which were spoken by Paul, contradicting, and reviling. Then Paul and Barnabas, with great freedom of speech, alleged, It was indispensable that the word of God should be originally addressed to you ; but since you repel it, and adjudge yourselves undeserving of eternal life, behold, we turn to the Gentiles : for the Lord has thus directed us, saying, I have placed thee as a light of the Gentiles, that thou shouldst become salvation to the extremity of the earth. And the Gentiles, being reminded

of this, rejoiced, and extolled the word of the Lord. And as many as were favorably inclined, in reference to eternal life, believed. And the word of the Lord was published through all that region. But the Jews excited some devout women of considerable rank, and the magistrates of the city, and raised a persecution against Paul and Barnabas, and expelled them from their country. And they shook off the dust of their feet against them, and went to Iconium. And the disciples were pervaded with joy, and with the Holy Spirit.

And it occurred at Iconium, that they entered, at the same time, the synagogue of the Jews, and spoke in such a manner, that a great multitude both of the Jews and of the Greeks, believed. But the incredulous Jews excited the minds of the heathen, and exasperated them against the brethren. For a considerable time, therefore, they continued, fearlessly speaking in the cause of the Lord, who testified to the word of his grace, granting signs and wonders to be performed by their hands. But the multitude of the city was divided; and some were with the Jews, and others with the apostles. And as a lawless plan was projected, both by the Gentiles and by the Jews, with their rulers, ignominiously to disgrace them, and to stone them, they were apprised of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the adjacent country; and there they proclaimed the gospel.

And there was a certain man at Lystra, disabled in his feet, who had been so lame from his birth, that he had never walked. He heard Paul as he was speaking; who, having attentively beheld him, and perceiving that he had faith to be healed, proclaimed with a loud voice, Stand erect on your feet. And he leaped up, and walked about.

Now, when the people witnessed what Paul had effected, they elevated their voices, exclaiming, in the Lycaonian language, The gods, resembling men, have descended to us! And they indeed styled Barnabas, Jupiter, and Paul, Mercury, because he was the principal orator. Then the priest of Jupiter, whose statue was before the city, brought oxen and garlands to the gates, and would, with the multitude, have offered sacrifice to them. But the apostles, Barnabas and Paul, having heard of it, rent their garments, and rushed among the people, exclaiming, and saying, Citizens, why will you do these things? We are also men, similarly constituted with yourselves, and are declaring to you a joyful message, that you may turn from these lifeless idols to the living God, who made the heaven, and the earth, and all things which are in them; who, in preceding periods permitted all the Gentiles to walk in their own ways: though he did not leave himself without testimony, doing good, and giving you showers of rain from heaven, and fruitful seasons; and filling our hearts with food and joy. Even with these remarks, they with difficulty restrained the people from sacrificing to them.

Then certain Jews came there from Antioch and Iconium, who instigated the multitude; and having stoned Paul, they dragged him from

the city, supposing him to be dead. However, as his disciples were standing about him, he arose and entered the city : and on the next day he departed with Barnabas to Derbe.

And having preached the gospel in that city, and made a considerable number of disciples, they returned to Lystra, and Iconium, and Antioch, fortifying the minds of the disciples, and exhorting them to remain in the faith ; and alleging, that through multiplied adversities, we must enter the kingdom of God. And when they had appointed presbyters over them in every church, and had prayed and fasted, they commended them to the Lord, in whom they had believed. And having passed through Pisidia, they came to Pamphylia. And when they had proclaimed the word in Perga, they came down to Attalia. And from that place they sailed to Antioch ; from which they had been recommended to the favor of God, for that work which they had accomplished.

Now, having arrived there, and assembled the church, they related what God had done through them ; and that he had opened the door of faith to the Gentiles. And they resided a considerable time with the disciples.

Moreover, some who came down from Judea thus taught the brethren, Unless you are circumcised, in conformity to the institute of Moses, you cannot be saved. There being consequently a contention, and no inconsiderable debate with them, on the part of Barnabas and Paul, it was determined that Paul and Barnabas, with some others of their number, should go up to the apostles and presbyters at Jerusalem relative to this question. And therefore having been advanced on their journey by the church, they passed through Phenicia and Samaria, announcing the reformation of the Gentiles ; and they imparted great joy to all the brethren. And having arrived at Jerusalem, they were received with approbation by the church, and by the apostles and presbyters ; and they related all things which God had performed through them. But, [as they alleged], there had risen up some of the sect of the pharisees, who were Christian converts, and declared, that it was requisite to circumcise the Gentiles, and to enjoin, that they should keep the law of Moses.

Accordingly, the apostles and presbyters convened to attend to this subject : and, after much discussion, Peter stood, and said to them, Brethren, you know that at a former period, God, among us, chose that the Gentiles by my mouth should hear the word of the Gospel, and should believe. And God, who searches the hearts, approved of them, imparting to them the Holy Spirit, even as to us ; and instituted no distinction between us and them, having purified their hearts by faith. Now therefore, why do you try God, by imposing on the neck of the disciples a yoke, which neither our fathers nor we could sustain ? But we trust that we are saved, by the grace of the Lord Jesus, in the same manner as they.

Then the whole multitude kept silence, and listened to Barnabas and Paul, while they related what wonderful miracles God had effected among the Gentiles through them.

Now after they had concluded, James, in continuation, observed, Brethren, give audience to me : Simon has proclaimed how God first regarded the Gentiles, to take from them a people for his name. And the words of the prophets harmonize with this ; as it is written, After this, I will return, and will again erect the tabernacle of David, which is dilapidated ; and I will rebuild its ruins, and will re-establish it : that the residue of men may diligently seek the Lord, and all the Gentiles, by whom my name is invoked among them, says the Lord, who does all these things ; which were known from the beginning. Therefore, it is my adjudication, that we do not disquiet those, who, from among the Gentiles, turn to God ; but write to them, that they abstain from the polluted offerings to idols, and from incontinence, and from that which is strangled, and from blood. For Moses, from ancient generations, has, in every city, those who proclaim him ; being read in the synagogues on every sabbath.

It then appeared appropriate to the apostles and the presbyters and the whole church, to send selected men of their own association, to Antioch, with Paul and Barnabas ; namely, Judas surnamed Barsabas, and Silas, distinguished individuals among the brethren : transmitting, through them, this communication : The apostles, and the presbyters, and the brethren, send friendly salutation to the brethren who are of the Gentiles in Antioch, and Syria, and Cilicia. Whereas, we have heard, that some who proceeded from us, have disturbed you with precepts, unsettling your minds, commanding you to be circumcised, and keep the law ; to whom we gave no such authority ; we have thought proper, being unanimously assembled, to send to you chosen men, with our beloved Barnabas and Paul, men, who have hazarded their lives, for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also verbally communicate to you the same things. For it was deemed expedient by the Holy Spirit, and by us, not to impose on you any greater burden than these necessary things ; that you abstain from things immolated to idols, and from blood, and from any thing strangled, and from sensuality : from which, you will do well, entirely to restrain yourselves. Farewell.

Now, as soon as they were dismissed, they proceeded to Antioch ; and having assembled all the brethren, they delivered the letter, which, when the Gentile converts had read, they rejoiced for the comfortable intelligence. And Judas and Silas, being, personally also, teachers, in a long discourse, exhorted and strengthened the brethren. And having remained for some time, they were suffered to depart in peace from the brethren to those who sent them. But Paul and Barnabas continued at Antioch, teaching and proclaiming, even with many others, the word of the Lord.

Further, after several days, Paul said to Barnabas, Let us return and visit the brethren in every city, where we have preached the word of the Lord, and ascertain their situation. And Barnabas determined to take with them also John, who was surnamed Mark. But Paul deemed it improper to take with them the person, who had deserted them in Pamphylia, and did not accompany them to the work. And an excitement consequently ensued, so that they separated from each other: and Barnabas, taking with him Mark, sailed to Cyprus.

But Paul preferred Silas, and departed, being commended by the brethren to the favor of God. And he passed through Syria and Cilicia, establishing the churches.

And he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, (the son of a woman who was a Jewess, and a Christian convert, but of a Grecian father), who was honorably characterized by the brethren at Lystra and Iconium. Paul wished this man to attend him; and took and circumcised him, on account of the Jews who were in those parts; for they all knew, that his father was a Greek. And as they passed through the cities, they delivered to their custody the adjudications, which were made by the apostles and presbyters, who were at Jerusalem. The churches, therefore, were established in the faith, and daily increased in number.

Now they went through Phrygia and the country of Galatia, and being forbidden by the Holy Spirit to dispense the word in Asia; when they came to Mysia, they attempted to go to Bythia; but the spirit of Jesus did not permit them. And passing Mysia, they went down to Troas. And a vision appeared to Paul in the night. A certain Macedonian stood, entreating him, and saying, Come over to Macedonia, and assist us. And when he had witnessed the vision, we immediately endeavored to depart for Macedonia, assuredly inferring, that the Lord had summoned us to preach the gospel to them.

And sailing from Troas, we proceeded in a direct course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the metropolis of that section of Macedonia, and a colony. And we remained several days in that city. And on the sabbath, we withdrew from the city to a river, where it was said, prayer was usually made; and sitting down, we spoke to the women who were assembled. And a certain woman, named Lydia, a vender of purple, of the city of Thyatira, and a Jewish proselyte, heard us; and the Lord opened her heart, so that she attended to what was spoken by Paul. And when she was baptized, with her family, she thus entreated us, If you have judged me to be faithful to the Lord, enter my house, and continue there. And she compelled us.

And it happened, as we were repairing to the place of prayer, that a certain maid-servant, having a spirit of Python, met us, who brought her masters much gain by divination. Having followed Paul and us, she exclaimed, saying, These men are the servants of the Most High

God, who announce to us the way of salvation. And she did this for several days. But Paul, being afflicted, turned and said to the spirit, I command you in the name of Jesus Christ to depart from her : and it departed at that very time.

But when her masters saw that this hope of their gain was gone, they seized Paul and Silas, and dragged them to the magistrates, at the market-place ; and having brought them to the commanders of the army, they alleged, These men being Jews, disturb our city, and inculcate religious requisitions, which it is not legal for us, as we are Romans, to receive, or to obey. And the populace rose together against them ; and the officers, tearing off their garments, commanded that they should be beaten with rods. And having severely scourged the apostles, they cast them into prison, and charged the gaoler safely to keep them : who, having received such an injunction, thrust them into the inner prison, and secured their feet in the stocks.

Now, at midnight, Paul and Silas prayed, and sang praises to God : and the prisoners heard them. And there was suddenly a great earthquake, so that the foundations of the prison were shaken ; and immediately, all the doors were opened, and the chains of all the prisoners fell off. Then the gaoler, awakened from sleep, and perceiving the doors of the prison opened, drew a sword, and intended to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do yourself no injury ; for we are all here. Then the gaoler, having called for lights, rushed in, greatly agitated, and fell prostrate before Paul and Silas. And conducting them out, he said, Friends, what must I do, that I may be saved ? And they said, Believe in the Lord Jesus Christ, and you will be saved, and your family. And they declared to him the word of the Lord, and to all that were in his house. And taking them at that hour of the night, he bathed their stripes ; and he and all his were immediately baptized. And introducing the apostles into his house, he placed food before them, and he and all his household were transported with joy, on believing in God.

And when it was day, the magistrates sent the officers, saying, Discharge those men. The gaoler then informed Paul of this order, The magistrates have sent, to discharge you ; now therefore depart, and pursue your journey in peace. But Paul observed to them, They have, without adjudication, publicly scourged us, who are Roman citizens, and have thrown us into prison ; and do they now privately thrust us away ? no, indeed ; let them rather come personally, and liberate us. And the officers reported these declarations to the magistrates ; and they were alarmed, when they heard that the apostles were Roman citizens. So they came and consoled them, and conducting them out, requested that they would depart from the city. Upon this, having withdrawn from the prison, they entered the house of Lydia ; and when they had seen the brethren, they exhorted them, and departed.

After Paul and Silas had travelled through Amphipolis and Apollonia, they arrived at Thessalonica, where was the synagogue of the Jews. And Paul, as he was accustomed, entered among them, and on three sabbaths, discoursed to them from the scriptures, elucidating them, and proving by references, that the Messiah must necessarily have suffered, and been restored from the dead ; and that this Jesus, whom, said he, I announce to you, is the Messiah. And some of them were convinced, and adhered to Paul and Silas ; and also a considerable number of the devout Greeks, and not a few of the principal women.

But the Jews attached to themselves certain iniquitous men of the forensic class, and having assembled the populace, excited a commotion in the city, and assailing the house of one Jason, sought for Paul and Silas, that they might bring them out to the people. But not finding them, they dragged Jason and some of the brethren to the rulers of the city, vociferating, These men who have subverted the world, have even arrived here ; whom Jason has privately entertained : and they all oppose the institutes of Cesar, alleging that there is another king, one Jesus. And the people and the magistrates of the city were greatly disturbed, when they heard these things : and having taken security from Jason and the others, they discharged them.

But the brethren immediately sent away Paul and Silas by night to Berea ; who having reached there, entered the synagogue of the Jews. These, however, were more ingenuously disposed than those at Thessalonica, for they received the word with all alacrity of mind, daily examining the scriptures, whether these things were true. Many of them therefore believed ; and also of the Grecian women of rank, and of men, not a few. Moreover, as some of the Jews of Thessalonica understood, that the word of God was preached by Paul at Berea, they also came there, exciting the people. And then the brethren immediately sent away Paul, to go apparently towards the sea ; but Silas and Timothy still remained there. And those who conducted Paul, brought him to Athens ; and having received an injunction to Silas and Timothy, that they would expeditiously come to him, they departed.

Now, while Paul was awaiting their arrival at Athens, his mind was powerfully incited within him, when he surveyed the city full of idols. Moreover, he was constantly reasoning with the Jews, and with the Gentile proselytes in the synagogue, and daily in the market-place with such as presented themselves. But some of the Epicurean and Stoical philosophers encountered him. And some observed, What will this declaimer say ? and others, He appears to be a herald of foreign deities ; because he published to them the joyful intelligence of Jesus, and the future life. And they took him, and conducted him to the court of Areopagus, saying, We cannot comprehend this new doctrine, of which you speak. For you bring certain strange things to our ears : we wish, therefore, to know what these things can mean. (Now all the Atheni-

ans, and the resident foreigners, gave themselves to nothing else, but either to tell or to hear some news).

Paul then stood in the centre of the court of Areopagus, and remarked; Men of Athens, I perceive that you are greatly devoted to the worship of invisible powers. For as I passed by, and beheld the objects of your devotion, I found an altar with this inscription, To an unknown God. Him therefore, whom you ignorantly worship, I proclaim to you. The God, who created the world, and all things that are in it, he, being Lord of heaven and earth, dwells not in temples made with hands; nor is he served by the hands of men, as if he wanted any thing; since he himself imparts to all, life, and breath, and all things: and he has made from one race, every community of men, to dwell on the entire surface of the earth; and has designated their appointed periods, and the limits of their residence; that they might seek God, as even, by groping in darkness, they would find him; since he is not far from every one of us: for through him we live, and move, and exist; as some of the poets among you have also declared, For we are indeed his offspring. Therefore, being the offspring of God, we should never imagine that the Deity resembles gold, or silver, or stone, the result of human design and operation. God, however, overlooked the periods of such ignorance; but he now commands all men, in every place, to reform: because he has established a day, in which he will judge the world in righteousness, by a man, whom he has appointed; giving proof of this to all, in having raised him from the dead.

Now, when they heard of the future existence of the dead, some derided; and others alleged, we will hear you again on this subject. And thus, Paul departed from the midst of them. However, some men adhered to him, and believed; among whom were Dionysius the Areopagite, and a woman whose name was Damaris, and others besides them.

And Paul, at a subsequent period, departing from Athens, proceeded to Corinth; and finding there a certain Jew, named Aquila, a native of Pontus, recently arrived from Italy, with Priscilla his wife; (because Claudius had commanded all the Jews to depart from Rome), he went to them. And as he was of the same trade, he remained with them, and labored: for by their occupation, they were tent-makers. And he discoursed in the synagogue on every sabbath, and endeavored to persuade Jews and Greeks. But when Silas and Timothy came from Macedonia, Paul ardently co-operated with them in the word, and testified to the Jews, that Jesus was the Messiah. And as they were arrayed in hostility, and were reviling, he shook his raiment, and said to them, Let your blood rest on your own head; I am innocent: from this time I will go to the Gentiles. And passing thence, he entered the house of a certain man named Justus, a Jewish proselyte, whose house was very near the synagogue. Now Crispus, the ruler of the synagogue, believed in the Lord with all his family; and many of the Corinthians hearing, believed, and were baptized. The Lord then said to

Paul by a vision in the night, Fear not, but speak, and be not silent : for I am with you, and no man shall assail you to your injury ; for I have numerous people in this city. And he remained there a year and six months, teaching the word of God among them.

But, while Gallio was pro-consul of Achaia, the Jews unitedly assailed Paul, and brought him before the tribunal ; alleging, This individual persuades men to worship God contrary to the law. And when Paul was preparing to speak, Gallio said to the Jews, If it were an act of injustice, or destructive mischief, O ye Jews, it would be but reasonable, that I should patiently hear you ; but if it be a question concerning doctrine, and names, and the law which is among you, attend to it yourselves ; for I will not adjudicate on such subjects. And he authoritatively dismissed them from the tribunal. Then all the Jews seized Sosthenes, the chief ruler of the synagogue, and beat him before the tribunal : but Gallio did not interfere in any of these transactions.

And Paul still remained there for a considerable time ; and then taking leave of the brethren, he sailed from thence to Syria, in company with Priscilla and Aquila ; having shorn his head at Cenchrea ; for he had made a vow. And he arrived at Ephesus, and there he left them : but he himself entered the synagogue, and discoursed to the Jews. And though they requested him to remain with them for a longer time, he did not comply ; but bid them adieu, saying, It is necessary for me, by all means, to celebrate the approaching festival at Jerusalem ; but I will return to you, by permission of God. And he sailed from Ephesus. And landing at Cesarea, he ascended, and having saluted the church, he descended to Antioch. And when he had passed some time there, he departed, and traversed all the country of Galatia and Phrygia, in order ; establishing all the disciples.

Besides, a certain Jew, whose name was Apollos, a native of Alexandria, a literary man, and powerful in the scriptures, came to Ephesus. This person was initiated in the doctrine of the Lord ; and being exceedingly zealous, he spoke and taught accurately, the things of the Lord, though he knew only the baptism of John. And he began to speak with freedom in the synagogue : but after Aquila and Priscilla had heard him, they took him to their house, and more perfectly explained to him the doctrine of God. And as he intended to pass into Achaia, the brethren wrote, exhorting the disciples kindly to receive him : and having arrived, he greatly assisted those believers, by his gift : for he most strenuously confuted the Jews, in public, proving by the scriptures, that Jesus is the Messiah.

And it occurred, that, while Apollos was at Corinth, Paul, having passed through the upper parts of the country, came to Ephesus ; and finding certain disciples, he said to them, Have you received the Holy Spirit, since you believed ? And they replied to him, No ; we have not even heard whether the Holy Spirit is yet imparted. And he said to them, With what then were you baptized ? And they answered, We

received John's baptism. Paul then observed, John administered the baptism of reformation, declaring to the people, that they should believe in him who would succeed him, that is, in Jesus. And having heard this, they were baptized in the name of the Lord Jesus. And as Paul placed his hands on them, the Holy Spirit came upon them ; and they spoke in different languages, and taught. And the entire number of the men was twelve.

Now Paul entered the synagogue, and spoke freely ; discoursing for a period of three months, and endeavoring to persuade them of the things which relate to the kingdom of God. But when many were hardened, and disbelieved, and spoke contemptuously of that religion before the multitude, he departed from them, and withdrew the disciples, daily discussing in the school of one Tyrannus. And this was done for two years ; so that all those who inhabited Asia, both Jews and Gentiles, heard the word of the Lord. And God performed extraordinary miracles by the hands of Paul : so that sashes or girdles were conveyed from his person, to those who were sick ; and the diseases left them, and the evil spirits departed.

Then some of the vagrant Jews, who practised exorcisms, undertook to invoke the name of the Lord Jesus in favor of those who had evil spirits, saying, We adjure you by Jesus, whom Paul preaches. Now the seven sons of Skeva, a chief priest of the Jews, were among those who did this. Then the evil spirit said in reply, I acknowledge Jesus ; and am acquainted with Paul : but who are you ? And the man, in whom the evil spirit was, rushed on them, and gaining the superiority over them, subdued them, so that they fled from that house, unclad and wounded. Now, this was known to all the Jews and Greeks dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was extolled. And many of those who believed, came, confessing and renouncing their practices. And many of those who had practised magical arts, collected the Ephesian characters, and burned them before all : and they computed the value of them, and ascertained it to be fifty thousand pieces of silver. The word of the Lord thus powerfully advanced and prevailed.

Moreover, after these things were accomplished, Paul resolved in mind, having passed through Macedonia and Achaia, to go to Jerusalem, observing, After I have been there, I must also visit Rome. And having sent two of his ministers, Timothy and Erastus, to Macedonia ; he himself remained for a time in Asia.

Further, at that period, there was a great excitement relative to this religion. For a certain man, whose name was Demetrius, a silversmith, making silver models of Diana's temple, produced no inconsiderable gain to the artists ; whom he assembled, with the workmen, in similar fabrics, and said, Men, you are apprised, that from this manufacture, we derive our subsistence. And you see and hear, that this Paul has persuaded, and turned aside numerous people, not only of Ephesus, but

almost of all Asia, declaring, that those are not deities, who are made with hands : and there is danger, not only that this occupation of ours should be depreciated ; but also that the temple of the great goddess Diana should be despised, and her grandeur destroyed, whom all Asia, and the whole world reverence.

And having heard this, they were full of rage, and thus exclaimed, Great is Diana of the Ephesians ! And the whole city was filled with confusion ; and they concurrently rushed to the theatre, dragging thither Caius and Aristarchus, both of Macedonia, the fellow-travellers of Paul. Then Paul was disposed to enter among the people, but the disciples restrained him. And some of the governors of Asia, who were his friends, sent to him, advising him not to hazard himself at the theatre. Now some of the populace were clamorously uttering one thing, and some another : for the assembly was confused ; and the greater part did not know for what purpose they were convened. And the multitude encouraged Alexander, the Jews also urging him forward. Then Alexander, having waved the hand, would have made a defence to the people. But being apprised that he was a Jew, all with one voice, for about two hours, vociferated, Great is Diana of the Ephesians. Now, the principal officer of the city, having repressed the people, declared, Men of Ephesus, where then is the man, who does not know, that the city of the Ephesians is devoted to the great Diana, and to the image which fell down from Jupiter ? Since therefore, these things cannot be denied, you ought to be quiet, and to do nothing rashly. For you have brought here these men, who are neither plunderers of sacred places, nor revilers of your goddess. If therefore Demetrius, and the artificers who are with him, have a charge against any one, courts are held, and there are pro-consuls ; let them legally contend with each other : but if you institute any inquiry relative to other subjects, it shall be determined in the appropriate assembly. For we are even in danger of being publicly accused for this day's sedition ; as we can assign no reason to justify this tumultuous concourse. And having said this, he dismissed the assemblage.

Now, after the disturbance ceased, Paul, having called the disciples to him, and embraced them, departed to go to Macedonia. And passing through those parts, and extensively exhorting them, he proceeded to Greece. And having remained three months, an insidious plot being laid for him by the Jews, as he was about to sail to Syria, he determined to return through Macedonia. Now Sopater a Berean, and son of Pyrrhus, accompanied him as far as to Asia ; but Aristarchus and Secundus of the Thessalonians ; and Caius of Derbe, and Timothy ; and Tychicus and Trophimus of the Asiatics, preceded, and awaited us at Troas. And we sailed out from Philippi, after the days of unleavened bread, and came to them at Troas in five days ; where we continued seven days.

And on the first day of the week, when we convened to break bread, Paul, intending to depart on the next day, discoursed to them, and protracted his discussion to midnight : for there were numerous lamps in the upper room where we were assembled. Now a certain young man, named Eutychus, sitting in an open window, sunk into a profound sleep ; and as Paul still continued his discourse, he was so overpowered with sleep, that he fell from the third story, and was taken up dead. Then Paul descended, and extending himself by him, embraced him, and said, be not disturbed ; for his life is in him. And having ascended, and broken bread, and eaten, and familiarly conversed for a long time, even to the dawn of day, he then departed. And they brought away the youth alive, and were in no small degree consoled.

But, having preceded to the ship, we sailed to Assos, where we were again to receive Paul, for he had thus arranged, personally preferring to proceed by land. And when he met us at Assos, we received him, and came to Mitylene. And sailing thence, we arrived on the next day opposite to Chios ; and on the next day we touched at Samos ; and having remained at Trogyllium, on the succeeding day we reached Miletus. For Paul had determined to sail by Ephesus, that he might not lose time in that part of Asia ; since he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

Now, from Miletus, Paul sent to Ephesus, and called to him the presbyters of the church. And when they were with him, he stated to them, You know, from the first day on which I entered Asia, how I have demeaned, in reference to you, during the whole period, serving the Lord with all humility of mind, and with tears and trials, which befell me through the treacheries of the Jews : and that I have suppressed nothing that was advantageous ; neglecting not to proclaim to you, and to instruct you publicly, and at your houses ; solemnly announcing, both to Jews and to Greeks, reformation towards God, and faith towards our Lord Jesus Christ. And now, behold, I feel myself forced in my mind to go to Jerusalem, not knowing the things which will there befall me ; except that the Holy Spirit testifies in every city, alleging, that bonds and afflictions await me. But I make no consideration of any such thing ; nor do I regard my life as valuable to myself, if I may but complete my course with joy, even the ministry which I have received from the Lord Jesus, earnestly to declare the joyful message of the favor of God. And behold, moreover, I am aware, that none of you, among whom I have been associated, proclaiming the kingdom of God, will see my face any more. Therefore, I solemnly assure you this day, that I am clear from the blood of all ; for I have not refrained to declare to you the entire counsel of God. Attend therefore to yourselves, and to the whole flock, over which the Holy Spirit has constituted you inspectors, to nourish the church of the Lord, which he has purchased with his own blood. For I am conscious of this, that after my departure, mischievous wolves will enter among you,

having no mercy on the flock. Indeed, from among yourselves men will arise, uttering perverse things, to decoy disciples after them. Watch therefore, remembering that for three years, by night and by day, I did not cease to admonish every one with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all those who are purified. I have coveted no man's silver, or gold, or attire. You personally know that these hands have been subservient to my necessities, and to those who were with me. I have shown you in all particulars, that by thus laboring, you ought to assist the weak, and to recollect the words of the Lord Jesus, that he alleged, It is more happy to give than to receive.

And having thus spoken, he kneeled, and prayed with them all. And they all wept much ; and fell on Paul's neck, and tenderly kissed him ; principally afflicted at the declaration which he made, That they would behold his face no more. And they attended him to the ship.

Now it occurred, after we had departed from them, and had sailed, that we proceeded in a direct course to Coos ; and on the following day to Rhodes, and thence to Patara : and having found a ship passing over to Phenicia, we embarked, and sailed. And arriving in view of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre ; for there the vessel was to leave the freight. And we continued there seven days, finding disciples, who told Paul through the Spirit, not to ascend to Jerusalem. And it happened, when we had passed those days, that we departed, and prosecuted our journey ; and they all accompanied us beyond the city, with their wives and children : and kneeling on the sea-shore, we prayed. And when we had taken affectionate leave of one another, we entered the ship, and they returned to their abodes. And we came from Tyre to Ptolemais, having completed our voyage ; and embracing the brethren, we remained with them one day : and on the next day we departed, and arrived at Cesarea ; and we entered the house of Philip the Evangelist, who was one of the seven, and resided with him. Now he had four virgin daughters who instructed.

And as we continued there many days, a certain prophet whose name was Agabus, arrived from Judea. And when he came to us, he took Paul's girdle, and having bound his own hands and feet, he declared, Thus says the Holy Spirit, The Jews at Jerusalem will thus bind the man who owns this girdle, and will surrender him to the hands of the Gentiles. And when we heard these things, both we, and those of that place, entreated Paul not to go up to Jerusalem. But Paul replied, What is your object, in weeping, and afflicting my heart ? for I am ready not only to be bound, but also to die, at Jerusalem, for the name of the Lord Jesus. And as he would not be influenced, we desisted, saying, Let the will of the Lord be done.

Further, after these days, we, being prepared for the journey, went up to Jerusalem. And some of the disciples from Cesarea also accompanied us, and introduced us to one Mnason, a Cyprian, an old disciple, with whom we were to lodge.

And when we had arrived at Jerusalem, the brethren received us with pleasure. And on the next day Paul repaired with us to James ; and all the presbyters were present. And having saluted them, he minutely related what God had accomplished among the Gentiles through his ministry. Now, when they heard it, they praised God, and remarked to Paul, You perceive, brother, how many myriads of believing Jews there are, all zealous for the law. Moreover, they have been informed respecting you, that you instruct all the Jews, who are among the Gentile nations, to apostatize from Moses, alleging, that they ought not to circumcise their children, nor to pursue the customs. What therefore should be done ? A multitude will undoubtedly assemble ; for they will hear that you have come. Do therefore this, which we propose to you. We have four men, who have a vow on them ; take them, and purify yourself with them, at a mutual expense, that they may shave their heads ; and that all may know there is nothing in what they have been told respecting you ; but that you yourself also demean regularly, keeping the law. In reference, however, to the Gentiles who are believers, we have written and determined that they shall observe no such thing ; but that they shall only keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from incontinence.

Then Paul took the men, and on the next day being purified with them, entered the temple, announcing the completion of the days of purification, till an offering should be made for every one of them.

Moreover, as the seven days were about to be terminated, the Jews who were from Asia, beholding him in the temple, excited the whole populace, and laid hands on him, exclaiming, Men of Israel, assist ! This is the man who every where teaches all men contrary to the people, and the law, and to this place : and further, has even brought Greeks into the temple ; and has contaminated this sacred place. (For they had previously seen with him in the city Trophimus the Ephesian, whom they imagined that Paul had brought into the temple). And the whole city was disturbed, and there was a sudden assemblage of the people ; and having seized Paul, they dragged him from the temple ; and the gates were instantly closed. And as they were endeavoring to kill him, intelligence reached the tribune of the cohort, that all Jerusalem was in confusion ; who immediately detached soldiers and centurions, and rushed down upon them : and when they saw the tribune and the soldiers, they desisted from beating Paul. The tribune then approached, and seized him, and ordered him to be bound with two chains ; and inquired who he was, and what he had done. But as some among the multitude vociferated one thing, and some another : and as he could not ascertain the truth, in consequence of the tumult, he commanded

that Paul should be conveyed to the castle. But when he came to the steps, it occurred, that he was borne away by the soldiers, on account of the violence of the crowd. For the multitude of the people pursued, exclaiming, Destroy him ! And while they were conducting him into the castle, he said to the tribune, May I be permitted to address you ? And he replied, Do you understand Greek ? Are you not that Egyptian, who, at a former period, excited a sedition, and led four thousand assassins to the wilderness ? But Paul said, I am indeed a Jew of Tarsus, in Cilicia ; a freeman of no contemptible city : and, I entreat you, permit me to speak to the people. And having obtained permission, Paul, standing on the steps, waved the hand to the people. And when perfect silence prevailed, he thus spoke to them in the Hebrew language. . . .

Brethren, and fathers, hear now my vindication before you. (And when they perceived that he addressed them in the Hebrew language, they were the more silent ; and he remarked, I am assuredly a Jew, born at Tarsus, in Cilicia, but educated in this city ; being instructed at the feet of Gamaliel, according to the exactness of the patriarchal law ; and being zealous for God, as you all are this day. And I persecuted the followers of this religion even to death, binding both men and women, and committing them to prisons ; as, moreover, the high priest is my witness, and the whole body of the elders ; from whom having also received letters to the brethren, I proceeded to Damascus, that I might bring those who were there, also, bound to Jerusalem to be punished. And it occurred, as I pursued my journey, and approached Damascus, about noon, that a great light from heaven suddenly shone around me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me ? And I replied, Who art thou, Sir ? And he said to me, I am Jesus the Nazarean, whom you persecute. Now those who were with me saw indeed the light, and were terrified ; but they understood not the voice of him who spoke to me. And I said, What must I do, Lord ? And the Lord said to me, Arise, and go to Damascus ; and you will there be informed of all things that are appointed for you to do. And as I could not see from the intense splendor of that light, I was led by the hands of my companions to Damascus. Now one Ananias, a devout man according to the law, who possessed an honorable reputation among all the Jews who resided there, came to me, and standing near, said to me, Brother Saul, receive your sight. And at that very time, I looked up to him. And he declared, The God of our fathers has previously designated you to know his will, and to see that Righteous Personage, and to hear a voice from his mouth ; for you will be his witness to all men, of what you have seen and heard. And now why do you delay ? Arise, and be baptized, and wash away your sins, invoking his name.

And it happened, when I returned to Jerusalem, and while I was praying in the temple, that I was in an ecstasy ; and I beheld Jesus,

announcing to me, Hasten, instantly depart from Jerusalem ; for they will not receive your testimony respecting me. And I observed, Lord, they are aware, that I imprisoned, and scourged in the synagogues, those who confided in thee. And when the blood of Stephen, thy martyr, was shed, I also stood by, and cheerfully consented to his death, keeping the vestments of those who destroyed him. But he said to me, Depart ; for I will send you far distant to the Gentiles. . . .

Now they attended to him, till he uttered this expression ; and they then raised their voice, saying, Destroy such a man from the earth ; for it is not proper that he should exist. And as they were exclaiming, and were rending their garments, and throwing dust into the air, the tribune commanded that he should be taken into the castle, and examined by scourging ; that he might ascertain for what reason they thus exclaimed against him.

And as they were binding him with cords, Paul said to the centurion who was present, Is it lawful for you to scourge a man who is a Roman citizen, and uncondemned ? Now, when the centurion was thus apprised he went and informed the tribune, saying, What are you about to do ? for this man is a Roman citizen. The tribune then came, and said to him, Inform me, are you a Roman citizen ? And he said, Yes. Then the tribune answered, I attained this freedom at a great expense. And Paul rejoined, But I was even born free. Upon this, those who were going to examine him, immediately left him : and moreover, the tribune was alarmed, that he had bound Paul, when he ascertained that he was a Roman citizen.

And on the next day, desiring certainly to know of what he was accused by the Jews, he loosed him, and enjoined the chief priests and all the council to assemble ; and having brought Paul down, he placed him before them.

Then Paul, attentively surveying the sanhedrin, declared, Brethren, I have always lived with a good conscience, before God. But Ananias the high priest commanded those who stood near him, to smite him on the mouth. Paul then said to him, God will smite you, whitened wall : for do you sit to judge me in conformity to the law, and yet command, that I should be smitten, in violation of the law ? And those who were standing by, said, Do you revile the high priest of God ? Paul then alleged, I was not aware, brethren, that he is the high priest ; for it is written, Thou shalt not speak evil of the ruler of thy people.

Paul, however, perceiving one part to be sadducees, and the other pharisees, exclaimed in the council, Brethren, I am a Pharisee, a son of a Pharisee : concerning the hope of the resurrection of the dead, I am arraigned. And as he announced this, a contention ensued between the pharisees and the sadducees ; and the multitude was divided. For the sadducees actually assert, that there is no resurrection, nor angel, nor spirit ; but the pharisees admit both. And there was a great clamor : and the scribes on the part of the pharisees rose up, and violently strove,

affirming, We find nothing amiss in this man ; and if a spirit or an angel have spoken to him, let us not contend against God. And as there was a great dissension, the tribune fearing lest Paul would be torn in pieces by them, ordered the soldiers to go down, and forcibly take him from the midst of them, and bring him into the castle.

Now, on the following night, the Lord stood by him, and said, Take courage ; for as you have particularly testified concerning me at Jerusalem, so you must also bear testimony at Rome.

And when it was day, some of the Jews lawlessly combined, and bound themselves by an oath, declaring, that they would neither eat nor drink, till they had killed Paul. Indeed, there were more than forty, who had engaged in this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves by a solemn anathema, not to taste any thing, till we have slain Paul. Now therefore, do you, with the council, intimate to the tribune, that he bring him down to you to-morrow, as if you would more accurately determine respecting him ; and we, before he approaches you, will be prepared to destroy him.

But the son of Paul's sister, hearing of the treachery, came up, and entering the castle, informed Paul. Then Paul, calling one of the centurions to him, said, Conduct this young man to the tribune ; for he has something to tell him. He therefore took and led him to the tribune, and said, Paul the prisoner calling me to him, desired that I would bring this young man to you, who has something to tell you. And the tribune, taking him by the hand, and leading him to a retired place, asked him, What is it, that you have to tell me ? And he said, The Jews have resolved to request you, to bring down Paul to-morrow to the sanhedrin, as though they would institute a more particular inquiry concerning him. But do not confide in them ; for more than forty of them are insidiously watching him, who have subjected themselves to an oath of imprecation, that they will neither eat nor drink till they have destroyed him : and they are now ready, expecting an assurance from you. Moreover, the tribune then dismissed the young man, with the injunction, Inform no one what you have told me.

And having summoned to him two select centurions, he directed, Detach two hundred infantry to advance to Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night ; and furnish animals on which to place Paul, that they may convey him safely to Felix the governor. And he wrote a letter comprised in this form ; Claudius Lysias to the most excellent governor Felix, with salutation. As this man was seized by the Jews, and was about to be destroyed by them, I encountered them with an armed force, and rescued him, having understood that he was a Roman citizen. And wishing to know the crime of which they accused him, I brought him down to their sanhedrin. And I found that he was accused only upon some questions of their law ; but that nothing was alleged against him deserving death or imprisonment. But when it was disclosed to me, that an ambuscade was projected

against him by the Jews, I immediately sent to you, having also commanded the accusers to lay before you the allegations against him. Farewell.

The soldiers, therefore, as they were ordered, took Paul, and conveyed him by night to Antipatris. And on the next day, they returned to the castle, having left the horsemen to proceed with him ; who, after their arrival at Cesarea, delivered the letter to the governor, and presented Paul before him. Now, when he had read it, he inquired of what province Paul was. And having been informed that he was from Cilicia, he observed, I will fully hear you, when your accusers also have arrived. And he commanded him to be kept in Herod's pretorium.

Now, after five days, Ananias the high priest descended with the elders, and a certain orator named Tertullus ; who appeared before the governor against Paul. And when he was summoned, Tertullus began thus to accuse him ; Whereas, we enjoy great peace through your agency, and illustrious benefactions are rendered to this nation by your wise policy, we recognise it ever, and in all places, most excellent Felix, with entire gratitude. That I may not, however, continue to detain you, I implore you, in your igenuousness, briefly to hear us. For we have found this man a perfect pestilence, and an instigator of commotions against the Jews through the world, and a chieftain of the sect of the Nazareans ; who has attempted even to profane the temple ; whom we arrested, and would have judged conformably to our law ; but Lysias the tribune, besetting us with an armed force, wrested him from our hands, having commanded his accusers to repair to you ; by which means you may yourself, on examination, take cognizance relative to all those particulars, of which we accuse him. And the Jews also, jointly opposing him, supported these declarations.

Moreover, as the governor made a signal to him to speak, Paul replied ; Apprised, that you have been for several years a ruler to this nation, I offer my defence with the greater alacrity ; for you can ascertain, that only twelve days have transpired, since I arrived to worship at Jerusalem : and they neither found me disputing with any man in the temple, nor exciting an insurrection among the multitude, either in the synagogues, or against the city ; nor can they substantiate the accusations, which they now prefer against me. But this I confess to you, that according to the mode which they style a sect, I thus worship the patriarchal God, believing all things which are written in the law and in the prophets ; having hope in reference to God, of what they themselves even expect, that there will be a future existence, both of the righteous and unrighteous. And in this I exercise myself, ever to have an inoffensive conscience towards God and men. Now, after several years, I came to bring alms to my nation, and offerings. And at that time, some Asiatic Jews found me purified in the temple, but not with a multitude, nor with tumult ; who ought to have presented them-

selves before you, and accused me, if they had any thing against me. Or, let these individuals allege, what crime they found in me, while I was arraigned before the sanhedrin, unless it be for this single declaration, which I announced standing among them, In relation to the resurrection of the dead, I am judged by you this day.

And Felix, having heard these things, deferred them, remarking, When I shall have attained more accurate information concerning this religion ; and when Lysias the tribune shall come down, I will fully investigate your case. And he commanded the centurion to keep Paul, and to give him liberty, and that he should forbid none of his friends to relieve, or visit him.

And after some days, Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him relative to the faith in Christ. And as he discoursed concerning justice, self-government, and the future retribution, Felix, being terrified, answered, Depart for the present, and I will embrace an opportunity, and send for you. He also hoped, at the same time, that money would have been given him by Paul, that he might liberate him ; and therefore, he more frequently sent for him, and conversed with him.

But, at the expiration of two years, Portius Festus succeeded Felix in his government ; and Felix, wishing to ingratiate himself with the Jews, left Paul a prisoner.

Accordingly, Festus arrived in the province, and after three days went up from Cesarea to Jerusalem. Then the high-priest, and the principal men among the Jews, appeared before him against Paul, and were entreating him to favor them by remanding Paul to Jerusalem ; intending treacherously to destroy him on the road. But Festus replied, That Paul should be retained at Cesarea, and that he would soon personally repair to that place. And he added, Let such of you, therefore, as can give the best information, go down with me, and accuse this man, if there be any thing amiss in him.

And having remained among them not more than eight or ten days, he went down to Cesarea ; and the next day, seated on the tribunal, he commanded Paul to be brought. And when he appeared, the Jews who descended from Jerusalem stood around, and brought numerous and heavy charges against Paul, which they were unable to prove ; while he vindicated himself, alleging, Neither against the law of the Jews, nor against the temple, nor against Cesar, have I, in any respect, offended. But Festus, desiring to please the Jews, answered Paul, and said, Do you wish to go up to Jerusalem, and there be tried for these things before me ? Paul then declared, I am standing at the tribunal of Cesar, where I ought to be judged. I have done no wrong to the Jews, as you are also completely aware. For assuredly, if I have offended, and committed any act deserving death, I refuse not to die : but if the accusations, which these make against me, be groundless, no man shall gratu-

itously surrender me to them. I appeal to Cesar. Then Festus, having conferred with the council, replied, You have appealed to Cesar; to Cesar you shall go.

And after some days, king Agrippa and Bernice came to Cesarea to pay their respects to Festus. And when they had remained there many days, Festus explained Paul's case to the king, remarking, There is a certain man left a prisoner by Felix; respecting whom, when I was at Jerusalem, the chief priests and the elders of the Jews made a representation, soliciting sentence of death against him: to whom I answered, that it is not the usage of the Romans thus to doom any man, till he who is accused have the accusers face to face, and enjoy the privilege of defence, relative to the accusation. When, therefore, they arrived here, without making any delay, I occupied the tribunal the day after, and commanded the man to be brought: against whom, when the accusers appeared, they made no allegation of such things as I expected; but had some inquisitions against him concerning their own religion, and in relation to one Jesus, who had died, but whom Paul affirmed to be alive. And as I hesitated about the inquisition respecting him, I inquired of him, whether he wished to go to Jerusalem, and there to be judged on these subjects. But when Paul had appealed to be reserved to the adjudication of the emperor, I commanded him to be kept, till I could send him to Cesar. Then Agrippa said to Festus, I myself also desire to hear this man. And he replied, To-morrow, you shall hear him.

On the next day, therefore, when Agrippa and Bernice arrived, in great splendor, and entered the hall of audience, with the tribunes, and distinguished men of the city; at the command of Festus, Paul was brought. And Festus said, King Agrippa, and all men who are here present with us, you perceive this man, respecting whom the whole multitude of the Jews have urged me, exclaiming, that he ought not to live any longer. But when I discerned, that he had perpetrated nothing which deserved death, and moreover, he himself having appealed to the emperor, I determined to send him: respecting whom I have nothing definite to communicate to the sovereign. I have therefore brought him before you, and especially before yourself, king Agrippa, that on examination, I may have something to write. For it appears to me unreasonable to send a prisoner, and not to state also the offences alleged against him.

Agrippa accordingly suggested to Paul, you are permitted to speak for yourself. Paul then extended the hand, and made his defence. I deem myself fortunate, king Agrippa, that I can this day vindicate myself before you, relative to all things of which I am accused by the Jews: particularly, as you are conversant with all the usages and inquiries, which prevail among the Jews. I therefore implore you, patiently to hear me.

From my youth, indeed, all the Jews know my former life, which was passed, from the commencement, among my own nation at Jerusalem;

and these were originally acquainted with me, who, if they would, might testify, that in accordance with the most rigid sect of our religion, I lived a pharisee. And now I stand in judgment, for the hope of that promise made by God to our fathers ; to which, our twelve tribes, perpetually worshipping night and day, expect to attain ; concerning which expectation, king Agrippa, I am accused by the Jews. What ! is it regarded by you as incredible, that God should raise the dead ?

I certainly thought with myself, that I ought to do many things contrary to the name of Jesus the Nazarean ; which I even did in Jerusalem ; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were destroyed, I gave my suffrage against them : and frequently punishing them in all the synagogues, I compelled them to speak impiously ; and being excessively furious towards them, I persecuted them even to foreign cities.

And at that period, as I was proceeding to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, surpassing the effulgence of the sun, gleaming around me, and those who travelled with me. And when we were all prostrated to the earth, I heard a voice speaking to me, and saying, in the Hebrew language, Saul, Saul, why do you persecute me ? It is presumptuous in you, to kick against the goads. And I said, Who art thou, Sir ? and he declared, I am Jesus, whom you persecute. Therefore arise, and stand on your feet ; since I have appeared to you for this purpose, to appoint you a minister and a witness both of the things which you have seen, and of those in which I will appear to you ; delivering you from the Jewish people, and from the Gentiles, to whom I now send you, to open their eyes, to bring them, by the faith that is in me, from darkness to light, and from the power of the adversary to God ; that they may receive forgiveness of sins, and an inheritance among those who are purified.

Accordingly, king Agrippa, I was not faithless to the celestial vision ; but proclaimed first to those in Damascus, and at Jerusalem, and through all the country of Judea, and then to the Gentiles, that they should reform and turn to God, performing deeds worthy of amendment. For these causes the Jews seized me in the temple, and attempted with violent hands to kill me. Having, however, obtained assistance from God, I remain to this day, testifying both to small and great, announcing nothing but what both the prophets and Moses affirmed as about to transpire ; that the Messiah having suffered, and being the first who rose from the dead, should communicate light to the people [of the Jews], and to the Gentiles. . . .

Now, as he thus made his defence, Festus declared with a loud voice, Paul, you are insane ! Multiplied research drives you to distraction. And he replied, I am not distracted, most excellent Felix, but pronounce the words of truth and sanity. For the king is versed in these subjects ; I therefore address him with confidence : since I am assured, that none

of these things are concealed from him ; for this was not transacted in a corner. King Agrippa, do you believe the prophets ? I know that you believe them ! Agrippa then alleged to Paul, You almost persuade me to become a Christian. And Paul averred, I would to God, that not only yourself, but likewise all who hear me this day, were almost, and even entirely, such as I am, except these chains !

And while he was thus speaking, the king arose, and the governor, and those who sat with them ; and when they had retired, they conversed with each other, saying, This man has committed nothing deserving death or imprisonment. Then Agrippa said to Festus, This man might have been discharged, if he had not appealed to Cesar.

Moreover, when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to a centurion of the Augustan cohort, whose name was Julius. And embarking in an Adramittian ship, we put to sea, intending to sail by the coasts of Asia ; Aristarchus, a Macedonian of Thessalonica, attending us. And the next day we reached Sidon. And Julius treated Paul with much kindness, and permitted him to go to his friends, and to receive their assiduous attentions. And bearing away thence, we sailed under Cyprus, in consequence of adverse winds. And having passed across the sea of Cilicia and Pamphylia, we touched at Myra, a city of Lycia.

And there the centurion, finding an Alexandrian ship bound to Italy, put us aboard. Now, having slowly moved for several days, and hardly making Cnidus, the wind opposing us, we sailed under Crete, by Salomone ; and having passed it with difficulty, we came to a certain place, called Fair Havens, near which was a city named Lasea. And as much time had been spent, and navigation was already hazardous, because even the Jewish fast had now terminated, Paul cautioned them, with this remark, Men, I perceive that this voyage will result in injury, and great calamity, not only in reference to the ship and freight, but also to our persons. However, the centurion paid more regard to the pilot, and the master of the vessel, than to the declarations of Paul. Now, this harbor being unfit to winter in, the most of them advised to bear away thence also, that if practicable, they might reach Phœnix, to winter there ; a haven of Crete, looking towards the southwest and northwest. Accordingly, upon the springing up of a gentle south wind, supposing that they might attain their object, they weighed anchor, and closely laid their course by Crete. But, not long after, a tempestuous wind, called Euroclydon, beat against the ship. And as she was forced away, and unable to bear up against the wind, we surrendered, and were driven. Now, as we ran under a little island, called Claude, we were scarcely able to become masters of the boat ; but at last they took her, and employed all in assisting to undergird the vessel ; and, being afraid of falling among shoals, furled sail, and then were borne away. And as we were violently tossed by the storm, we began the next day to throw overboard ; and on the third day, cast out with our own hands,

the lading of the vessel. Then, as neither sun nor stars had appeared for several days, and no small tempest pressed on us, all remaining expectation that we should be preserved, was taken away.

But, after long abstinence, Paul, standing in the midst of them, declared, Men, you should have attended to me, and not have loosed from Crete, and incurred this harm and damage. Now, however, I exhort you to take courage; for there will be no loss of life among you, but of the ship only. For an angel of that God, to whom I belong, and whom I worship, appeared to me this very night, and said, Fear not Paul; you will be arraigned before Cesar: and behold, God has graciously granted you the lives of all those who sail with you. Therefore, take courage, Men; for I trust in God, that it will so happen, as it has been disclosed to me. Moreover, we must be cast on a certain island.

And when the fourteenth night arrived, as we were driven up and down in the Adriatic, about midnight, the seamen began to suspect, that they were drawing near to some land; and upon sounding, found twenty fathoms; and sounding again soon after, found fifteen fathoms. Fearing, therefore, lest we should fall upon rocks, they cast four anchors astern, and were wishing for the day. Now as the sailors were attempting to fly from the ship, and had lowered the boat to the sea, with a pretext, that they were about to throw out anchors from the bow; Paul said to the centurion and to the soldiers, Unless these mariners remain in the ship, you cannot be preserved. The soldiers then cut off the ropes of the boat, and let her drift away. Moreover, when the day was about to dawn, Paul urged them all to partake of food, saying, It is the fourteenth day of the storm, that you are remaining in suspense without food. Therefore, I advise you to take some nourishment, for this concerns your safety; and not a hair will fall from the head of any of you. And having thus spoken, he took bread, and gave thanks to God in the presence of all; and having broken it, he began to eat. Then they were all encouraged; and they also received food. Moreover, the entire number of us in the ship, was two hundred and seventy-six persons. And being satisfied with food, they lightened the ship, and threw the grain into the sea. And when day arrived, they did not know the land; but they perceived a certain bay with a receding shore, into which they concluded, if possible, to thrust the ship. And having taken up the anchors, they committed it to the sea; and having, at the same time, loosed the bands of the rudders, and hoisted the staysail to the wind, they made towards the beach. But, falling on a place where two currents met, they ran the vessel aground; and the bow sticking fast, remained immovable, while the stern was falling in pieces with the violence of the waves.

Now, it was the advice of the soldiers to destroy the prisoners, lest any one should swim out, and escape. But the centurion, wishing to preserve Paul, restrained them from their purpose; and commanded that those who could swim should first plunge in, and get to shore; and

that the rest should do it, some on planks, and some on appurtenances of the ship : and it thus occurred, that they all safely reached the land.

And after they had thus escaped, they ascertained that the island was called Melita. And the Barbarians displayed towards us no ordinary philanthropy ; for having kindled a fire, they conducted us all to it, in consequence of the existing rain, and also, of the cold.

And as Paul was collecting a bundle of sticks, and placing them on the fire, a viper proceeded from the heat, and fastened on his hand. Now, when the Barbarians saw the serpent suspended from his hand, they said to each other, this man is unquestionably a murderer, whom, though he has escaped the sea, yet vengeance does not permit to live. Then indeed, he shook off the creature into the fire, and suffered no injury. However, they expected that he would swell, or instantly fall down dead ; but having waited a long time, and perceiving that he sustained no injury, they altered their opinion, and alleged that he was a God.

And in the vicinity of that place, was the estate of the governor of the island, whose name was Publius ; who received us, and benevolently entertained us for three days. Now it happened, that the father of Publius was confined with a fever, and a hemorrhage ; into whose house Paul entered, and having prayed, put his hands on him, and healed him. This, therefore, having been done, even the rest in the island, who had diseases, came, and were restored. They indeed, bestowed on us many presents ; and when we departed, they put on board such things as were requisite.

Now, after three months, we went to sea in an Alexandrian ship, which had wintered at the island, whose figure-heads were the Sons of Jupiter. So we landed at Syracuse, and remained three days : whence, coasting round, we came to Rhegium ; and, a day after, a south wind sprang up, and on the second day we reached Puteoli ; where we found some brethren, and were solicited to continue with them seven days : and then we proceeded towards Rome : Whence the brethren, apprised of our circumstances, came out to meet us, some, as far as Appii Forum, and others, to the Three Taverns : at the sight of whom Paul thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the commander of the emperor's guards ; but Paul was permitted to reside by himself, with a soldier, who guarded him.

Further, it occurred, after three days, that Paul called together the principal men among the Jews. And when they were convened, he said to them, Brethren, though I have done nothing against our people, or our paternal customs, yet I was delivered a prisoner from Jerusalem into the hands of the Romans ; who, having examined me, were disposed to liberate me, since it was found, that I had not committed any offence that deserved death. But when the Jews opposed this, I was compelled to appeal to Cesar ; not as having any thing of which to ac-

cuse my own nation. For this reason, therefore, I have desired to see, and converse with you ; since, on account of the hope of Israel, I am bound with this chain. Then they said to him, we have neither received letters from Judea respecting you, nor has any one of the brethren that arrived, proclaimed or intimated any thing to your injury. But we wish to learn from you what you think, for indeed, as to this sect, we know that it is every where reproached.

Accordingly, on a day which they had mutually appointed, many came to him at his lodgings ; to whom he elucidated and testified the kingdom of God, endeavoring to persuade them, from the dawn of day till evening, of the things that relate to Jesus, both from the law of Moses, and from the prophets. And some were convinced by his words but others had no confidence. Thus, disagreeing among themselves, they departed, after Paul had made one remark, Justly did the Holy Spirit thus announce to our fathers by the prophet Isaiah, Go to this people, and declare, What you plainly hear, you will not comprehend ; and what you clearly see, you will negligently overlook : for the heart of this people is become gross, and they hear heavily with their ears, and they have closed their eyes ; so as not to see with their eyes, nor hear with their ears, and understand with their heart, and retrace their steps, that I may restore them. Be it therefore known to you, that this salvation of God is sent to the Gentiles, and that they will attend to it. And when he had pronounced these words, the Jews departed, having much discussion among themselves.

Now Paul continued two whole years in a mansion rented by himself, and received all who came to him, proclaiming the dominion of God, and teaching those things which relate to the Lord Jesus Christ, with entire freedom of speech, and without interruption,

THE LETTER OF PAUL TO THE ROMANS.

PAUL, a servant of Jesus Christ, constituted an apostle, signally assigned to announce the gospel of God, (which he had previously proclaimed by his prophets in the sacred scriptures), relative to his Son, (who was derived from the posterity of David, with respect to his natural descent ; but incontestably exhibited as the Son of God, with energy, in reference to the Spirit of holiness, by his resurrection from the dead) ; Jesus Christ our Lord, through whom we have received divine favor and apostolic authority, to promote obedience to the faith among all nations, on account of his name ; among whom are you also, the invited of Jesus Christ ; to all who are at Rome, beloved of God, called and consecrated ; grace be to you, and prosperity from God our Father, and the Lord Jesus Christ.

Now, in the first place, I thank my God, as a Christian, in behalf of all of you, because your faith is universally celebrated. For God is my witness, whom I serve with my whole heart, in dispensing the gospel of his Son, how incessantly I speak concerning you ; always supplicating in my prayers, that I may visit you ; if by any means, through the permission of God, I may, ultimately, have a favorable interview. For I ardently wish to see you, that I may impart to you some spiritual gift, for your establishment ; and further, that I may be consoled among you, by our reciprocal faith. However, brethren, I desire to inform you, that I have frequently intended to visit you, (but have, to this period, been prevented), that I might also have some fruit among you, even as among the other nations. My duty extends both to the Greeks and the Barbarians, to the enlightened as well as the unenlightened. Therefore, to the extent of my ability, I am also cordially prepared to announce the joyful intelligence even to you who are at Rome. Indeed, I am not ashamed of the gospel ; because it has a power that is divine and saving to every believer ; first to the Jew, and then to the Greek. For therein, God's plan of pardoning by faith those who believe, is revealed ; according to which the scripture declares, The pardoned shall live by faith.

Moreover, the displeasure of God is disclosed from heaven, against all impiety, and injustice of men, who, having access to the truth, live in sin. Besides, the knowledge of God is manifest among them ; since God has communicated it to them. For, from the creation of the world, his invisible attributes, attentively considered, even his eternal power and divine agency, are clearly perceived in the things that are made ; so that they are inexcusable. Further, when they knew God, they did not praise him as God, nor were grateful ; but they became delusive in their reasonings, and their inconsiderate heart was darkened. Pretend-

ing to be wise, they became foolish ; and substituted, for the glory of the imperishable God, an image representing perishable man, and birds, and quadrupeds, and reptiles. And therefore, God surrendered them, through the desires of their own hearts, after impurity, voluntarily to dishonor their persons among each other ; to those, I refer, who had changed the true God for a false one, and had worshipped and served the creature rather than the Creator, who is eternally praised. Amen !

In consequence of this, God even left them to the most infamous passions ; for even their women, reversing the appropriate association, descended to unnatural profligacy ; and in like manner, the men also, leaving the natural intercourse, became mutually licentious, and familiar in that which is debased ; and they received among themselves the just retribution of their misconduct.

As then, they did not search to retain God in their knowledge, God abandoned them, according to their regardless mind, to do things most reprehensible ; even those, who were filled with all injustice, incontinence, oppression, avarice, malignity ; who were full of envy, murder, contention, deception, vicious habits ; who were secret detractors, open slanderers, contemners of God, violent, proud, arrogant, projectors of mischief, disobedient to parents, reckless, perfidious, without natural affection, implacable, devoid of compassion ; who, apprised of God's rule of judgment, that they who commit such things, are punished with death, not only practise them, but even bestow commendation on those that perpetrate them.

You are, therefore, without apology, O man, whoever you are that judge ; for in what you censure another, you condemn yourself ; because you who pass judgment, are chargeable with the same things. We know, however, that the sentence of God is right, against those who commit such things. And do you even imagine, O man, the reprover of those who practise such things, while you are personally guilty of the same, that you will escape the divine determination ? or do you misapprehend his abundant kindness, and forbearance, and patience ; not reflecting that the kindness of God invites you to reformation ? In compliance then, with your perverseness and impenitence of heart, you treasure to yourself punishment, in the day of vengeance, and manifestation of the righteous decision of God, who will render to every one according to his works ; (to those indeed, who by perseverance in good conduct, seek for glory, and honor, and immortality, — eternal life ; but to those who are refractory, and disobedient to the truth, while they are obedient to iniquity, — displeasure and anger, affliction and distress ; even upon every individual who does evil, first to the Jew, and then to the Greek ; but glory, and honor, and peace, to every one who does good, first to the Jew, and then to the Greek : since there is no partiality with God.

Moreover, as many as have sinned without revelation, will also perish without being judged by revelation ; and as many as have sinned under

revelation, will be tried by it ; for it is not they that have the law who will be acquitted by God, but those who obey it will be acquitted. If the Gentiles, therefore, who have no revelation, perform, in a state of nature, the requisitions of revelation, these persons, though they are without revelation, have a rule within themselves. They plainly show that the duty, which revelation demands, is engraven on their hearts ; their conscience bearing concurrent testimony, and their mutual reasonings alternately appearing in accusation, or in defence : [I say, every one will thus be requited], at the period when, in conformity to the gospel which I proclaim, God will judge the internal dispositions of men, through Jesus Christ.

If now, you are styled a Jew, and repose in the law, and exult in God, and know his will, and comprehend the discriminations, being instructed from the scriptures ; and are confident that you are personally a guide to the blind, a light to those who are in darkness, an instructor of the ignorant, a teacher of babes ; having a delineation of the true knowledge comprised in the scriptures ;—you, then, who teach another, do you not instruct yourself ? you who announce, that a man should not steal, do you steal ? you who prohibit adultery, do you commit the offence ? you who abhor idols, do you perpetrate sacrilege ? you who glory in the law, do you, through infringement of the law, dishonor God ? (Indeed, the name of God is by your means reviled among the Gentiles, as the scripture testifies).

Now circumcision assuredly avails thee, if thou dost obey the law ; but if you are a violator of the law, your circumcision has become uncircumcision. If therefore, the uncircumcision submit to the righteous institutes of the law, will not his uncircumcision be regarded as circumcision ? In truth, the uncircumcision, who, in a state of nature, obeys the law, condemns thee, who art circumcised and hast a revelation, when thou transgressest the law. Certainly, he is not a Jew, who is externally one ; nor is circumcision merely external : but he is a Jew who is one internally : and circumcision relates to the heart ; it is spiritual, not literal ; not that which is praised by men, but approved by God.

What then is the pre-eminence of the Jew, or what the benefit of the circumcision ? Important, in various respects ; but principally, indeed, because the Jews were entrusted with the oracles of God. Moreover, what if some have not believed them ? Will not their unbelief invalidate the fidelity of God ? By no means. Rather, let God be deemed faithful, though every one of them should prove faithless : even as the scripture declares, That thou mightst be vindicated when thou speakest, and prevail when thou passest sentence. But if our want of integrity enhance the integrity of God, what shall we say ? Is not God unequitable, if he inflict punishment ? (I use the language of others). Far from it. Otherwise, how will God judge the world ? But, if the faithfulness of God, in my unfaithfulness, has been enhanced to his own

praise, why am I also still summoned to judgment as a sinner? And why not affirm, (as we are traduced, and as some who justly deserve judgment, allege that we maintain), Let us absolutely do evil, that good may come?

What then? have we then any precedence? No, indeed; for we have amply evinced, both as to Jews and Gentiles, that all of them are sinners: as the scripture asserts, There is none righteous, not even one; there is none that understands; there is none that seeks God. They have all deviated; they are jointly become useless; there is none that does good, not so much as one. Their throat is an open sepulchre; they have practised deceit with their tongues; the venom of asps is under their lips; their mouth is filled with cursing and bitterness; their feet are swift to shed blood; ruin and wretchedness attend their steps; and they have not known the way of happiness: there is no reverence for God before their eyes!

Now we know, that what revelation announces, it declares to those who are under revelation; so that every mouth is silenced, and the whole world becomes amenable to God. Therefore, by obedience to the law, no human being will be accepted before him; for by the law we come to the knowledge that we are sinners.

But now, God's mode of acceptance without legal obedience, is revealed, being attested by the law and the prophets; even God's plan of remission by faith in Jesus Christ, published to all, and conferred on all, who believe; for there is no distinction, since all have sinned, and deprived themselves of that approbation which God bestows. All must then be forgiven freely by his grace, through the redemption which Jesus Christ has wrought, whom God has publicly constituted as the means of conciliation, (by faith in his blood), to exhibit the righteousness he requires, for the forgiveness, through the divine lenity, of sins formerly committed; and to display the righteousness required by him, at this present time; so that he might exercise his clemency, and pardon him, who believes in Jesus.

Where then is boasting? It is excluded. By what law? That which demands perfect obedience? No, but by the law which requires faith; for we have come to the conclusion, that man is pardoned through faith, and not by legal obedience. Does God bestow favor on the Jews only, and not likewise on the Gentiles? Assuredly, on the Gentiles also: since it is the same God, who will acquit through faith those who are circumcised, and through faith those who are uncircumcised. Do we then annul the scripture by the doctrine of forgiveness through faith? Not at all: but, we establish the law.

What advantage then has Abraham our natural ancestor? [Great]. Certainly, if Abraham were pardoned by works, he had a ground of exultation. But it is not so in the view of God. For what says the scripture? Abraham believed in God, and it was ascribed to him for pardon. Now to him who performs what the law requires, the reward

is not regarded as a favor, but as an obligation; yet, to him who does not perform it, but confides in him that forgives the sinner, his faith is estimated for his acquittal.

In the very same manner David describes the felicity of the man, to whom God attributes forgiveness without the works which the law requires. Happy, says he, are they whose transgressions are forgiven, and whose sins are covered. Happy is the man to whom the Lord does not ascribe iniquity.

Is this happiness then, applicable only to the circumcised, or also to the uncircumcised? since we affirm that faith was considered to Abraham in reference to his acceptance.

How was it thus considered? when he was in circumcision, or in uncircumcision? Not after, but before circumcision; for he received the symbol of circumcision, as a proof of the forgiveness through faith, which he obtained in an uncircumcised condition; so that he might become the father of all those who believe, though in a state of uncircumcision, and that pardon might also be extended to them; and moreover, that he might be the father of those who are circumcised, (I do not speak of mere external circumcision, but of those), who walk in the footsteps of our father Abraham, who believed while in an uncircumcised state.

Now the promise was not made, on account of legal obedience, to Abraham and to his offspring, that he should possess the land, but in consequence of acceptance through faith. For if those only who obey the law, are proprietors, faith is rendered useless, and the promise abrogated; because the law inflicts punishment; for where no law exists, there is no transgression. Therefore, the promise was made through faith, gratuitously, that it might be sure to all the posterity; not to those only who obey the law, [not to the Jews only], but also to those who imitate the faith of Abraham, who is the father of us all, (answering to the scripture, I have truly constituted thee a father of numerous nations); in the presence of that God, in whom he believed, who gives life to the dead, and who speaks of those things, which do not exist, as if they actually existed.

Abraham, apparently devoid of hope, confidently trusted, that he should be the father of many nations, agreeably to the assurance, Thus shall be thy posterity. Further, being strong in the faith, he did not advert to his own body already imbecile, (as he was about a hundred years old), nor to the sterility of Sarah; nor did he at all discredit the promise of God through distrust, but was fortified by faith, presenting praise to God; indeed, he was fully convinced, that what he had promised, he was able certainly to perform. And his faith was therefore ascribed to him for pardon.

This was not however recorded, that with regard exclusively to himself, faith was thus ascribed to him; but in relation to us, to whom it

will also be ascribed, if we confide in him that raised our Lord Jesus from the dead ; who was surrendered on account of our offences, and was raised to life for our forgiveness.

Being therefore pardoned by faith, we have peace with God, through our Lord Jesus Christ ; and by trusting in him, have been introduced to the state of favor in which we stand, and exult in the prospect of that happiness which God bestows.

And not only so, but we also triumph in afflictions ; knowing that affliction, produces patience ; and patience, approval ; and approval, hope ; and hope will not disappoint us, because the love of God is diffused in our hearts by the Holy Spirit, which is imparted to us. For when we were yet weak, Christ, at an appropriate period, died for the iniquitous. Now scarcely would any one die for a strictly just man ; though, for an eminently beneficent man, some one, perhaps, might venture to die. But God has displayed his love towards us, in that, while we were in a state of sin, Christ died for us. How much more then, being pardoned by his blood, shall we be saved through him from punishment. For if, when we were in a state of enmity, we were reconciled to God by the death of his Son, how much more, after that we are reconciled, shall we be saved by his life ?

And not only [do we rejoice in afflictions], but we also glory in God, through our Lord Jesus Christ, by whom we have now been reconciled.

Moreover, as by one man sin entered the world, and death by sin ; and as death came upon all men, since all have sinned : [so by the obedience of one, all may be pardoned]. For till the Mosaic law was given, sin was in the world ; (though sin is not ascribed, where there is no law). Indeed, death reigned from Adam to Moses, even over those who had not sinned after the manner in which Adam transgressed ; who possess a resemblance to him that was to come. Still, this is not such, as that the offence of the one can be compared with the beneficence of the other ; for if through the offence of one, many were subject to death, how much more shall the grace of God, and the gift, through the favor of one man, Jesus Christ, abound to the many. I say, again, that the one who sinned, cannot, in respect to the offence, be compared with him who exercised his beneficence ; for the sentence of condemnation had respect to one offence ; but beneficence procured pardon for many offences. For if, by the transgression of one man, death reigned through one offence, much more will those, who receive abundant grace and gratuitous forgiveness, reign in life through the one, even Jesus Christ.

To proceed then ; as by the offence of one, all men incurred condemnation ; so by the righteousness of one, all men attained to a life-giving remission. For if by the disobedience of one man, many became sinners, so by the obedience of one, many will become righteous.

Now the Mosaic law interposed, so that offences abounded ; however, where sin abounded, grace superabounded ; so that as sin reigned by

death, in like manner, grace, through Jesus Christ our Lord, must reign by pardon, to eternal life.

What, therefore, shall we infer ? Shall we continue in sin, that divine favor may abound ? Let it not be ; for how shall we, who are dead to sin, live any longer in it ? Do you not know, that whoever of us have been baptized into Jesus Christ, have been baptized into his death ? Therefore, we have been buried with him through baptism into his death ; so that, as Christ was raised from the dead by the power of the Father, in like manner we also must lead a new life. For if we have been intimately united in the likeness of his death, we ought also to be, in that of his restoration to life. We cannot but acknowledge, that our old man is crucified with him, that this sinful body may be deprived of its power : so that we may no longer be enslaved to sin. For he who is dead [to sin], is emancipated from sin. Now, if we have died with Christ, we believe that we shall also live with him : For we know that Christ, being risen from the dead, dies no more ; death has no further power over him ; because, so far as respects his death, he died for sin once for all ; but so far as respects his life, he lives to God. Thus also, you should regard yourselves dead indeed to sin, but alive to God, with Jesus Christ our Lord.

Let not sin reign, then, in your mortal body, so as to obey its inordinate desires ; nor proffer your members to sin, as instruments of iniquity ; but present yourselves to God, as alive from the dead, and devote your members to God, as instruments of righteousness. For sin must not rule over you, though you are not under the law, but under grace.

I ask again ; Shall we then sin, because we are not under the law, but under grace ? By no means. Do you not know, that to whom you give up yourselves as obedient servants, the servants of him you are whom you obey ; whether you are the servants of sin to your own destruction, or the servants of righteousness to your preservation ? But praise be to God, that though you were once the servants of sin, yet you have heartily conformed to the outline of doctrine in which you have been instructed. Having been freed also from sin, you have become the servants of righteousness. I speak in the common language of men, on account of your weakness : and I add, that as you formerly devoted your members to impurity and iniquity, as their servants for committing iniquity ; so you must now devote your members to righteousness as its servants, to perform that which is holy. For when you were the servants of sin, you were not obedient to righteousness. What fruit then, did you derive from those things of which you are now ashamed ? Surely, the result of those things is death. But now, having been liberated from sin, you have become servants to God,—you have your fruit in respect to holiness, which, in the end, will indeed result in eternal life. For, the retribution of sin is death ; but the free gift of God is eternal life, through Jesus Christ our Lord,

Do you not know, brethren, (for I speak to those who have the knowledge of the law), that the law controls a man only so long as he lives. For example, the married woman is bound by the law to her husband while he is alive; but if the husband die, she is released from her conjugal obligations. It follows then, that if she be married to another man, while her husband is living, she must be regarded as an adulteress: but if her husband be dead, she is liberated from her obligation to him; so that she will not be an adulteress by marrying another husband.

In like manner, you, my brethren, having become dead to the law through the death of Christ, are united to another, that is, to him who was raised from the dead, in order that we may produce fruits to the praise of God. For, when we were in the animal state, our sinful passions, which were defined by the law, powerfully operated, in our physical constitutions, to produce fruits terminating in death. But now, since we have died [to sin], we have become free from the law by which we were bound; so that we must perform our services to God, in a new, spiritual manner, and not in the old, literal one.

What then shall we affirm? that the law produces sin? By no means. Yet, I should not have been acquainted with sin, except through the law: for I should not have even known violent passion to be sinful, if the law had not announced, *Thou shalt not cherish it*. Then sin, taking opportunity under this commandment, effectually wrought in me every irregular desire: because, aside from the law, sin was powerless. For once, when without a knowledge of the law, I was alive; but, when I was apprised of the commandment, sin became powerful, and I died. Thus, the same commandment, which was given to acquire life, was found by me to end in death. For sin, taking advantage on account of the commandment, deceived me, and through it brought me into condemnation. Still, the law is assuredly holy; and the commandment holy, and just, and good.

Was then that which was good rendered fatal to me? Not at all: but sin, that its true nature might appear, through that which in itself was good, destroyed me; so that by the commandment, the exceeding malignity of sin became apparent. Moreover, we know that the law is spiritual, but I am sensual, a slave to sin. For I effectually perform that which I do not approve; and practise not what I prefer. Indeed, even the very things which I hate, I commit. If, however, I do that which I disapprove, I concede that the law is good. Yet now, it is no longer I who practise this, but sin which dwells in me. I know truly that in me, that is, in my animal nature, no good resides. To will that which is excellent is certainly easy for me, but to achieve it I find difficult. For I do not perform the good which I desire; but I pursue the evil which I disapprove. If now, I do that which I disapprove, it is no longer I who accomplish it, but sin that dwells in me. I discover then this tendency, that when I am inclined to do good, evil is presented to

me. For, as to the conscience, I entirely concur with the law of God ; but I perceive another propensity in my system, violently contending against my intellectual principle, and reducing me as a captive to the agency of sin, which is in my constitution. Wretched man that I am ! Who shall preserve me from the deadly influence of this body ? I thank God, who preserves me, through Jesus Christ our Lord. It follows then, that my internal man yields subjection to the law of God ; but my external man, to the dominion of sin.

But now, there is no condemnation to those who are in Christ Jesus ; since, the law of spiritual life through Jesus Christ, has emancipated us from the authority of sin and of death. For what the law could not accomplish, (since our animal desires rendered it inefficacious), God, sending his own Son in the likeness of that flesh whereby we had sinned, accomplished ; and on account of sin, he destroyed the power of sin in our flesh ; so that the obedience, which the law requires, might be rendered by us, who walk not according to the desires of the flesh, but of the Spirit. Now, those who live in compliance with the flesh, relish the things of the flesh ; but those who live in conformity to the Spirit, the things of the Spirit. For the desires of the flesh lead to death ; but the desires of the Spirit to life and happiness : because the desires of the flesh are at enmity with God ; and are not subjected to his law, nor indeed can they be. Therefore, they who live in a sensual state, cannot please God. However, you live not in a sensual, but in a spiritual state, because the Spirit of God dwells in you. But if any one possess not the Spirit of Christ, he is none of his. Now, if Christ dwell in you, the body is indeed dead as to sin ; but the Spirit is alive as to righteousness. But if the Spirit of him, who raised Jesus from the dead, dwell in you, he, who raised Christ from the dead, will also impart life to your bodies, which are dead, [on account of sin], by his Spirit which dwells in you.

Therefore, brethren, we are no longer constrained by our sensual part, to live according to the flesh : for if you live according to the flesh, you must die ; but if, through the spiritual part, you put to death your sensual inclinations to do evil, you shall live. Now, as many of us, as are conducted by the Spirit of God, are the sons of God. For you have not received a servile spirit, that you should again be in fear ; but you have received the Spirit of a filial relation, by which we address God with the title of Father ! The same Spirit gives concurrent evidence to our minds, that we are children of God. But if children, then we are heirs ; indeed, inheritors of God, and joint inheritors with Christ ; provided, we so endure suffering with him, that we may be advanced to glory with him.

Moreover, I regard the sufferings of our present state, as unworthy of comparison with the happiness, which is hereafter to be revealed to us. All mankind appear, indeed, to be anxiously anticipating a disclosure of [the glory] that awaits the children of God. (For men were

subject, not of their own choice, to a frail, dying state, but by him to whom all things are subjected ; yet still, with the hope, that they who are thus made subject, may be liberated from the bondage of their present condition, so as to obtain the happy freedom of the children of God). We know truly, that all men have groaned under sorrow till the present time ; and not only so, but even we ourselves, who enjoy the invaluable gifts of the Spirit, we too groan within ourselves, waiting for the fruit of our filial relation, that is, redemption from our bodily state. It is by this hope then, that we are now sustained ; since a hope, which is realized, is no longer hope ; for what a man enjoys, how does he any longer hope for it ? But if we hope for that which we do not yet possess, we wait for it with patience.

In like manner, also, the Spirit supports us against our infirmities ; for when we are in doubt as to what we should pray for, this Spirit strongly intercedes for us with aspirations, that cannot be expressed. But he, who explores the hearts, knows what is the desire of this Spirit, when it thus intercedes with God, in behalf of the saints.

We are also conscious, that all things co-operate for the good of those who love God, who are invited according to his benevolent purpose. For those, whom he formerly acknowledged, he also before designed to be conformed to the representation of his Son, that he might be the first-born among many brethren ; and those, whom he previously intended, he has also invited ; and those, whom he has invited, he has also pardoned ; and those, whom he has pardoned, he has also advanced to glory.

What shall we say, then, concerning these things ? Since God is for us, who can be against us ? He who did not spare his own Son, but freely gave him up for all of us, why will he not, with the gift of him, even liberally bestow upon us all things ? Who will allege any thing against those whom God has chosen ? It is God who pardons ; who will condemn ? It is Christ who died [for us] ; I should rather say, rose from the dead : it is he who sits at the right hand of God ; it is he who intercedes also for us ? Who will withdraw us from the love of Christ ? Will affliction, or difficulty, or oppression, or famine, or nakedness, or danger, or destruction ? (The scripture applies ; For thy sake we are continually exposed to death ; we are regarded as sheep for the slaughter). Indeed, over all these things we more than conquer, through him who has loved us. For, I am persuaded, that neither death nor life, neither angels nor principalities, neither things present nor future, nor powers, neither height nor depth, nor any other created object, will be able to separate us from the love of God, which is bestowed on us, through Christ Jesus our Lord.

Christ is my witness, that I speak the truth ; the Holy Spirit is my witness, and also my own conscience, that I do not utter falsehood, when I say, that I have great sorrow and incessant anguish of heart, (since I also wished myself separated from Christ), for my brethren,

my relatives according to the flesh ; who are Israelites ; to whom belongs the title of sons, and the divine glory, and the covenants, and the rites of service, and the promises, and the giving of the law ; whose are the patriarchs ; and from whom, Christ [proceeded] in reference to the flesh, who is over all, God perpetually praised. Amen.

Now it is impossible, that the promise of God [respecting the posterity of Abraham] should be rendered void. For not all, who are lineal descendants of Israel, are true Israelites ; neither are all the posterity of Abraham children of the promise ; for it is written, From Isaac shall thy posterity descend ; that is, not the children, by natural descent, are the offspring of God : but the children of the promise are regarded as the descendants. For this was the tenor of the promise, At such a time I will return, and Sarah shall have a son.

And not only the case of Sarah, but that of Rebecca also, proves the same thing, who had children by one, and the same person, namely, our father Isaac. For before the children were born, and when they had done neither good nor evil, that the purpose of God might be accomplished, and this gratuitously, not as a claim, but by his choice, it was announced to her, that the superior shall be subject to the inferior ; which accords with another passage, I have preferred Jacob to Esau.

What shall we say then ? not, that there is injustice with God ! Far from it. Moreover, he declares to Moses, On whom I please I will bestow mercy ; and to whom I am disposed I will show compassion. Consequently, preference depends not on the will, or eager desires of men, but on the mercy of God. Further, the scripture says to Pharaoh, For this particular cause I have preserved you, that I may display my power by you, and that my name may be promulgated through all the earth. It follows then, that he does show mercy on whom he inclines ; and whom he pleases he leaves to be hardened.

You will, however, say to me, Why does he still find fault ? For who has resisted his will ? Rather, let me ask, Who are you, O man, that conflict with God ? Shall the thing made, say to the maker, why hast thou thus formed me ? Has not the potter power over the clay, to make, from the same mass, one vessel for an extraordinary use, and another for an ordinary one ? And if God, designing to exhibit his indignation against sin, and to make known his great power, has yet endured with much forbearance the vessels of displeasure tending to destruction ; and if he makes known his abundant glory which he bestows on the vessels of mercy, who were previously prepared for glory ; [who can reply against him.]

Such he has chosen us to be, who belong not only to the Jews, but also to the Gentiles. Even as it is said in Hosea, I will call those my people, who were not my people ; and her beloved, who was not beloved : and it shall occur, that in the place where it was declared to them, You are not my people, there, they shall be denominated sons of the living God.

Isaiah also exclaims respecting Israel, If the number of the children of Israel were as the sand of the sea, a residue only shall be preserved. For he will speedily accomplish the object, with integrity ; indeed, the Lord will make a brief work in the land. And, as Isaiah has previously said, Unless the Lord of Hosts had left us a lineage, we should have become like Sodom, and been assimilated to Gomorrah.

What shall we then infer ? it is this, — That the Gentiles, who sought not after that pardon which is through faith, have obtained that pardon which is through faith : but that Israel, who sought pardon by the law, have not attained to it. Why ? because they sought it not through faith, but by the works of the law : for they have struck against that stone of offence, according to the words of scripture ; Behold, I lay in Zion a stone of stumbling, and a rock of offence ; and yet, none of those who confide in him, shall be confounded.

Assuredly, Brethren, the disinterested desire of my heart, and my supplication before God, are in behalf of them, that they may be saved. For I testify to them, that they have a zeal for religion, though not an enlightened one : since, they are ignorant of God's plan of forgiveness, and are endeavoring to establish their own ; and thus, have not submitted to the plan of forgiveness instituted by God ; though Christ answered the end of the law, for remission to every believer.

Moses thus delineates the acceptance, which is by the law, That the man who performs these things, shall live by them. But the language of acceptance through faith is this, Say not in thy heart, who will ascend to heaven ? that is, to bring down Christ ; nor, who will descend to the world beneath ? that is, to bring up Christ from the dead. But what does it affirm ? The duty is near thee, (even in thy mouth, and in thy heart), the very obligation of faith, which we announce ; namely, that if with thy mouth thou wilt profess Jesus as the Lord, and in thy heart believe that God has raised him from the dead, thou shalt be saved : since, with the heart faith exists to acceptance, and with the mouth profession is made to salvation. Thus the scripture asserts, None who trust in him will be disappointed.

I may add, that there is no distinction between the Jew and the Greek ; for all have the same Lord abounding in mercy towards all who call upon him. For, whoever invokes the name of the Lord, he will be saved.

But, how can they call on him, in whom they have not believed ? and how can they believe in him, of whom they have not heard ? and how can they hear, unless some one proclaim the pleasant message ? and how can men proclaim it, unless they are sent ?

Such are thus described ; How beautiful are the feet of the heralds of peace, who proclaim the joyful intelligence of good things ! But I reply, All the hearers of the message have not obeyed ; for Isaiah says, Lord, who has believed our proclamation ?

You admit then, that report is requisite to belief ? and that report must be made by a proclamation of the word of God ? But granting

this, I answer, Has not report been made ? Yes, indeed, Their voice has gone out to all the earth, and their words to the bounds of the habitable world.

I say still further, does not Israel know this [abundant mercy of God] ? First, Moses declares, I will incite your jealousy by those who are a despised people ; and by a nation void of understanding I will exasperate you. But Isaiah exhibits great confidence, and affirms, I was found by those, who did not seek me ; I was discovered by those, who did not inquire for me. Whereas, he remarks, respecting Israel, I have all the day extended my hands to a faithless and rebellious people.

I ask then, has God rejected his own people ? By no means. For I myself am an Israelite ; of the race of Abraham, of the tribe of Benjamin. God has not discarded his people, whom he so long acknowledged. Do you not know what the scripture declares, in the history of Elijah ? how he thus pleads with God against Israel, Lord, they have destroyed thy prophets, and demolished thy altars ; and I am left solitary, and they seek my life. But what does the divine answer disclose to him ? I have reserved to myself seven thousand men, who have not bent a knee to Baal. And likewise, even at the present period, a part is left, according to a favorable designation. But if by favour, then not from works ; else, this were no longer a favour.

What follows then ? That Israel have not obtained that which they earnestly desired. The chosen, however, have obtained it, but the rest are blinded. It is thus written, God has left to them a spirit of deep slumber, — eyes, so that they do not see, and ears, so that they do not hear, even to this very day. And David has said, Their table will become a snare and a trap, and an offence, and a recompense to them. Their eyes will be darkened, so as not to see ; and their backs will be perpetually bowed down.

I ask then, have they stumbled to their ruin ? certainly not. But, salvation to the Gentiles has attended their defection, to excite them to emulation. Now, if their fall has reference to the great advantage of the world, and their decay, to the great accession of the Gentiles ; how much more, their fullness ? Further, I address this to you the Gentiles ; (for as I am truly an apostle of the Gentiles, I respect my office) ; so that, if possible, I may awaken my countrymen to emulation, and may save some of them.

If, now, the rejection of them be the reconciliation of the world, what will the restoration of them be, but life from the dead ? If the first-fruits, moreover, were consecrated, so will the mass be ; and if the root was consecrated, so will be the branches.

If, also, some of the branches were broken off, and you, being a wild olive, were grafted into their place, and rendered a joint partaker of the root and richness of the olive, make not your boast against the branches ; for, though you should boast, you do not sustain the root,

but the root sustains you. Will you then declare, The branches were broken off, that I might be grafted in ? Admitted ;—yet, in consequence of unbelief, they were broken off ; and you stand by faith ; be not elated then, but cautious. For if God did not spare the natural branches, neither will he, perhaps, spare you.

Behold, then, the kindness and the severity of God ; in respect to those, indeed, who have fallen, severity ; but with regard to you, kindness, if you persevere under his benignity : otherwise, you will also be discarded. And they, moreover, unless they persist in their unbelief, shall be grafted in ; since God is able again to graft them in. For, if you were cut off from the olive, which is naturally wild, and have been grafted into a good olive, contrary to your nature ; how much more shall they, the natural branches, be grafted into their own olive ?

Moreover, I wish you, brethren, to understand this secret (lest you should indulge in self-conceit), namely, that blindness has fallen upon a part of Israel, till the multitude of the Gentiles shall accede. For then, all Israel will be saved ; even as it is written, A deliverer will proceed from Zion, and will avert iniquity from Jacob. And this is my covenant with them, when I shall remove their sins. As to the gospel then, they are alienated in reference to you ; but as to the divine choice, they are beloved, in consideration of the fathers : because, the free gifts and the invitation of God are not to be revoked.

For as you were formerly unbelievers in respect to divine things, yet have now attained mercy during their unbelief ; so also they are at present unbelievers, and in connexion with the mercy manifested to you, even they will obtain mercy. For God has collectively included all of them in unbelief, that he might compassionate all.

O profound and abundant wisdom and knowledge of God ! How unsearchable are his proceedings, and his ways not to be explored ! For who has known the mind of the Lord ? or who has given him counsel ? or, who has first imparted to him, so as to receive only an equivalent in return ? For of him, and by him, and for him, are all things ; to him be glory forever. Amen !

I entreat you, therefore, brethren, by the tender compassions of God, that you offer yourselves a living sacrifice, unblemished, delightful to God, which is your rational service. And be not conformed to this world ; but be transformed by the renovation of your minds, that you may studiously follow that which is good, and acceptable, and perfect, according to the will of God.

Moreover, by virtue of the office assigned me, I charge every one among you, not to estimate himself more highly than he ought ; but to think humbly, according to the degree of faith, which God has dispensed to each. For, as we have many members in one body, but all the members have not the same agency ; so we, being many, are one body in Christ, and individually, members of the others.

Having, then, free gifts, different according to the favors imparted to us, if interpretation, let it be according to the proportion of faith; or spiritual service, let us attend to our ministration; or him who teaches, to instruction; or him who exhorts, to admonition. Let him who bestows, do it with disinterestedness; him who presides, with assiduity; him who performs offices of mercy with alacrity. Let benevolence be sincere. Abhor that which is evil; adhere to that which is good.

With fraternal kindness be tenderly affectionate to each other; as to honor, prefer one another. Be not negligent in duty; be fervent in spirit; serve the Lord; rejoice in hope; be patient in affliction; persevere in prayer; contribute to the necessities of Christians; be devoted to hospitality. Bless those who persecute you; bless, and curse not. Rejoice with those who rejoice, and weep with those who weep. Be united among yourselves. Regard not exalted objects, but accommodate yourselves to those that are lowly. Be not wise in your own opinion.

Render to no one evil for evil. Diligently pursue what is laudable in the sight of all men. If it be possible, to the extent of your power, have peace with all men. Beloved, never avenge yourselves, but rather give place to displeasure; since it is written, Retribution belongs to me; I will make it, says the Lord. If therefore, thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, you will heap coals of fire on his head. Be not overcome by evil; but overcome evil with good.

Let every individual be subject to the superior authorities; for, there is no authority except by divine permission; and those which exist, are instituted under God. So he that resists the magistracy, opposes the institution of God; and those who resist, will receive punishment for themselves. For rulers are not a terror to good works, but to evil ones; and wilt thou not stand in awe of the magistracy? Do good, and you will have praise for it; since [the magistrate] is a servant of God for your benefit. But if you do evil, fear; for he bears the sword not in vain; since he is a servant of God, inflicting punishment upon him that does evil. Therefore, we ought to yield subjection, not because of punishment, but also from regard to conscience.

Moreover, in consequence of this, you should also pay taxes; for they are servants of God, continually attending to this very object. Render, therefore, to all their dues; taxes, to whom taxes are due; tribute to whom tribute; reverence, to whom reverence; respect, to whom respect. Owe nothing to any person, but mutual love; for he who loves another fulfils the law. For, the precepts, Thou shalt not commit adultery, thou shalt do no murder, thou shalt not steal, thou shalt not covet, and every other command, are briefly comprehended in this injunction, namely, Thou shalt love thy neighbor as thyself. Love works no evil to our neighbor; love, then, is the accomplishment of the law.

And particularly, [be thus induced], contemplating the time, that the hour is already come when we should awake from sleep; for our salva-

tion is at present nearer, than when we first believed. The night is far advanced, the day approaches ; let us therefore divest ourselves of the works of darkness, and be invested with the armor of light. Let us walk in a becoming manner as by day ; not in revellings and inebriated festivals, not in unchaste and immodest gratifications, not in contention and zealous altercation. But put ye on the Lord Jesus Christ, and make no provision for the flesh, in reference to its excessive desires.

Receive with kindness him that is weak in faith, not so as to increase his scrupulous surmisings. One, indeed, believes that he may eat every thing ; but he who is weak, eats herbs. Let not him who eats, despise him who eats not ; nor him who eats not, judge him who eats ; for God has accepted him. Who are you, that judge the servant of another ? to his own master he stands or falls. Indeed, he will be sustained ; for God is able to sustain him.

One man considers one day as superior to another : while another esteems every day alike. Let each one be fully convinced in his own mind. He who regards the day, regards it in reference to the Lord ; and he who regards not the day, in reference to the Lord he does not regard it. He that eats, eats in reference to the Lord, for he gives thanks to God ; and he that eats not, in reference to the Lord he does not eat, nor give thanks to God. For no one of us lives to himself ; and no one of us dies to himself ; since, if we live, we live to the Lord ; and if we die, we die to the Lord : so that whether we live, or die, we are the Lord's. For Christ both died and revived for this very purpose, that he might have dominion over the dead and the living.

But, why do you judge your brother ? or why do you despise your brother ? since we must all appear before the tribunal of Christ. For it is written, As I live, says the Lord, every knee shall bend to me, and every tongue shall confess to God. Every one of us, therefore, must render an account of himself to God.

Let us, then, no longer judge one another ; but rather, thus determine, that no one place an obstacle, or an occasion of offence before a brother. I know, and have been convinced by the Lord Jesus, that nothing is in itself impure ; but if any man deem any thing to be impure, to him it is so. But if, on account of food, your brother be disquieted, you cease to walk according to love. Do not, by your food, destroy him for whom Christ died. Let not your good be reproached ; for, the influence of God does not concern meat and drink, but its fruits are righteousness, and peace, and holy, spiritual joy.

Now, he who serves Christ, as to these things, is acceptable to God, and approved by men. Consequently, let us pursue those things which promote peace, and those, which tend to mutual improvement. Do not, for any kind of food, destroy the work of God. All kinds are indeed pure ; but it is evil in that man, who eats so as to cause offence. Benevolence demands, that you should never eat food, nor drink wine, nor do any thing else, by which your brother may stumble, or be allured to

sin, or become unhappy. You have conscious rectitude : maintain it with respect to yourself, in the presence of God. Happy is he who does not condemn himself, in that which he permits. But he who wants integrity of purpose, is condemned if he eats, because he is not confident that it is right ; for whatever proceeds not from such confidence, is sinful.

Now to him who is able to establish you, according to the good news which I proclaim, and the annunciation of Jesus Christ, agreeably to the revelation of the secret, concealed in ancient times, but now manifested, and by means of the prophetic scriptures, in conformity to the commandment of the eternal God, communicated to all the Gentiles, for the promotion of obedience to the faith ;—to the only wise God, through Jesus Christ, to whom be glory forever. Amen !

Moreover, we who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor, in respect to that which is favorable to improvement. For Christ did not seek his own pleasure ; but according to that which is written, *The censures of those who reproached thee have fallen upon me.* [So it was with him]. Now whatever things were written in ancient times, were written for our instruction ; that, through patience and the admonition of the scriptures, we might obtain hope.

Now, may the God who gives patience and admonition, give you mutual unity of sentiment, according to Christ Jesus ; that with one mind, and with one voice, you may praise God, even the Father of our Lord Jesus Christ !

Therefore, deal kindly with each other, even as Christ has dealt kindly with us to the praise of God.

Further, I affirm, that Jesus Christ became a minister of the circumcision, on account of the truth of God, in order to confirm the promises made to the fathers ; also that the Gentiles shall praise God for his mercy ; even as it is written, *Therefore will I celebrate thy praise among the Gentiles, and to thy name will I sing.* And it is further announced, *Rejoice, ye Gentiles, with his people ; and again, Praise the Lord, all ye Gentiles ; and repeat his praise, all ye people.* And moreover, Isaiah declares, *There shall be a root of Jesse, and one shall arise to be a guide of the Gentiles ; upon him shall the Gentiles place their hopes.*

Now may the God of hope fill you with all joy and peace in believing ; that you may abound in hope through the influence of the Holy Spirit.

Moreover, I myself am well persuaded concerning you, my brethren, that you are full of kindness, abounding in all knowledge, and able to admonish one another. I have also written to you the more boldly, brethren, when reminding you concerning some things, because of the grace which God has imparted to me, that I should be a servant of Jesus Christ to the Gentiles, dispensing as a priest the gospel of God, that the oblation of the Gentiles might be acceptable, being purified by the

Holy Spirit. I have, then, a subject of exultation in Christ Jesus, relative to the things of God ; for I will not presume to misrepresent what Christ has effected by me, to bring the Gentiles to obedience, by word and by deed, through the energy of signs and wonders, by the power of the Holy Spirit. So that from Jerusalem and around it, to Illyricum, I have fully proclaimed the gospel of Christ ; and so also, that I was strongly desirous to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but in accordance with what is written, They shall see, to whom no declaration was made respecting him ; and they who have not heard, shall understand.

On this account, I have been greatly hindered from coming to you. But now, having nothing more to accomplish in these regions, and having had a great desire for many years to visit you ; whenever I may go to Spain, I hope, as I pass on, to see you, and to be sent by you on my way there, having first, in some degree, enjoyed your society. But at present I am going to Jerusalem, to supply the wants of the Christians. For it has pleased those of Macedonia and Achaia, to make some contribution for the poor among the Christians who are at Jerusalem. [I say] it has pleased them ; for indeed, they are their debtors ; because if the Gentiles have shared in their spiritual things, they ought surely to assist them in temporal things. Now when this duty shall have been performed, and this fruit secured to them, I shall pass through the midst of you into Spain. And I know that when I come to you, I shall come with abundant blessings of the gospel of Christ.

Further, I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you strive jointly for me in your prayers to God in my behalf, that I may be delivered from the unbelievers in Judea ; and that my service for Jerusalem may be acceptable to the Christians ; also, that I may come to you with joy, (if God permit) and may be refreshed among you. Now may the God of peace be with you all. Amen !

Moreover, I recommend to you Phebe our sister, who is a servant of the church at Cenchrea ; that you may receive her as being in the Lord, in a manner worthy of Christians, and give her assistance in any thing where she may need it of you ; for she has been a patroness of many, and particularly of me.

Salute Priscilla and Aquila, my co-operators in Christ Jesus ; (who exposed themselves to great danger in my behalf ; to whom not only I myself am grateful, but even all the churches of the Gentiles ;) and salute the assembly of believers at their house. Salute Epenetus, my beloved friend, who is the first-fruit of Asia in Christ. Salute Mary, who labored much for us. Salute Andronicus and Junias my relatives, and fellow-prisoners, who are highly esteemed among the apostles, and who acknowledged Christ before me. Salute Amplias, my beloved friend in the Lord. Salute Urbanus, our fellow-laborer in Christ, and Stachys, my beloved friend. Salute Apelles, the approved in Christ. Salute the family of Aristobulus. Salute Herodian, my relative. Salute

those of the family of Narcissus, who are in the Lord. Salute Tryphena and Tryphosa, who labor in the Lord. Salute Percis the beloved, who labored much in the Lord. Salute Rufus, the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Philologus and Julias, Nereus and his sister, and Olympas, and all the Christians with them. Salute each other with a sacred kiss. All the churches of Christ salute you.

Moreover, I beseech you, brethren, to beware of those who cause divisions and pernicious examples, contrary to the doctrine which you have learned; and avoid them. For such serve not our Lord Jesus Christ, but their own appetite; and by fair expressions and flattering addresses, beguile the minds of the simple. For your obedience is known to all. I rejoice therefore on your account: but I wish you to be wise with respect to that which is good, and simple in reference to evil. Now the God of peace will soon bruise the adversary under your feet. The grace of our Lord Jesus Christ be with you. Amen!

Timothy, my co-operator, and Lucius, and Jason, and Sosipater, my relatives, salute you. (I Tertius, the amanuensis of this letter, salute you in the Lord). Caius salutes you, who is my host, and that of the whole church. Erastus, the treasurer of the city, salutes you; and Quartus, a brother, salutes you. The favor of our Lord Jesus Christ be with you all. Amen!

THE FIRST LETTER OF PAUL TO THE CORINTHIANS.

PAUL, constituted an apostle of Jesus Christ, by the will of God, and Sosthenes the brother, to the church of God, which is at Corinth, to those who have been purified in Christ Jesus, invited to be Christians, with all that in every place invoke the name of our Lord Jesus Christ, even their and our Lord ; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

I give thanks to my God always concerning you, for the favor of God which is imparted to you, through Jesus Christ ; that in every thing you are enriched by him in all doctrine, and all knowledge : even as the testimony of Christ was confirmed among you : so that you are subordinate in no gift : awaiting the appearance of our Lord Jesus Christ, who will also establish you irreproachable to the end, even in the day of our Lord Jesus Christ. God is faithful, by whom you were summoned to a participation of his Son Jesus Christ our Lord.

Moreover, I solicit you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you ; but that you be perfectly united in the same mind, and in the same sentiment. For it has been declared to me concerning you, my brethren, by those who are of the family of Chloe, that there are contentions among you. And I mention this, — that each one of you affirms, I, indeed, am for Paul ; and I, for Apollos ; and I, for Peter ; and I, for Christ. Is Christ divided ? was Paul crucified for you ? or were you baptized into the name of Paul ? I give thanks to God, that I baptized none of you, except Crispus and Caius ; so that no one can assert, that I have baptized into my own name. However, I also baptized the family of Stephanas : besides, I am not aware, that I baptized any other. For Christ sent me not so much to baptize, as to preach the gospel ; not in the wisdom of doctrine, lest the cross of Christ should be rendered ineffectual. For the instruction of the cross is to those who perish, foolishness ; but to those of us who are saved, it is the power of God. For it is written, I will destroy the sagacity of the wise, and will subvert the knowledge of the learned. Where is the wise ? where is the learned ? where is the subtle disputer of this world ? has not God declared their wisdom to be foolishness ? For since, in the wisdom respecting God, the world by its wisdom knew not God, it pleased God, by the folly of preaching, to save those who believe. For the Jews require signs, and the Greeks search for wisdom : but we proclaim Christ crucified ; to the Jews, indeed, an offence, and to the Gentiles foolishness ; but to those who are invited, both Jews and Greeks, Christ, the

power of God, and the wisdom of God. Because, the [supposed] folly of God is wiser than men; and the [supposed] weakness of God is stronger than men.

Behold, therefore, your invitation, brethren, that not many wise men according to the flesh, not many powerful, not many illustrious, invite you : but God has selected the foolish of the world, that he may shame the wise ; and God has chosen the feeble of the world, that he may shame the powerful ; and the degraded of the world, and those who are despised, has God designated, and those who are dead, that he may bring to nothing those who are alive ; so that no individual can glory before God. And by him are you in Christ Jesus, who is become to us wisdom from God, and pardon, and purification, and redemption : so that, as it is written, Let him who exults, exult in the Lord.

Now I, brethren, when I arrived among you, came not with loftiness of speech, or of wisdom, declaring to you the testimony of God. For I determined to proclaim nothing among you, but Jesus Christ, even that crucified person. And I was with you in weakness, and in fear, and in much trembling. And my doctrine, and my preaching, were not with persuasive words of human wisdom, but in manifestation of the Spirit, and of power : that your faith might not rest in the wisdom of men, but in the power of God.

However, we announce wisdom among those who are perfect ; yet, not the wisdom of this world, nor of the rulers of this world, who are reduced to nothing : but we proclaim the wisdom of God in a new doctrine, the concealed wisdom, which God previously designed, prior to the ages, for our glory ; which none of the rulers of this world knew ; for had they known it, they would not have crucified the Lord of Glory. For, we announce, as it is written, Things which eye has not seen, nor ear heard, nor the heart of man comprehended, God has prepared for those who love him. But God has revealed them to us by his Spirit ; for the Spirit explores all things, even the depths of God. For who knows the things of a man, except the spirit of a man that is in him ? Thus also, no one knows the things of God, but the Spirit of God. Now we have not received the spirit of the world, but the Spirit which is from God ; that we may know the things which are freely given to us by God : which we also communicate, not in words taught by human wisdom, but in those dictated by the Holy Spirit ; explaining spiritual things to spiritual persons. Now, the animal man does not receive the things of the Spirit of God : for they are foolishness to him ; nor can he know them, because they are spiritually examined. But the spiritual man examines, indeed, all things ; yet he is examined by no one. For who has known the mind of the Lord, that he should teach it ? But we have the mind of Christ.

Moreover, brethren, I could not speak to you as to spiritual, but as to sensual persons, as to babes in Christ. I fed you with milk, not with meat : for you were not then able, nor indeed, are you even now able

to receive it ; since you are still sensual : for whereas, envy, strife, and dissensions, exist among you, are you not sensual, and do you not conduct in a sensual manner ? For when one says, I indeed, am for Paul, and another, I am for Apollos, are you not sensual ?

Who then is Paul, and who is Apollos ? Ministers, by whose means you believed, even as the Lord has imparted to each ? I planted, Apollos watered ; but God produces the growth : so that neither is he who plants any thing, nor he who waters ; but God who causes the product. However, he that plants, and he that waters, are one ; and each will receive his proper reward, according to his respective labor. Therefore, we are co-operators with God : you are God's field, God's edifice. According to the grace of God, which was given to me, as a skilful architect, I have laid the foundation, and another builds on it. But let every one take care how he superstructs : for no one can lay any other foundation, except what is laid, which is Jesus Christ. Now, if any one erect on this basis — gold, silver, and valuable stones ; or wood, grass, and stubble ; the work of each will be exhibited : for the crisis will proclaim it, because it will be disclosed by fire ; and thus, the fire will prove every one's work, of what description it is. If the superstructure of any one remain, he will receive a reward. If any one's work be burned, he will sustain a loss : yet, he will personally be preserved ; but even, as through fire. Do you not know, that you are the temple of God, and that the Spirit of God dwells among you ? If any one destroy the temple of God, God will destroy him : for the temple of God is consecrated ; and you are this temple. Let no one deceive himself. If any one among you affect to be wise in this age, let him become simple, that he may be wise. For, the wisdom of this world is folly with God : as the scripture declares, He detects the wise in their own fallacy. And further, The Lord knows the reasonings of the wise, that they are vain. Let no one therefore boast in men : since, all things are yours ; whether Paul, or Apollos, or Peter, whether the world, or life, or death, or present, or future objects ; all are yours : and you are of Christ ; and Christ is of God. Accordingly, let a man regard us, as servants only of Christ, and dispensers of the secret purposes of God. And moreover, it is required in stewards, that every one be found faithful. Therefore, with me it is the most subordinate consideration, that I should be condemned by you, or by human inquisition ; because, I do not even condemn myself ; for I am not personally conscious of guilt ; however, I am not by this exculpated ; but he that condemns me is the Lord. Consequently, pass no premature judgment, till the Lord come, who will actually bring to light the hidden things of darkness, and unveil the intentions of the hearts ; and then, every one will have praise from God.

Now, these things, brethren, I have figuratively appropriated to myself and Apollos, on your account ; that by us you may learn, not to estimate any teacher above what is written ; that no person may be inflated

in behalf of one against another. Besides, who makes thee distinguished ? For what hast thou, which thou didst not receive ? and further, if thou hast received it, why dost thou boast, as not receiving it ? You are already satiated, you are already enriched, you have reigned without us : and I wish, indeed, you had reigned properly, that we might also reign with you. For I think that God has exhibited us, the apostles, ultimately, as devoted to death ; that we are made a spectacle to the world, even to angels, and to men. We are simple in behalf of Christ, but you are wise in Christ ; we are feeble, but you are powerful ; you are honorable, but we are disgraced. Even to this present hour, we both hunger and thirst, and are naked, and are beaten, and have no definite abode ; and labor, working with our own hands. When reviled, we bless ; when persecuted, we endure it ; when calumniated, we expostulate : we are represented as the vilest of the world, as the refuse of all things, to this day.

I do not write these things to shame you ; but, as my beloved children, I instruct you. For though, you have myriads of conductors in Christ, yet, you have not many fathers ; since, I produced you in Christ Jesus, through the gospel. I therefore exhort you, that you become imitators of me. For this reason, I have sent to you Timothy, who is my dear and faithful son in the Lord, who will remind you of my ways, which are in Christ, even as I universally teach in every church. However, some are inflated, as if I would not come to you. But I will quickly come to you, if the Lord permit ; and I will know, not the speech of those who are inflated, but the power. For the dominion of God is not in word, but in power. What do you wish ? that I should come to you in chastisement ? or in love, and in the spirit of meekness ?

Impurity is certainly heard of among you, and such impurity as is not even among the pagans, that one should have his father's wife. And are you elated ! but should you not rather have lamented ? so that he who has committed this offence, might be removed from the midst of you. Therefore, I indeed, as absent in body, but present in spirit, have already judged, as if present, him who has thus conducted ; that you, being assembled in the name of our Lord Jesus Christ, and of my Spirit, shall, with the power of our Lord Jesus Christ, deliver such an one to the adversary, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

Your exultation is improper. Do you not know, that a little leaven ferments the whole mass ? Remove entirely the old leaven, that you may become a new mass, when you are unleavened : for even our pass-over, Christ, was slain for us. Let us then keep the festival, not with the old leaven, nor with the leaven of malignity and mischief ; but with the unleavened qualities of sincerity and truth.

I have written to you in this letter, not to associate with incontinent persons : however, not universally with the incontinent of this world, or with the avaricious, or rapacious, or idolatrous ; since then, you must

absolutely depart from the world. But now, I write to you, not to associate with any one, who is called a brother, if he be an impure, or a covetous person, or an idolater, or a reviler, or a drunkard, or an oppressor ; indeed, not even to eat with such an one. Does it belong to me to judge those that are without ? By no means. Should not you sentence those that are within ? But on those who are without, God will pass sentence. Therefore, put away the evil person from the midst of you.

Does any one of you presume, having a controversy with another, to be judged by the pagans, and not by the Christians ? Are you not aware, that the Christians judge the world ? and if the world is judged by you, are you unworthy of the least judicial stations ? Do you not know, that we judge angels ? why not then, things which relate to this life ? When, therefore, you have, indeed, secular seats of adjudication, do you place those to determine, who are unauthorized by the church ? I speak to your disgrace. Is it thus, that there is not one enlightened man among you ? not even one, who can decide the cause of his brethren ? but brother litigates with brother, and that, before unbelievers ! Certainly, however, it is an entire defect among you, that you go to law with each other. Why do you not rather endure injury ? why would you not rather be defrauded ? But you injure and defraud, even your brethren. What, do you not know, that the injurious will not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor impure abusers of themselves and of others, nor thieves, nor misers, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you : but you are washed, but you are purified, but you are pardoned, in the name of the Lord Jesus, and by the Spirit of our God.

All things are lawful for me, but all are not proper ; all things are lawful for me, but I will not be brought under the dominion of any. Aliments are for the appetite, and the appetite is for aliments ; yet God will destroy both it and them. Now the body was not made for sensuality, but for the Lord ; and the Lord for the body. And as God raised up the Lord, so he will raise up us by his own power. Are you not conscious, that your bodies are the members of Christ ? Shall I then take the members of Christ, and make them the members of a courtesan ? By no means. What, do you not know, that he, who is allied to a courtesan, is one body ? (for the scriptures declare, They two shall be one person). But he, who is united to the Lord, is one spirit. Avoid incontinence. Most sins, which a man commits, are extraneous to the body ; but he who commits impurity, sins against his own body. What, are you not apprised, that your body is the temple of the Holy Spirit, who is in you, whom you receive from God ? Besides, you are not your own. For you are purchased with a price : therefore, with your body, praise God.

Now, concerning those things of which you have written to me, — It is inexpedient for a man to marry. — However, in consequence of impu-

rities, let every man have his exclusive wife, and let every woman have her exclusive husband. Let the husband fulfil to the wife the conjugal obligation ; and in like manner also, the wife to the husband. The wife has not control over her own person, but the husband ; and even the husband, likewise has not control over his own person, but the wife. Retire not from each other ; unless perhaps, by mutual consent for a time, that you may devote yourselves to prayer, and may re-unite ; lest the adversary seduce you through your incontinence. But I communicate this as advice, and not as an injunction, that I wish all men were even as myself. However, every one has his appropriate gift from God ; one, indeed, of this description, and another of that. Now I say to the widowers and to the widows, It is good for them if they continue even as I do. But if they cannot forbear, let them marry ; for it is better to marry, than to be discontented. And those who have married I command, yet not I, but the Lord, that a wife must not separate from her husband : but even if she be separated, let her remain unmarried, or become reconciled to her husband ; and that a husband must not discard his wife. But the rest I command, not the Lord, If any brother have a wife who is an unbeliever, and she consent to live with him, let him not dismiss her. And if any woman have a husband who is an unbeliever, and he choose to dwell with her, let her not abandon him. For the unbelieving husband is consecrated to the believing wife, and the unbelieving wife is consecrated to the husband : otherwise, your children would indeed be unhallowed, whereas, they are assuredly sacred. But if the unbelieving person will depart, let such depart. The brother or the sister is not enslaved in such cases ; since, God has called us to peace. For how do you know, O wife, but you will save your husband ? or how do you know, O husband, but you will save your wife ? However, according as the Lord has distributed to every one, according as God has called every one, so let such conduct ; and thus I enjoin in all the churches. Has any circumcised one been called ? let him not be uncircumcised. Has any one been called in uncircumcision ? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing ; but [the whole consists in] obedience to the commandments of God. Let each one remain in that state, in which he was called. Were you invited, being a slave ? do not regard it : yet, if you can indeed be made free, prefer it. For he that is called by the Lord, being a slave, is the emancipated of the Lord ; and he also who is called, being a free-man, is the servant of Christ. You were bought with a price ; do not become slaves of men. Brethren, let every man remain with God, in that situation, in which he was called.

Moreover, concerning single persons, I have no commandment of the Lord : but I give my judgment, as having obtained mercy from the Lord, that I might be faithful. I apprehend this, therefore, to be expedient in the present exigency, that it is desirable for a man to continue as he is. Are you bound to a wife ? seek not to be loosed. Are you

loosed from a wife ? seek not another wife. But even, if you marry, you have not sinned ; and if a virgin marry, she has not sinned. Yet, such will have affliction in the flesh ; but I spare you. However, this I say, brethren, the time being short, it remains that even those who have wives, be as if they had none ; and those who weep, as not weeping ; and those who rejoice, as not rejoicing ; and those who purchase, as not possessing ; and those who use this world, as disusing it ; for the scene of this world is successively changing. Besides, I wish that you may not be anxious. The unmarried man anxiously cares for the things of the Lord, how he shall please the Lord ; but he who has married, anxiously cares for the things of the world, how he shall please his wife. The wife and the virgin are divided in the same manner. The unmarried woman anxiously cares for the things of the Lord, that she may be holy both in body and in spirit ; whereas she who has married, anxiously cares for the things of the world, how she may please her husband. Now this I announce for your own advantage ; not that I may enslave you ; but for decency, and a proper attendance on the Lord, without distraction. However, if any man think that he conducts improperly in remaining single, and has passed the bloom of life, and it thus becomes requisite, let him follow his inclination, he sins not ; let him marry. But he who stands firm in his heart, having no necessity, but has power over his own will, and has thus determined in his heart, to maintain his celibacy, conducts correctly. So that, even he who marries does well ; but he who marries not, does better.

A wife is bound as long as her husband lives ; but if her husband be dead, she is at liberty to be married to whom she pleases ; only, as a Christian. But she is happier, if she continue as she is, according to my judgment ; and I am also confident, that I have the Spirit of God.

Further, respecting things offered to idols, we know, (for we all have knowledge : knowledge inflates, but love edifies. For if any one thinks that he knows any thing, he has yet known nothing as he ought to know it. But if any one loves God, the same is acknowledged by him. Therefore, concerning the eating of things sacrificed to idols, we know), that an idol is nothing in the world, and that there is no other God but one. For certainly, though there are such as are called gods, whether in heaven or on earth, (even as there are numerous gods, and numerous lords), yet to us there is but one God the Father, from whom are all things, and we to him ; and one Lord Jesus Christ, by whom are all things, and we through him. However, all have not this knowledge : but some, with a consciousness of the idol, to this period eat food as a thing offered to an idol ; and their conscience, being weak, is polluted.

But food does not recommend us to God : for neither do we abound, if we eat ; nor are we deficient, if we eat not. But beware, lest by any means this right, which you claim, become a pernicious example to the weak. For if any one behold you, who have knowledge, placed at table in an idol's temple, will not the conscience of him that is weak, be encour-

aged to eat things offered to idols ? And shall the weak brother, for whom Christ died, perish through your knowledge ? But when you thus transgress against the brethren, and wound their scrupulous conscience, you sin against Christ. Therefore, if food ensnare my brother, I will never eat flesh, lest I should cause my brother to sin.

Am I not free ? am I not an apostle ? have I not seen Jesus Christ our Lord ? are you not my work in the Lord ? If I am not an apostle to others, yet doubtless, I am to you : for you are the seal of my apostleship in the Lord. My defence, to those who condemn me, is this ; Have we not a right to eat and to drink ? Have we not a right to take about with us a Christian wife, as well as the other apostles, and the brethren of the Lord, and Peter ? Or have I only, and Barnabas, no right to forbear labor ? Who ever serves in war at his own expense ? who plants a vineyard, and does not eat of its fruit ? or who feeds a flock, and does not partake of the milk of the flock ? Do I assert these things only on human authority ? or does not the law, also, declare the same. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, while treading out the grain. Does God take care for the oxen alone ? Or does he, in its full purpose, declare it on our account ? Undoubtedly, it was written on our account ; for he who ploughs, and he who thrashes, ought to do so in the hope of sharing the grain. If we have sown in you spiritual things, is it a great acquisition, if we reap your secular things ? If others partake of this right over you, ought not we rather ? However, we have not availed ourselves of this right ; but we endure all things, lest we should occasion any impediment to the gospel of Christ. Do you not know, that those who are employed in sacred offices, subsist from the temple ? And that those who attend at the altar, are partakers with the altar. Thus also, the Lord has appointed to those who preach the gospel, that they should live by the gospel. But I have used none of these things ; nor have I thus written, that it should be so done to me ; since it were better for me to die, than that any one should invalidate my triumph. For when I preach the gospel, I have no cause of exultation ; because necessity is laid on me ; and indeed, alas for me, if I preach not the gospel ! Further, if I do this voluntarily, I have a reward ; but if reluctantly, a dispensation is still consigned to me. What then is my reward ? That when I preach the gospel of Christ, I may make the Christian ministry without charge, so as not to avail myself of my right in the gospel.

Therefore, though I am free with respect to all men, yet I have enslaved myself to all, that I might gain the more. Thus, to the Jews I became as a Jew, that I might gain the Jews ; to those who were under the law, as under the law, (not being myself under the law,) that I might gain those who are under the law ; to those who are without the law, as without the law, (yet not being without the law to God, but under the law to Christ), that I might gain those who are without the law. To

the weak I became as weak, that I might gain the weak. I became all things to all men, that I might save all. Now, I do this with a view to the reward, that I may participate in it with you.

Are you not apprised, that all of those who run in a race, are indeed engaged, but one only receives the prize ? Thus run, that you may attain. And every one who severely contends, is self-governed in all respects. Now they indeed do it, that they may obtain a perishable, but we, an imperishable crown. I therefore so run, as under inspection ; I so contend, not as striking the air : but I repress my body, and subdue it ; lest by any means, having been a herald to others, I myself should be rejected.

Moreover, brethren, I wish you to know, that all our fathers were under the cloud, and all passed through the sea ; and were all baptized into Moses, in the cloud, and in the sea ; and all shared the same spiritual food ; and all used the same spiritual drink ; (for they drank from that spiritual rock which attended them ; and that rock was the Messiah). Yet, with most of them God was displeased ; for they were destroyed in the desert.

Now, all these things occurred as admonitions to us ; that we should not cherish sinful desires, even as they did. Nor let us become idolaters, as some of them were ; as it is written, The people sat down to eat and to drink, and rose up to dance. Nor let us practise impurity, as some of them committed it, and fell in one day twenty-three thousand. Nor let us grievously tempt Christ, as even some of them tempted him, and perished by serpents. Nor let us murmur, as even some of them murmured, and perished by the destroyer. But these things happened to them as examples ; and they are written for our admonition, on whom the ends of the ages are come. Therefore, let him who trusts that he stands, beware lest he fall. No temptation has assailed you, except such as belongs to humanity. God, however, is faithful, who will not permit you to be tempted above your ability ; but with the trial, will also effect a deliverance, that you may be able to bear it.

Therefore, my dearly beloved, fly from idolatry. I speak as to wise men ; judge what I say. The cup of blessing, for which we give thanks, is it not a participation of the blood of Christ ? The loaf which we break, is it not a participation of the body of Christ ? Because there is one loaf, we, who are many, are one body ; for we all partake of the one loaf. Behold Israel according to the flesh : are not those who eat the sacrifices, partakers with the altar ? What then do I affirm ? that an idol is any thing ? or that what is offered to idols is any thing ? No ; but that what the pagans offer, they offer to demons, and not to God. Now, I would not that you should become partakers with demons. You cannot drink the cup of the Lord, and the cup of demons : you cannot partake of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy ? are we more powerful than he ?

All things are lawful, but all are not expedient ; all things are lawful for me, but all do not improve. Let no one seek his own good only, but that of another also. Whatever is sold in the shambles, eat, making no inquiry on account of conscience. For, the earth is the Lord's, and all that is in it. And if any of those who disbelieve, invite you, and you are disposed to go ; eat whatever is placed before you, asking no question, through conscience. But if any one say to you, This is a thing sacrificed to an idol, do not eat, as well from regard to him who informed you, as to conscience. However, I do not intend your own conscience, but that of the other. Yet, why is my liberty determined by the conscience of another ? Besides, if I partake, with thanksgiving, why am I reproached on account of that for which I give thanks ? Therefore, whether you eat, or whether you drink, or whatever you do, do all to the praise of God. Give no cause of offence, either to the Jews, or to the Greeks, or to the church of God : even as I also please all men in all things ; not seeking my own interest only, but that of the many, that they may be saved. Be imitators of me, even as I also am of Christ.

Now I commend you, brethren, because you remember me in all things, and obey the directions, even as I committed them to you. But I wish you to know, that the head of every man is Christ ; and that the head of the woman is the man ; and that the head of Christ is God. Every man, praying or instructing, having his head covered, dishonors his head. And every woman who prays or instructs, with her head uncovered, dishonors her head : for it is precisely the same with being shorn. Therefore, if a woman be unveiled, she might as well be shorn : but since it is disgraceful, that a woman should be shorn, or shaven, let her be veiled. Now a man, indeed, ought not to cover his head, since he is the representation and glory of God : but the woman is the glory of the man. Besides, the man does not proceed from the woman ; but the woman from the man : and moreover, the man was not created for the woman ; but the woman for the man. (On this account, the woman is subject to authority, and should be veiled, in consequence of the messengers.) Yet, the man is not independent of the woman, nor the woman independent of the man, in the Lord. Further, as the woman is from the man, so also, is the man by the woman ; but all things are from God. Judge among yourselves, is it becoming, that a woman should pray to God, unveiled ? Does not even nature herself teach you, that if a man indeed has long hair, it is a disgrace to him ? But, if a woman has long hair, it is a praise to her ; for her hair was given her, instead of a veil. However, if any one resolves to be contentious, we have no such custom, nor the churches of Christ.

Moreover, I do not praise you when I declare this ; that you assemble, not for the better, but for the worse. For indeed, in the first place, when you convene in the church, I hear that there are divisions among you ;

and I partly believe it: since, there must even be factions among you; that those who are approved, may be manifested among you. When therefore, you convene in one place, it is not to eat the Lord's supper. For every one who eats, previously takes his own supper, and one, indeed, is hungry, and another is satisfied. What, have you not houses in which to eat and to drink? or do you pervert the church of God, and disparage those who are poor? What shall I say to you? shall I praise you for this? I do not praise you.

For I received from the Lord, what I also communicated to you, that the Lord Jesus, on the night in which he was surrendered, took bread; and having given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you; do this in commemoration of me. In a similar manner, he took the cup also, when he had supped, saying, This cup is the new covenant in my blood; do this, as often as you drink it, in commemoration of me. Therefore, as frequently as you eat this bread, and drink this cup, you symbolize the Lord's death, till he come. Thus then, whoever shall eat the bread, and drink the cup of the Lord, unworthily, profanes the body and blood of the Lord. But let a man scrutinize himself, and then, let him eat of that bread, and drink of that cup. For he who eats and drinks, in an unworthy manner, eats and drinks correction to himself, not distinguishing the Lord's body. For this cause, many among you are sick and infirm, and a considerable number have died. But, if we would search ourselves, we should not be disapproved. However, when we are tried by the Lord, we are corrected, that we may not be condemned with the world. Therefore, my brethren, when you assemble to eat, cordially receive each other. If any one hunger, let him eat at home; that you may not assemble to be chastened. Now what remains, I will regulate when I arrive.

Moreover, concerning spiritual persons, brethren, I would not have you ignorant. You know that you were pagans, hurried away after dumb idols, even as you happened to be led. I therefore apprise you, that no one, speaking by the Spirit of God, pronounces Jesus execrated; and that no one can affirm, that Jesus is the Lord, except by the Holy Spirit.

Now, there are diversities of gracious endowments, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of operations, but the same God who works all things among all. But the manifestation of the Spirit is imparted to every one for the general benefit. Further, to one, indeed, through the Spirit, is given the doctrine of wisdom; and to another, the doctrine of knowledge, according to the same Spirit; and to another, faith by the same Spirit; and to another, the gifts of healing by the same Spirit; and to another, miraculous powers; and to another, prophecy; and to another, the discrimination of spirits; and to another, various foreign

languages; and to another, the interpretation of foreign languages. Yet, this one and the same Spirit effects all these things, dividing to every man respectively, as he pleases.

Besides, as the body is one, and has many members, though all the members of that one body, numerous as they are, constitute one body; so also is Christ. For, indeed, in one Spirit we all of us have been baptized into one body, whether Jews or Greeks, whether slaves or free-men; and all have been made to drink of one Spirit. Since, therefore, the body is not one member, but many, if the foot should say, because I am not the hand, I do not belong to the body; yet, does it not belong to the body? and if the ear should say, because I am not the eye, I do not belong to the body; yet, does it not belong to the body? If the whole body were an eye, where would be the hearing? if the whole were hearing, where would be the smelling? But now, God has arranged every one of the members in the body, as it has pleased him. Further, if all were one member, where would be the body? But as it is, there are indeed many members, yet only one body. The eye cannot say to the hand, I have no need of thee: nor again, the head to the feet, I have no necessity for you. In truth, those members of the body, which appear to be the more feeble, are much more necessary: and those which we think to be the less honorable parts of the body, we invest with more abundant honor; and consequently our ungraceful parts have more abundant gracefulness. But, our graceful parts have no necessity. However, God has jointly tempered the body, having imparted more abundant honor to the destitute portion; that there may be no division in the body, but that the members may have the very same sedulous care for each other. And thus, if one member suffer, all the members jointly suffer; or if one member be honored, all the members jointly rejoice. Moreover, you are the body of Christ, and members in part. Therefore, these indeed God has placed in the church; first, apostles; secondly, prophets; thirdly, teachers; subsequently, miracles; then, gifts of healing; assistants; directors; diversities of foreign languages. Are all apostles? are all prophets? are all teachers? have all miraculous powers? do all possess the gifts of healing? do all speak in different languages? do all interpret?

Now you zealously desire the best gifts; and yet, I show you by far the more excellent way.

Though I could speak in the languages of men and of angels, but have not love, I become like sounding brass, or a noisy cymbal. And if I have the gift of prophecy, and comprehend all secrets and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I distribute all my goods to feed the poor, and if I surrender my body to be burned, but have not love, it profits me nothing. Love greatly forbears, and is kind; love does not envy; love is not inconstant, is not inflated, does not conduct indecorously, is not selfish, is not exasperated, devises no evil; does not rejoice in false-

hood, but unitedly rejoices in the truth ; is always contented, invariably confiding, ever full of hope, and at all times patient. This love never fails : but, if there be prophecies, they will be annulled ; or if, foreign languages, they will cease ; or if, knowledge, it will be superseded. Besides, we know only in part, and we prophecy in part : but when that which is perfect comes, then, that which is imperfect, will be removed. When I was a child, I talked like a child, I had the disposition of a child, I reasoned as a child : but when I became a man, I discarded childish traits. For, we now look into an uncertain mirror ; but then, face will answer to face : now I know imperfectly ; but then, I shall amply know, even as I also am completely known. Thus, therefore, these three remain, — faith, hope, love ; — but the greatest of these is love. Assiduously follow love.

Moreover, earnestly desire spiritual gifts ; but particularly, that you may instruct. For he who speaks in an unknown language, does not speak to men, but to God ; since no one understands him ; however, by the Spirit he announces secrets. But he who teaches, addresses men for improvement, and exhortation, and admonition. He who speaks in a strange language, improves himself ; but he who teaches, improves the church. I wish, indeed, that you all spoke in foreign languages, but rather, that you instructed : for he who instructs, is greater than he who speaks in various languages ; unless some one interpret, that the church may receive improvement. And now, brethren, if I should come to you speaking in different languages, what shall I profit you, except I shall speak to you intelligibly, by revelation, or with knowledge, or with instruction, or in doctrine ? In like manner, if inanimate objects, which impart sound, whether pipe or harp, do not distinguish in the notes, how shall it be known what is piped or harped ? Further, if the trumpet give an unknown sound, who will prepare for battle ? Even thus, unless you pronounce with the tongue words well comprehended, how shall that which is spoken be known ? Indeed, you would talk to the wind. There are, for example, a certain number of languages in the world, and not one of them is unmeaning. Yet, if I know not the import of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. Therefore, since you are ardently desirous of spiritual gifts, you also seek them, that you may abound for the improvement of the church. On this account, let him who speaks in an unknown language, so pray, that some one may interpret. For if I pray in an unknown language, my spirit prays, but my meaning is unprofitable. What then is the conclusion ? I will pray with the spirit, but I will also pray with perspicuity : I will sing with the spirit, but I will also sing with perspicuity. Otherwise, should you give thanks with the spirit, how will the unlearned hearer respond to your offering of gratitude, since he knows not what you express ? For you, indeed, appropriately give thanks, but the other is not improved. I praise God, speaking in different languages, more than all of you : but in a church,

I would rather pronounce five sentences with clearness, that I might also instruct others, than a myriad of sentences in a foreign language.

Brethren, be not as little children in understanding ; however, be as infants in iniquity ; but in understanding, be mature. It is written in the law, Assuredly, in other languages, and with other lips, I will speak to this people ; but then, they will not even hear me, says the Lord. Therefore, different languages constitute a sign, not to those who confide, but to the faithless ; whereas, instruction is not a sign to the disbelieving, but those who believe. If then, the whole church be convened in one place, and all speak in foreign languages, and the illiterate, or unbelieving enter, will they not assert, that you are insane ? But if all teach, and an unbeliever, or an uninstructed person enter, he is reprov- ed by all, he is searched by all ; the secrets of his heart are displayed ; and he will consequently prostrate himself, and worship God, proclaim- ing, that God is actually among you.

What then is to be done, brethren ? When you assemble, each of you has a psalm, has a discourse, has a strange language, has a revela- tion, has an interpretation. Let all things be done for improvement. And if any one speak in an unknown language, let it be by two, or at most three sentences, and separately ; and let one interpret. But if there be no interpreter, let him be silent in the church ; yet, let him speak to himself, and to God. Now, let two or three teachers speak, and let the others investigate. But if any thing be revealed to another that sits by, let the first have ceased to speak. For you can all teach one by one, that all may learn, and all may be admonished. For the spiritual gifts of the teachers are subjected to the teachers. Besides, God is not the author of disturbance, but of peace.

As in all the assemblies of the saints, let your women keep silence in the churches : for they are not permitted to speak ; but [are command- ed] to obey, as the law also declares. And if they desire to learn any thing, let them interrogate their husbands at home ; since it is indecor- ous, that women should speak in the congregation. What ! did the word of God proceed from you ? or has it only extended to you ?

If any one pretends to be an instructor, or a spiritual person, let him acknowledge, that what I write to you are the commandments of the Lord ; but let him be unknown as such, who does not acknowledge this. Therefore, brethren, zealously desire to instruct ; and forbid not to speak in foreign languages. But let all things be done decently, and in order.

Now I make known to you, brethren, the gospel which I preached to you, which you likewise received, and in which you stand ; by which you are also saved, if you retain that doctrine which I proclaimed to you ; unless indeed, you have inconsiderately believed. For I commu- nicated to you, among the principal things, what I also received first, that Christ died for our sins according to the scriptures ; and that he was buried, and that he was raised to life on the third day, in confor-

mity to the scriptures ; and that he was seen by Peter, and then by the twelve. Afterwards, he was seen by more than five hundred brethren at once ; of whom the greater part remain to this time, but some have deceased. Subsequently, he was seen by James ; and then, by all the apostles. And ultimately, he was also seen by me, as by one unseasonably produced. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the favor of God I am what I am ; and his favor which was imparted to me, was not in vain ; for I have labored more abundantly than all of them ; yet not I, but the favor of God which is with me. Therefore, whether I or they preach, we thus preach, and you have thus believed.

Since then, the resurrection of Christ from the dead, is thus proclaimed, how can some among you assert, that there is no future state of the dead. For, if there is no future existence of the dead, Christ has not been raised : and if Christ has not been raised, our preaching is absolutely false, and your faith is also false. Moreover, we are even false witnesses concerning God ; because we have testified in relation to God, that he raised Christ ; whom he raised not, if, in fact, the dead are not raised. And if the dead are not raised, Christ has not been raised. Further, if Christ has not been raised, your belief is useless ; you are still in your sins. Certainly also, those who are fallen asleep for Christ, are lost : and we, if our hope in Christ, must be limited to this life, are of all men the most miserable.

But indeed, Christ is raised from the dead, the first-fruit of those who have fallen asleep. For, since through a man came death, through a man comes also the future life of the dead. Therefore, as by Adam all die, even so by Christ all will be made alive. But every one in his appropriate class ; Christ the first-fruit ; afterwards, those who are Christ's at his coming. (The end will then arrive, when Christ will surrender the kingdom to God, even the Father ; after God will have abolished all dominion, and all authority, and power : since Christ will reign, till God has put all the enemies under his feet. The last enemy, even death, will be destroyed : for God has put all things under his feet. But it is evident, when the scripture declares, All things are subjected, that it is with the exception of God, who has subjected all things to Christ. Now, even the Son himself, when all things shall be subdued to him, will also submit to God, who subjected all things to him, that God may universally rule.)

Otherwise, what advantage will they derive, who receive a deadly baptism, if the dead are not raised at all ? Why indeed are they thus fatally baptized ? And why are we exposed to danger every hour ? Shall I deprecate our triumphant confidence, which I share in Christ Jesus our Lord, and through which I daily die ? If, to speak according to the practice of men, I have fought with wild beasts at Ephesus, what does it avail me ? If the dead rise not, let us eat and drink ; for tomorrow we die. Be not deceived : vicious intercourse contaminates

good morals. Awake, as you ought to do, and sin not ; for some of you are ignorant of God ; I allege this to your disgrace.

But, some one will say, How can the dead be raised ? and with what kind of body do they come ? Inconsiderate man, that which you sow is not brought to life, unless it die ! And as to what you sow, the body, which it will assume, is not sown, but a single grain ; perhaps of wheat, or of some of the other kinds. But God gives it a body, as it has pleased him, and to each of the seeds its peculiar body. All flesh is not the same flesh : but the flesh of men, and of beasts, of birds, and of fishes, actually differ from each other. There are also celestial bodies, and terrestrial bodies : but the glory of the celestial, and that of the terrestrial, are indeed different. There is one splendor of the sun, and another splendor of the moon, and another splendor of the stars ; moreover, star transcends star in effulgence. Therefore, even the future existence of the dead is probable. The body is buried in decay, it is raised undecaying ; it is buried in humiliation, it is raised in glory ; it is buried in weakness, it is raised in power ; it is buried a physical body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. And thus it is written, The first man, Adam, became a living body ; but the last Adam is a reanimating spirit. The spiritual, however, was not first, but the natural ; and then the spiritual. The first man, from the earth, was terrestrial ; the second man, from heaven, is celestial. As is the earthly, such will they also be, that are earthly ; and as is the heavenly, such will they also be, that are heavenly. And as we have sustained the representation of the earthly body, we shall also sustain the representation of the heavenly one.

Besides, this I declare, brethren, that flesh and blood cannot inherit the kingdom of God ; nor can decay become, by inheritance, undecaying. Behold, I announce to you a secret ; all of us will not indeed die, but all of us will be changed, in a moment, in the glance of an eye, at the last trumpet ; for it will sound, and then the dead will be raised imperishable, and we shall be changed. For this perishable must be rendered imperishable, and this mortal be clothed with immortality. Now when this perishable shall have become imperishable, and this mortal shall have been invested with immortality, then the declaration of scripture will be accomplished, Death is overwhelmed forever. Where is thy sting, O death ! where, thy victory, O hades ! For the sting of death is sin ; and the dominion of sin is the law. Now, thanks be to God, who gives us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast, unmoved, always abounding in the work of the Lord ; knowing that your labor in the Lord is not vain.

Moreover, concerning the contribution for the Christians, as I have directed the churches of Galatia, even thus do you proceed. On the first day of every week, let each of you lay something aside, depositing as he has been prospered, that when I come, there may be then no col-

lections. And when I arrive, those whom you shall approve, I will send, with letters, to convey your liberality to Jerusalem. Or, if it be proper that even I should go, they shall accompany me. Further, I will come to you, when I have passed through Macedonia; (for I am to pass through it); and perhaps, I shall remain, indeed, and winter with you, that you may conduct me on the way where I shall go. For I wish to see you at this time, not merely in passing; but I hope to remain with you for some time, if the Lord permit. However, I shall continue at Ephesus till Pentecost. For a great door of employment is opened to me; yet, there are many opposers.

Now, if Timothy has arrived, see that he abide among you without fear; for he performs even as I do, the work of the Lord. Let no one, therefore, despise him; but conduct him on his journey in peace, that he may come to me: for I expect him with the brethren. And in relation to our brother Apollos, I earnestly requested him, that he would repair to you with the brethren: but he was by no means disposed to go now; yet, he will go, when he shall have a convenient opportunity.

Be vigilant, stand firmly in the faith, acquit yourselves like men, be energetic. Let all things be done by you in love.

Now I entreat you, brethren, as you know that the family of Stephanas is the first-fruit of Achaia, and that they have devoted themselves to the service of the saints, that you also kindly demean yourselves towards them, and to every one who co-operates and labors. I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus; for that which was wanted on your part they have supplied, and have refreshed my spirit and yours: therefore, acknowledge those that are such.

The churches of Asia salute you. Aquila and Priscilla affectionately salute you in the Lord, with the Christian congregation in their house. All the brethren salute you. Salute each other with a holy kiss. This is the salutation of Paul, with my own hand. If any one love not the Lord Jesus Christ, he shall be separated; our Lord comes. May the grace of the Lord Jesus Christ be with you! My love be with you all in Christ Jesus!

THE SECOND LETTER OF PAUL TO THE CORINTHIANS.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy the brother, to the church of God which is at Corinth, with all the Christians who are in all Achaia ; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ !

Praised be the God and Father of our Lord Jesus Christ, the father of tender mercies, and the God of all consolation ; who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, by the consolation with which we ourselves are comforted of God. For as the sufferings of Christ abound with respect to us, so also our consolation abounds through Christ. For, if we are afflicted, it is for your encouragement and salvation ; and if we are comforted, it is likewise for your encouragement, which exerted itself by enduring the same sufferings, which we also endure. And our hope concerning you is steadfast ; aware, that as you are partakers of these sufferings, so you will also be of this encouragement. Therefore, we wish you to know, brethren, respecting our affliction which befell us in Asia ; that we were exceedingly pressed above our strength, so that we despaired even of life. However, we received the sentence of death in ourselves, that we might not trust in ourselves, but in God, who raises the dead ; who rescued us from so great a death, and does rescue us ; in whom we trust that he will even yet rescue us ; you also co-operating in prayer for us, that the benefit imparted to us through many persons, may be gratefully acknowledged by many, on our account.

For our triumph is this, the testimony of our conscience, that with integrity and sincerity towards God, not with secular wisdom, but by the favor of God, we have conducted ourselves in the world, and more particularly among you. For we write no other things to you, than what you read, and also acknowledge ; and I hope that even to the end you will acknowledge ; considering, indeed, you have acknowledged us in part, that we are your triumph, as you will likewise be ours, in the day of the Lord Jesus.

And in this persuasion, I previously wished to come to you, that you might have a second privilege ; and to pass on from you into Macedonia, and to return to you from that country, and to be sent forward by you into Judea. When therefore, I intended this, did I really show any inconstancy ? or are my purposes according to a vicious disposition, that my declarations should be deemed faithless ? Indeed, as certainly as God is faithful, our doctrine among you was not with duplicity : since Jesus Christ, the Son of God, who was proclaimed to you by us, even

by me, and Sylvanus, and Timothy, was not a contradiction ; but in him all was consistent. For all the promises of God, announced through us, were confirmed in him, and verified in him, to the glory of God. Now he who establishes us with you in Christ, and has consecrated us, is God ; who has also sealed us, and given us the pledge of the Spirit in our hearts.

Moreover, I invoke God as a witness to my soul, that to spare you, I have not hitherto proceeded to Corinth. (Not because we domineer over you through the faith, but we are mutual promoters of your joy ; for by the faith you stand).

Besides, I determined this with myself, that I would not come again to you in sorrow. For if I should grieve you, who indeed could make me rejoice, but he that is grieved by me. And I have thus written to you on this subject, lest when I came, I should have sorrow for those, on whose account I ought to rejoice ; having confidence in you all, that my joy is the joy of you all. For, from much affliction and extreme anguish of heart, I wrote to you, with many tears ; not that you might be grieved, but that you might know the very abundant love which I have for you.

Now, if any individual has caused grief, yet some of you have not grieved me ; that I may not accuse you all. Sufficient to such a person is that reprehension, which was inflicted by the majority. So that, on the contrary, you ought more willingly to forgive and to comfort him ; lest such an one should be overwhelmed by excessive sorrow. I therefore entreat you publicly to confirm your love towards him. Further, I have written for this purpose, that I might completely prove you, whether you are obedient in all things. Now, to whom you forgive any thing, I also forgive. And even, if I have forgiven any thing to any one, on your behalf I forgave it, in the person of Christ ; that we may not be deceived by the adversary ; for we are not ignorant of his devices.

Moreover, when I came to Troas in order to preach the gospel of Christ, and a door was opened to me by the Lord, I had no rest in my mind, because I did not find Titus my brother : therefore, I bid them farewell, and departed to Macedonia.

Now thanks be rendered to God, who at all times causes us to triumph with Christ, and who diffuses by us, the fragrance of the knowledge of him, in every place. For we are through God a sweet odor of Christ, among those that are saved, and among those that are lost. To these indeed, we are the destructive odor of death ; but to the others, the restorative odor of life : and for these things who is qualified ? However, we are not like many who contaminate the word of God : but really from sincerity, and in truth from God, in the presence of God, we speak concerning Christ.

Must we again proceed to recommend ourselves ? or do we require, like some others, commendatory letters to you, or recommendations from you ? You are our letter, written on our hearts, known and read

by all men : since you are plainly declared to be the letter of Christ communicated by us ; not written with ink, but by the Spirit of the living God ; not on tables of stone, but on the fleshly tables of the heart.

Moreover, through Christ, we have such confidence towards God. Not that we are qualified by ourselves, to investigate any thing as from ourselves ; but our qualification is from God ; who has even rendered us appropriate dispensers of a new covenant ; not of the letter, but of the spirit. Now the letter kills, but the spirit gives life. Besides, if the dispensation of death, engraven in letters on stones, was illustrious, so that the children of Israel could not steadfastly behold the face of Moses, through the splendor of his countenance ; which dispensation was to be abolished ; how much more shall the dispensation of the Spirit be illustrious ? And, if the ministry of condemnation be honor, how much more does the ministry of pardon surpass in honor. And therefore, that which was glorified, was not highly distinguished in this respect ; by reason of the glory which exceeds it. Further, if the one is annulled by glory, how much more must the other remain in glory.

Having therefore such a persuasion, we use great freedom of address ; and are not like Moses, who put a veil over his face, that the children of Israel might not directly look to the end of that which was to be abolished. Now their minds were blinded ; for to this day the same veil remains in the reading of the old covenant ; it not being discovered, that it is removed through Christ. Moreover, when Moses is read, the veil is over their heart, even to this period. Yet, when their heart shall turn to the Lord, the veil will be taken away. Indeed, the Lord is the Spirit ; and where the Spirit of the Lord is, there, is freedom. For we all, with an unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same representation, from glory to glory, as from the Lord of the Spirit.

Therefore, having this ministry, even as we have received mercy, we do not falter. We have also banished the secret, disgraceful practices, not walking in subtilty, or perverting the word of God ; but, by the exhibition of the truth, recommending ourselves to every man's conscience, in the sight of God. If therefore, even our gospel be veiled, it is veiled to those who ruin themselves ; by whom the god of this world has blinded the minds of the unbelievers, so that the lustre of the glorious gospel of Christ, who is the representation of God, does not enlighten them. Now we proclaim not ourselves, but Christ Jesus as Lord ; and ourselves as your servants, on account of Jesus. For God, who commanded the light to shine from darkness, has shone into our hearts, to impart to you the radiance of his glorious knowledge, in the face of Jesus Christ.

But we possess this treasure in earthen vessels, that the excellence of the power might be ascribed to God, and not to us. We are greatly pressed, but not with insuperable difficulty ; confounded, but not with entire suspense ; pursued, but not outstripped ; thrown down, but not destroyed ; always carrying about in the body, the dying of Jesus, that

the life of Jesus may also be manifested in our body. For we, who are alive, are continually exposed to death in the cause of Jesus ; that the life of Jesus may also be displayed in our mortal nature.

Thus then, death operates strongly in us, but life in you. Yet, having the same spirit of faith, according to what is written, I believed, and therefore I have spoken ; we also believe, and therefore speak ; knowing that he who raised the Lord Jesus, will raise us also through Jesus, who will present us jointly with you. For all our sufferings are on your account, that the accumulated benefit might overflow, by the thanksgiving of many, to the glory of God.

For which reason, we faint not ; but, even though our external man is wasted, yet, the internal man is renewed day by day. Besides, this momentary lightness of our affliction is working for us a vastly exceeding, everlasting weight of glory ; while we aim not at the things which are visible, but at those which are invisible ; for the things which are visible are temporal ; but those which are invisible are eternal. Since we know, that when this tent of our earthly residence is destroyed, we have a structure from God, an edifice not made by hands, eternal in the heavens. But yet, in this tent we groan, ardently desiring permanently to occupy our heavenly habitation. And surely, if we occupy it, we shall not be found destitute. As I intimated, we that are in the tent groan, being burdened ; not because we wish to be dispossessed, but to be put into perpetual possession, that what is mortal may be absorbed in life. Now he, who has powerfully incited us to this very wish, is God ; who has also given us the pledge of the Spirit. Consequently, we are always courageous, because aware, that while we sojourn in the body, we are exiled from the Lord ; (for we walk by faith, not by sight) ; we are indeed undaunted, and are complacently disposed rather to be absent from the body, and to be present with the Lord. And therefore, we are exceedingly ambitious, that, whether present or absent, we may be highly acceptable to him. For we must all appear before the tribunal of Christ ; that every one may receive according to what he has done in the body, whether it be good or evil.

Realizing therefore the fear of the Lord, we persuade men ; and we are manifested to God ; and I trust that we are also manifested even to your consciences. However, we do not again recommend ourselves to you, but only give you occasion of triumph concerning us ; that you may have a reply to those who triumph on account of appearance, and not of heart. For even if we are transported beyond ourselves, it regards God ; and if we are of a sound mind, it regards you. Since the love of Christ bears us away with itself ; while we thus determine, that if one died for all, all were assuredly dead ; and that he died for all, that those who live should no longer live to themselves, but to him who died and rose for them. Accordingly, from this time, we estimate no man in consequence of his descent ; and even, if we have regarded Christ in reference to that, yet now, we no longer thus regard him. For, if any

one be in Christ, there is a new creation ; the old things have passed away ; behold, all things have become new ! But all these are from God, who has reconciled us to himself through Jesus Christ, and has imparted to us the office of the reconciliation ; namely, that God is by Christ conciliating the world to himself, not attributing to them their offences ; and has committed to us the doctrine of this reconciliation. We are therefore ambassadors for Christ, and as if God were entreating you by us, we beseech you, in the place of Christ, to be reconciled to God. For he has constituted him, who knew no sin, a sin-offering for us ; that we might become the forgiveness of God, through him.

We therefore, co-operating also [with God], entreat, that you receive not the grace of God in vain ; (For he declares, I have heard thee in an acceptable time, and I have assisted thee in the day of salvation : behold, now is the well accepted time ; behold, now is the day of salvation), giving no cause of offence to any one, that our ministry may not be reproved : but in every particular, let us establish ourselves as ministers of God ; in much patience, in oppressions, in necessities, in difficulties, in scourges, in imprisonments, in commotions, in wanderings, in watchings, in fastings ; by integrity, by knowledge, by forbearance, by benignity, by a pious spirit, by undissembled love, by the doctrine of truth, by the energy of God, with the armor of righteousness on the right hand and the left ; through honor and disgrace, through malediction and praise : as deceivers, but true ; as unknown, but well known ; as dying, but, behold, we live ; as chastened, but not destroyed ; as afflicted, yet always rejoicing ; as poor, yet enriching many ; as having nothing, and still, possessing all things.

Our mouth is opened to you, O Corinthians, our heart is enlarged. You are not restricted in us ; but you are limited in your own tender affections. Now as a reciprocation for mine, (I speak as to my children), be ye also enlarged.

Become not discordantly associated with unbelievers : for what participation has righteousness with iniquity ? and what intercourse has light with darkness ? and what union has Christ with Belial ? or what portion has a believer with an unbeliever ? and what connexion has the temple of God with that of idols ? for you are the temple of the living God ; as God has affirmed, I will certainly dwell among them, and walk among them ; and I will be their God, and they shall be to me a people. Therefore, depart from the midst of them, and be separated, says the Lord, and touch no impure person ; and I will receive you, and will be to you a Father, and you shall be to me sons and daughters, says the Omnipotent God. Having therefore these promises, beloved, let us purify ourselves from all pollution of body and spirit, perfecting holiness in the fear of God.

Receive us ; we have injured no one, we have contaminated no one, we have deceived no one. I do not suggest this to condemn you ; for I have previously declared, that you are in our hearts, to die together,

and to live together. Great is my freedom of speech to you ; great is my triumph concerning you : I am filled with consolation ; I abound with inexpressible joy, in all our affliction.

For indeed, when we came to Macedonia, our flesh had no rest, but we were distressed on every side : without were oppositions, within were fears. Yet, God who consoles the disconsolate, comforted us by the arrival of Titus ; and not only by his arrival, but also by the consolation with which he was comforted by you, having related to us your earnest desire, your lamentation, your zeal for me ; so that I greatly rejoiced. Therefore, though I afflicted you in that letter, I do not repent, even if I deprecated it : (for I perceive that the same letter has duly grieved you, though only for a short time). Now I rejoice, not that you were grieved, but that you were grieved to reformation : for you were grieved with regard to God, that you might, in no degree, receive correction from us. For sorrow, which regards God, produces amendment to salvation, not to be regretted ; whereas, the sorrow of the world produces death. Consider now, this very fact, that you grieved from respect to God, what assiduity it produced in you ; indeed, what exculpation ; indeed, what displeasure ; indeed, what fear ; indeed, what ardent desire ; indeed, what zeal ; indeed, what chastisement ! By every circumstance, you have now proved yourselves to be unexceptionable in this affair. Indeed, though I wrote to you severely, it was not on his account who had done, or his, who had received the injury ; but that our diligent care respecting you might be manifested to you, in the sight of God.

For this reason, we are comforted on account of your consolation ; and we rejoiced more exceedingly in consequence of the joy of Titus, because his spirit was refreshed by you all. Therefore, if I have in any respect exulted to him concerning you, I was not ashamed : but as we have spoken all things respecting you in truth, even thus our exultation, which was before Titus, has been justified. And his tender affection is more abundant towards you, while he recollects the obedience of you all, and how you received him with fear and trembling. I rejoice, that in every respect I can confide in you.

Now, brethren, we apprise you of the highly munificent gift bestowed by the churches of Macedonia, that under a great trial of affliction, the abundance of their joy, notwithstanding their deep poverty, has overflowed in the riches of their liberality. For I testify, that according to their ability, indeed, beyond their ability, they were personally disposed ; urging us with much importunity, that we would accept the gift, and the office of dispensing it to the Christians : and not as we feared ; but they first gave themselves to the Lord, and then to us, by the will of God. This moved us to desire Titus, that as he had previously commenced, he would likewise complete this charitable contribution among you. Now, as you abound in every grace, in faith, and language, and knowledge, and all diligence, and in your love to us ; I wish that you

may also abound in this virtue of charity. I do not announce this as an injunction, but on account of the assiduity of others, and as proving the sincerity of your love. For you know the beneficence of our Lord Jesus Christ, that being rich, he became poor in your behalf, that you, through his poverty, might be enriched. And I give my opinion on the subject, that this is profitable for you, who began a year since, not only to act, but even with alacrity. At present, therefore, complete the undertaking; that according to the promptness to determine, there may also be the accomplishment, in proportion to what you possess. For if there be first a voluntary mind, according to what any one has, it is well accepted, not according to what he has not. However, I do not intend that others should be relieved, and you burdened; but, with a view to equality, that your affluence at this time may administer to their necessity, and that their abundance in future may supply your want; so as to produce a reciprocity: as it is written, He who had collected the most, had no surplus; and he who had gathered the least, had no deficiency.

Now thanks be rendered to God, who has put the same diligent care respecting you into the heart of Titus. For indeed, he complied with my exhortation; but being very earnest, he repaired to you of his own accord. And we have sent with him that brother, whose praise by the gospel pervades all the churches; (and not only so, but he was also particularly appointed by the churches to accompany us with this charitable contribution, which is dispensed by us to the glory of the Lord himself, and as indicating our ready disposition); taking this precaution, that no person should blame us in this abundance which is administered by us; and premeditating what is proper, not only before the Lord, but also before men. And we have sent with them our brother, (whom we have often found diligent in many affairs, but now much more assiduous), on account of the great confidence reposed in you. If any inquire concerning Titus, he is my partner and fellow-laborer with respect to you; or concerning our brethren, they are the messengers of the churches, and the glory of Christ. Exhibit therefore to them, before the churches, the testimony of your affection, and of our exultation respecting you.

But, indeed, in reference to your relief of the Christians, it is superfluous that I should write to you: since I know your readiness, for which I praised you to the Macedonians, asserting, that Achaia was prepared a year ago; and your zeal has excited very many. Yet, I have sent the brethren, lest our triumph concerning you in this particular, that, as I alleged, you were prepared, should be rendered false: lest, perhaps, if the Macedonians come with me, and find you unprepared, we should be ashamed, (not to say you also), of this vain confidence. I have therefore deemed it necessary to desire the brethren, that they would previously repair to you, and first consummate your bounty, which was formerly announced, that it might be ready as an act of liberality, and not of extortion.

However, as to this, he who sows sparingly, will also reap sparingly ; and he who sows bountifully, will also reap bountifully. Let every one give, even as he intends in his heart ; not with regret, or by compulsion ; for God loves a cheerful giver. And God is able to make all goodness abound towards you, that constantly having all sufficiency in every thing, you may abound to every good work ; (as it is written, He has dispersed, he has imparted to the poor ; his beneficence perpetually endures. Now, may he, who dispenses seed to the sower, and furnishes bread for your food, even multiply your sowing, and increase the productions of your beneficence) ; being enriched in every thing to all liberality, which causes through us thanksgiving to God. For the performance of this public service not only supplies amply the necessities of the saints, but also abounds in the thanksgivings of many to God ; (who, by the experience of this ministration, praise God for that subjection to the gospel of Christ, which you profess, and for your generous contribution to them, and to all) ; and in their prayer for you, ardently loving you, in consequence of the transcendent goodness of God bestowed upon you. Indeed, God be praised, for his inexpressible munificence.

Now I the same Paul, who, when present, indeed, am humble among you, but when absent, am bold towards you, entreat you by the mildness and clemency of Christ. And I request, that I may not be confident, when present, with that assurance, on which I think to presume against certain persons, who regard us as walking according to the flesh. For, though we walk in the flesh, we do not contend in conformity to the flesh ; since the weapons of our warfare are not secular, but powerful through God to the demolition of strong holds ; subverting reasonings, and every haughty object that exalts itself against the knowledge of God, and subjecting as a captive every thought to the obedience of Christ ; and being in preparation to punish all disobedience, when your obedience is complete.

Do you survey things according to appearance ? If any one trust in himself that he is Christ's, let him further, individually consider this, that as he is of Christ, so are we also of Christ. And therefore, if I should triumph, in a greater degree, concerning our authority, which the lord has given us for re-building you, and not for your destruction, I should not be ashamed : but I forbear, that I may not seem as if I would terrify you with letters : since, his letters, it is affirmed, are really important and powerful ; but his personal manner is feeble, and his discourse, worthless. Let such an one thus reflect, that such as we are in profession by letters, when absent, the same will we also be in practice, when present. For we do not presume to class, or to compare ourselves with some who recommend themselves : however, they estimating themselves by their own measure, and comparing themselves with each other, are not wise. Further, we will not boast respecting things beyond our limits ; but concerning the extent of the province which God has

assigned to us, that we should attain even to you. For we do not extend our bounds too far, as though you were not included ; but we proceeded even as far as to you, in the gospel of Christ ; not exulting in things beyond our precincts, in the labor of others ; but having hope, when your faith is increased, that we shall be greatly enlarged among you, in reference to our boundary ; so that we may proclaim the gospel in the parts beyond you, and not boast in another man's department, concerning things already prepared for us. Rather, let him who triumphs, triumph in the Lord. Since, he who commends himself is not approved, but he, whom the Lord commends.

I wish you would endure me a little in my inconsideration ; indeed, even tolerate me. For I cautiously superintend you, with a pious earnestness ; because I have affianced you as a chaste virgin to one husband, that I may present you to Christ. But I am afraid, lest by some means, as the serpent deluded Eve through his subtilty, your minds should be seduced from integrity towards Christ. If now, indeed, he who is come, proclaims another Jesus, whom we have not preached ; or if you receive a different spirit, which you have not received from me ; or a different gospel, which you have not embraced ; you might well bear with him. Yet I conclude, that I am, in no degree, inferior to the most distinguished apostles. And if, I am even untaught in language, I am not so in knowledge ; but on every occasion we have by all things been manifested among you. Have I committed an offence in humbling myself, that you might be exalted ; because I have gratuitously preached to you the gospel of God ? I deprived other churches, taking wages from them that I might dispense to you. For being present with you, and in want, I distressed no one ; but the brethren, who came from Macedonia, fully supplied my deficiency : and in all respects I have kept, and will keep myself from being chargeable to you. As the truth of Christ is in me, surely this same exultation shall not be arrested, relative to me, in the regions of Achaia. For what reason ? because I do not love you ? God knows [otherwise]. But what I do, that I will do ; that I may cut off opportunity from those who desire opportunity ; that in what they boast, they may be found even as we. For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ. And it is not surprising ; for the adversary himself is transformed into an angel of light. It is therefore no great wonder, if his ministers also transform themselves as ministers of righteousness ; whose end will be according to their works.

I say further, Let no one think me inconsiderate ; but if otherwise, at least bear with me as inconsiderate, that I may also glory a little. What I affirm, I do not affirm according to the Lord, but as through inconsideration, in this triumphant confidence. Since many exult according to the flesh, I will also exult. For being wise yourselves, you readily bear with the unwise. Thus you bear it, if one enslave you, if he devour you, if he plunder you, if he raise himself against you, if he

strike you on the face. Shall I reply to the alleged dishonor, as though we had been weak? Assuredly, in whatever any one may be confident, (I announce it inconsiderately), I am also confident. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the offspring of Abraham? so am I. Are they ministers of Christ? (I speak as one thoughtless), I am more; more productive in labors, far exceeding in scourges, more abundant in imprisonments, frequently in deaths. Five times I received from the Jews thirty-nine stripes. I was thrice beaten with rods; once I was stoned; thrice I was ship-wrecked; I have remained a day and a night in the deep. I have often been in journeys; in hazards from rivers; in hazards from robbers; in hazards from my own countrymen; in hazards from the pagans; in dangers of the city; in dangers of the desert; in dangers at sea, in dangers among false brethren; in severe labor and toil; in numerous watchings; in hunger and thirst; in frequent fastings; in cold and nakedness. Aside from such external adversities, there is the pressure which continually assails me, the zealous care of all the churches. Who is feeble, and I am not feeble? Who declines, and I am not ardent? If I must necessarily triumph, I will triumph in the particulars of my sufferings. The God and Father of our Lord Jesus Christ, who is eternally praised, knows that I am not false.

In Damascus, the governor, under Aretas the king, guarded the city of the Damascenes, being resolved to arrest me: but through a window, I was let down by the wall, in a basket, and escaped his hands.

It is not proper then for me to boast; yet I will refer to visions and revelations of the Lord. I knew a disciple of Christ, (whether in the body I know not; or out of the body I am unconscious; God knows); the same, above fourteen years since, was carried up even to the third heaven. Besides, I knew such a man, (whether in the body, or out of the body, I am not aware; God knows); that he was translated to paradise, and heard ineffable words, which it is impossible for man to pronounce. Respecting such a person I will exult; but on my own account I will not exult, except in my adversities. If, however, I desired to boast, I should not be foolish; since I will assert the truth: but I forbear, lest any one should estimate me above what he perceives me to be, or what he hears from me. For, that I should not be too much elevated by the transcendancy of the revelations, a thorn in the flesh was inflicted upon me, an ambassador of the adversary to buffet me, that, as I repeat, I might not be excessively exalted. Concerning this, I thrice implored the Lord, that it might depart from me. But he said to me, My grace is sufficient for thee; besides, my strength is perfected in weakness. Most joyfully, therefore, I will rather glory in my trials, that the power of Christ may overshadow me. Consequently, I feel a complacency in infirmities, in injuries, in necessities, in persecutions, in difficulties, for the sake of Christ; since when I am feeble, then I am powerful.

Have I become thoughtless in exultation ? you have impelled me to it ; for I ought to have been recommended by you : because, though I am nothing, I have, in no respect, failed to equal the most excellent of the apostles. The proofs of an apostle were, indeed, fully produced among you with all patience, by signs, and wonders, and miracles. For in what were you inferior to the other churches, except in this, that I myself did not burden you ? Forgive me this trespass. Behold, a third time I am ready to come to you ; yet, I will not burden you ; since I seek not your property, but yourselves. For it is not appropriate, that the children should treasure for the parents, but the parents for the children. Indeed, I will very cheerfully exhaust and be exhausted for your souls ; even though, the more abundantly I love you, the less I am loved.

Be it so then, I did not burden you ; yet, it is alleged, that being subtle, I seized you by artifice. Did I overreach you by any of those whom I sent to you ? I desired Titus to go to you, and I sent with him a brother. Did Titus in any manner overreach you ? Did we not walk in the same spirit, and in the same steps ?

[By sending Titus] again, do you think that we apologize to you ? In the presence of God we speak through Christ, that all these things, beloved, are done for your improvement. Yet I fear, lest perhaps, when I come, I may not find you such as I could wish ; and that I may be found by you such as you would not desire : I mean, lest perhaps, contentions, rivalries, passions, provocations, slanders, secret detractions, inflations, disturbances, exist among you ; and lest, when I come again, my God may humble me among you, and I should mourn over many who have formerly sinned, and have not reformed from the impurity, and fornication, and licentiousness, which they have committed.

I am coming to you this third time : by the mouth of two witnesses, or three, Every fact shall be established. I have before informed you, and now as present in spirit the second time, but absent in body, I thus previously apprise you, and all who have before sinned, and all the others, Assuredly, when I come again, I will not spare you ; since you demand a proof of Christ's speaking in me, who, in reference to you is not weak, but is powerful among you. For though, he was crucified through weakness, yet, he lives by the energy of God : and though, we are also feeble with him, yet, we shall live with him, by the power of God among you. Examine yourselves, whether you are in the faith ; prove yourselves. Do you not know yourselves, that Jesus Christ is among you, unless perhaps you are unapproved ? But I trust that you will know that we are not without approval. Still, I supplicate God, that you may do no evil ; not wishing that we may appear approved, but that you may do what is good, though we should indeed be disapproved ; since we cannot do any thing against the truth, but we can for the truth. Therefore, we rejoice when we are weak, and you are strong ; and for this we also pray, even your restoration. For this reason, being absent,

I write these things, that when present, I may not act severely, according to the power which the Lord has imparted to me, for improvement, and not for destruction.

Finally, brethren, rejoice, be restored, be admonished, be united, cultivate peace, and the God of love and peace will be with you. Salute each other with a pious kiss. All the Christians salute you. The favor of the Lord Jesus Christ, and the love of God, and the participation of the Holy Spirit, be with you all !

THE LETTER OF PAUL TO THE GALATIANS.

PAUL, an apostle, not sent by men, nor appointed by man, but by Jesus Christ, and God the Father, who raised him from the dead ; and all the brethren who are with me, to the churches of Galatia ; grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father ; to whom be glory for ever and ever. Amen !

I am astonished, that you are so soon removed from him, who invited you into the favor of Christ, to a different gospel ; which is not another ; yet, there are some who afflict you, and wish to subvert the gospel of Christ. But even, if we, or an angel from heaven, should preach to you in opposition to what we have preached, let him be separated. As we have already declared, so I now declare a second time ; If any one proclaim any gospel to you, contrary to what you have received, let him be separated. And besides, do I seek the favor of men, rather than that of God ? Or do I strive to please men ? If indeed, I still pleased men, I should not be a servant of Christ.

Moreover, I declare to you, brethren, concerning the gospel which was preached by me, that it is not according to men ; for I did not receive it from man, but I was taught it, exclusively, through the revelation of Jesus Christ. You have certainly heard of my previous conduct in the Jewish religion, that I immeasurably persecuted the church of God, and ravaged it ; and I advanced in the Jewish religion, beyond many contemporaries in my own nation, being more highly devoted to the traditions of my fathers. But when it pleased God, who preserved me at my birth, and called me by his grace, to reveal his Son to me, that I might proclaim him to the Gentiles ; I did not suddenly consult flesh and blood ; nor did I ascend to Jerusalem, to those who were apostles before me ; but I departed into Arabia, and returned to Damascus. Then, after three years, I went up to Jerusalem to become acquainted with Peter ; and I abode with him fifteen days. However, I did not see any other of the apostles, except James, the brother of the Lord. Now, concerning the things which I write to you, behold, as in the presence of God, that I do not falsely speak. Subsequently, I went into the regions of Syria and of Cilicia ; and I was personally unknown to the churches of Christ which were in Judea : except only, they had heard, That he, who was once persecuting us, is now proclaiming the faith, which he formerly subverted. And they praised God on my account.

Then, within fourteen years, I again ascended to Jerusalem with Barnabas, and also took with me Titus. And I went up by revelation,

and communicated to them that good news which I proclaim to the Gentiles ; but privately to the most eminent, lest perhaps, I may run, or might have run, in vain. However, not even Titus who was with me, though a Greek, was compelled to be circumcised, and though indeed, false brethren were artfully introduced, who secretly entered to spy out our freedom which we possess by Christ Jesus, that they might reduce us to bondage ; to whom we did not yield by submission for a single hour ; that the truth of the gospel might remain with you. Besides, from those who were of acknowledged reputation I received nothing : whatever they were formerly, is of no consequence to me : God does not partially accept the persons of men. For to me, they who were thus highly distinguished, communicated nothing. But, on the contrary, perceiving that I was entrusted with the gospel of the uncircumcision, as Peter was with that of the circumcision ; (for he who wrought powerfully in Peter with a view to the apostleship of the circumcision, also wrought powerfully in me with respect to the Gentiles) ; and knowing the grace which was bestowed on me, James, and Peter, and John, who were thought to be pillars, gave the right hands of fellowship to me and Barnabas, that we should proceed to the Gentiles, and they, to the circumcision : only urging, that we would remember the poor ; which very thing I was even ardently hastening to perform.

Further, when Peter arrived at Antioch, I opposed him personally, because he was culpable. For before certain persons came from James, he used to eat with the Gentiles ; but when they came, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him ; so that even Barnabas was carried away with them, by their dissimulation. But when I saw that they did not conduct with integrity, according to the truth of the gospel, I said to Peter in the presence of all, If, being a Jew, you live according to the manner of the Gentiles, and not according to that of the Jews, how is it that you compel the Gentiles to live like the Jews ? We who are Jews by natural birth, and not sinful Gentiles, being convinced that a man is not pardoned by the works of the law, but through faith in Jesus Christ ; even we have believed in Jesus Christ, that we might be accepted by faith in Christ, and not by the works of the law ; since, by the works of the law no person will be forgiven. But if, endeavoring to be acquitted by Christ, we ourselves should also be found sinners, will Christ, therefore, be the minister of sin ? By no means. For, if I rebuild those things which I have destroyed, I constitute myself a transgressor. Besides, through the law, I have died by the law, so that I must live through God. I am jointly crucified with Christ : still, I live ; yet no longer I, but Christ lives in me : for the life which I now pass in the body, I pass by faith in the Son of God, who loved me, and surrendered himself for me. I do not invalidate the grace of God : for if forgiveness is through the law, then Christ has certainly died in vain.

O infatuated Galatians! who has fascinated you, before whose eyes Jesus Christ has been previously represented, as crucified for you? I wish to learn from you this only; Did you receive the Spirit on account of the works of the law, or on account of the obedience of faith? Are you so unreasonable, that having commenced in the Spirit, you now think to be consummated by the flesh? Have you endured so many things in vain? since indeed, it may be in vain. He then, who supplied to you the Spirit, and performed miracles among you, did he these, in consequence of the works of the law, or in consequence of the obedience of faith? Considering that Abraham confided in God, and it was conceded to him in reference to his acceptance, know certainly, that they who are of faith, the same are the sons of Abraham. For the scripture, anticipating that God would pardon the nations by faith, thus previously proclaimed joyful intelligence to Abraham; Assuredly, in thee all nations will be blessed. Therefore, those who are of faith, are blessed with confiding Abraham.

But, as many as insist on the works of the law, are under an execration; for it is written, Execrated is every one who continues not in all the things which are contained in the book of the law, to perform them. Besides, that by the law no one is vindicated in the sight of God, is evident; for, The acquitted shall live by faith. Also, the law is not of faith. But, He who performs these things, shall live by them. Christ has redeemed us from the malediction of the law, having become a malediction for us: since it is written, Execrated is every one who is hanged on a tree: that the blessing of Abraham might be conferred on the Gentiles through Christ Jesus; and that we might receive the promise of the Spirit through faith.

Brethren, I speak in conformity to human usage, No one annuls or alters a human covenant, after it has been ratified. Now, the promises were announced to Abraham, and to his descendant. The scripture does not declare, And to descendants, as implying many, but as implying one person, And to thy descendant, who is Christ. And this I declare, that the covenant which was antecedently confirmed by God with respect to Christ, the law, which was four hundred and thirty years after, does not rescind, so as to invalidate the promise. Besides, if the inheritance be by the law, it is no more by promise: but God freely bestowed it on Abraham by promise.

To what purpose then was the law? It was established in consequence of transgressions, till the Descendant should come to whom the promise was made; and it was ministered by messengers in the hand of a mediator. Now the mediator is not of one; but God is one. Is the law then contrary to the promises of God? Not at all. For, if a law had been given, which was able to make alive, then assuredly, the plan of pardon would have been by the law. But the scripture has collectively included all under sin, that the promise by faith of Jesus Christ might be imparted to those who believe. Therefore, before faith came,

we were kept under the law, collectively reserved to the faith which was afterwards to be revealed : so that the law has been our conductor to Christ, that we might be forgiven by faith. But, faith having come, we are no longer under a conductor. For, you are all the sons of God, through the faith published by Christ Jesus. Besides, as many of you as have been baptized into Christ, have put on Christ. In him there is neither Jew nor Gentile, there is neither slave nor free-man, there is neither male nor female ; for you are all one in Christ Jesus. And if you belong to Christ, surely you are the offspring of Abraham, and inheritors according to the promise.

Now I affirm, that as long as the heir is a child, he does not differ from a servant, though he is master of all ; but is under guardians and superintendents, till the time appointed by the father. Thus we also, when we were children, were in subjection under the elements of the world. But, when the fulness of the time arrived, God sent forth his Son, produced of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the spirit of his Son into our hearts, exclaiming, Father, Father ! So that you are no longer a servant, but a son ; and if a son, then an heir of God through Christ.

Then, however, when you knew not God, you were in bondage under those who in reality are no gods. But now, having acknowledged God, or rather, being acknowledged by Him, why do you renewedly return to the feeble and poor elements, to which, as at first, you now incline to be subjected. You particularly regard days, and moons, and seasons, and years. I am alarmed respecting you, lest perhaps, I have labored in vain among you.

Brethren, I solicit you, Remain as I am ; for I also continue as you are. You have not injured me in any particular. You are aware, indeed, that in physical infirmity, I originally preached the gospel to you. Yet, my trial, which was in my person, you did not despise nor did you reject me ; but received me as an angel of God, indeed, as Christ Jesus. What then was your felicitation ? for I testify to you, that if possible, you would have torn out your own eyes, and have given them to me : and now, I am represented as your enemy, for disclosing to you the truth !

Some engage your affection, but not honorably ; indeed, they would exclude us, that you might love them. But it is honorable to be ever devoted in that which is good, and not merely when I am present with you. My dear children, whom I am bearing again, till Christ be formed in you, I could sincerely wish to be present with you now, and to change my voice ; for I hesitate concerning you.

Inform me, you who desire to be under the law, why do you not understand the book of the law ? For it is written, that Abraham had two sons, one by the enslaved woman, and another by the free woman. However, that from the enslaved woman was indeed naturally produc-

ed ; but that from the free woman was born through the promise. These things are figuratively announced ; since these women represent two covenants ; one indeed from mount Sinai, perpetuating to servitude, which is Hagar : for this Sinai is a mountain in Arabia, and indicates the existing Jerusalem, for she is even in slavery with her children. But the celestial Jerusalem is free, and this is our mother. For it is written, Rejoice, thou sterile, that dost not produce ; burst forth and exult, thou that dost not labor, for many more are the children of the deserted, than of her who has the husband. We therefore, brethren, like Isaac, are children by promise. But, even as at that time, he who was born according to the flesh, persecuted him who was born according to the Spirit, so also it is now. Yet, what does the scripture declare ? Expel the enslaved woman with her son ; since the son of the enslaved woman shall not inherit with the son of the free.

Thus then, brethren, we are not children of the enslaved, but of the free woman. Stand firmly, therefore, in the freedom with which Christ has emancipated us, and be not again subjected to the dominion of servitude.

Remember, I Paul declare to you, that if you rely on circumcision, Christ will become to you unavailing. And I testify, moreover, to every circumcised person, that he is bound to perform the whole law. All of you, who strive to be pardoned by the law, are withdrawn from Christ ; you are deprived of the privilege. But we through the Spirit, await the expected forgiveness by faith. Since, in Christ Jesus neither circumcision avails any thing, nor uncircumcision ; but faith which powerfully operates by love. Once you ran well ; who impeded you, that you might not obey the truth ? This persuasion proceeds not from him who invited you. A little leaven ferments the whole mass. I am persuaded respecting you by the Lord, that you will retain the same sentiments : but he that troubles you, whoever he may be, will bear the punishment. And as to myself, brethren, if I still preach circumcision, why am I still persecuted ? In that case, the offence of the cross would be abolished. I could wish, that they who subvert you, were even separated.

Now brethren, you have been invited to freedom : only use not that freedom for an occasion to inordinate desire ; but through love assiduously serve each other. Since, the entire law is fulfilled by one precept, even by this ; Thou shalt love thy neighbor as thyself. But if you lacerate and devour each other, beware, that you be not destroyed by each other.

I command then ; Walk by the Spirit, and you will not fulfil the desire of the flesh. For the flesh strives against the Spirit, and the Spirit against the flesh ; and these are opposed to each other ; so that you do not perform the things that you would wish. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are manifest, which are these ; fornication, impurity, sensuality, idol-

atry, magic, aversions, contentions, rivalries, resentments, disputations, divisions, factions, envyings, murders, inebrieties, revelings, and things similar to these ; concerning which I premonish you, even as I have also previously asserted, that they who practise such things, will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, gentleness, goodness, fidelity, benignity, self-government : against such things there is no law. Besides, those who are Christ's, have crucified the flesh, with the passions and desires. Since we live by the Spirit, let us also walk by the Spirit.

Let us not be vain-glorious, provoking each other, envying each other. Brethren, if a man be surprised into any fault, ye who are spiritual, restore such an one in the spirit of meekness ; looking to yourself, lest you also should be tempted. Bear each other's burdens, and thus fulfill the law of Christ. For if any one thinks himself to be something, being nothing, he deceives himself. But let every one try his own work ; and then he will have triumph in himself alone, and not in another. For every one will bear his own burden.

Now let him that is taught in the word, contribute of all good things to him that teaches. Be not deceived ; God is not derided ; for whatever a man sows, that he will also reap. So that he who sows into his own flesh, will from the flesh reap destruction ; but he who sows into his spirit, will from the spirit reap eternal life. Therefore, let us not be weary in good conduct ; since at the proper period we shall reap, if we do not faint. In conclusion, as we have opportunity, let us do good to all, but particularly to those who belong to the family of faith.

You perceive how extensive a letter I have written to you with my own hand. As many as desire to make a plausible display in the flesh, such would compel you to be circumcised, only that they may not be persecuted on account of the cross of Christ. For, not even do the circumcised themselves keep the law ; yet, they wish you to be circumcised, that they may triumph in your flesh. But far be it that I should triumph, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For in Christ Jesus neither does circumcision avail any thing, nor uncircumcision ; but, a new creation. Now as many as shall walk by this rule, peace and mercy be to them, even to the Israel of God.

In future, let no one assail me ; for I bear in my body the marks of the Lord Jesus. Brethren, may the grace of our Lord Jesus Christ be with your spirit. Amen !

THE LETTER OF PAUL TO THE EPHESIANS.

PAUL, an apostle of Jesus Christ, by appointment of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus ; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Praised be the God and Father of our Lord Jesus Christ, who has endued us with every spiritual blessing in the heavenly dispensation through Christ ; even as he has chosen us in him, before the formation of the world, that we might be holy and blameless in his presence ; having in love previously designated us as his adopted sons through Jesus Christ, according to the good pleasure of his will, to the praise of his distinguished beneficence, with which he has graciously favored us through that Beloved Son ; by whom we have redemption through his blood, the forgiveness of sins, according to his abundant kindness, which he has made to overflow towards us in all wisdom and understanding ; having made known to us the secret of his will, in accordance with his good design, which he previously formed in himself, for a dispensation at the accomplishment of the time, to re-unite under one head, even in Christ, all things that are in heaven, and on the earth ; — in him, through whom we also have obtained an inheritance, previously defined according to the purpose of him who performs all things agreeably to the counsel of his own will ; that we who first trusted in Christ, might be to the praise of his glory ; in whom you likewise confided, having heard the doctrine of truth, even the gospel of your salvation ; in whom also, having believed, you were sealed with that Holy Spirit of promise, who is the pledge of our inheritance, for the deliverance of those whom he has purchased for himself, to the praise of his glory.

On this account, I also, having heard of your faith in the Lord Jesus, and love to all the saints, cease not to offer thanks for you, particularly referring to you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and revelation in the acknowledgment of him ; cause the eyes of your heart to be enlightened ; that you may know what is the hope of his invitation, and what is the glorious abundance of his proffered inheritance among the saints ; and what is the transcendent greatness of his power towards us who believe, according to the operation of his powerful energy, which he exerted in Christ, when he raised him from the dead, and seated him at his own right hand in the celestial regions ; far above all empire, and authority, and power, and dominion, and every name that is given, not only in this, but also in the future world ; and has subjected all things under his feet, and constituted him head over all things to the church, which is his body, the plenitude of him who accomplishes all things :

and has reanimated you, who were dead in transgressions and sins, in which you formerly walked according to the practice of this world, according to the prince of the power of the air, the spirit that now operates powerfully in the sons of disobedience : among whom we all likewise once lived, in the propensities of our flesh, fulfilling the dictates of the flesh and of the passions ; and were by nature children of displeasure, even as others. But God, being rich in mercy, through his great love with which he affectionately regarded us, even when we were dead in transgressions, has reanimated us together through Christ, (by grace you are saved), and has raised us together, and has made us sit together in heavenly places, through Christ Jesus ; that in the future ages he might exhibit the abundant blessings of his grace, in his kindness towards us through Christ Jesus. For by this grace you are saved, through faith ; and this proceeds, not from yourselves, it is the gift of God : not from works, lest any one should glory. Since we are his workmanship, created in Christ Jesus to good works, for which God before prepared us, that we might walk in them.

Therefore, recollect, that you were once Gentiles in the flesh, who were called the uncircumcision, by that which is termed the circumcision in the flesh performed by hands ; that you were at that time without Christ, being aliens from the citizenship of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, you, who were formerly far off, are brought near by the blood of Christ. For he is our peace, who has made both one, and has thrown down the middle wall of separation between us ; having abolished in his flesh the enmity, even the law of commandments concerning ordinances ; that he might form in himself, from the two, one new man, thus producing peace ; and that he might reconcile both to God in one body by the cross, having destroyed by it the enmity ; and he came and proclaimed peace to you that were far off, and to those that were near. For through him we both have access by one Spirit to the Father.

Now therefore, you are no longer strangers and foreigners, but fellow-citizens of the saints, and of the family of God, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone ; on which the entire edifice, harmoniously connected, advances to a holy temple in the Lord : on which you are also erected together, for a habitation of God through the Spirit.

In consequence of this, I Paul am the prisoner, on account of Jesus Christ, for preaching to you the Gentiles ; (since indeed, you have heard the dispensation of the grace of God imparted to me in your behalf ; that by revelation was made known to me the secret ; as I have briefly written before ; by which, when you read, you may perceive my knowledge in the new doctrine of Christ ; which in other ages was not made known to the sons of men, as it is now revealed by the Spirit to his holy apostles and prophets ; that the Gentiles should be joint-heirs, and a

mutual body, and reciprocal partakers of his promise in Christ through the gospel ; of which I was made a minister, according to the gift of the grace of God, which was communicated to me by the energy of his power : to me, who am by far the least of all saints, this grace was imparted, that I should preach among the Gentiles the unsearchable blessings of Christ ; and cause all men clearly to see what is the secret dispensation, which from the commencement of ages was concealed in God, who created all things ; that the multiplied wisdom of God might now be made known by the church, to the principalities and powers in heavenly places ; according to a perpetual purpose which he formed in Christ Jesus our Lord ; by whom we have this freedom of speech, and this access with confidence through faith in him). Therefore, I entreat that I may not faint in these my afflictions for you, which are your glory. For this reason, I bend my knees before the Father of our Lord Jesus Christ, from whom the whole family in heaven and on earth is named, that he would grant you, according to his abundant glory, to be powerfully strengthened by his Spirit in the internal man ; that Christ may dwell in your hearts through faith ; so that being rooted and grounded in love, you may be completely enabled with all saints, amply to comprehend what is the breadth, and length, and depth, and height of this doctrine ; and to recognise the love of Christ, which surpasses knowledge, that you may be replenished with all the fullness of God.

Now to him who is able to do superabundantly above all that we can solicit or imagine, according to the power which strongly operates in us ; to him be glory in the church by Christ Jesus, through all the successions of an endless duration. Amen !

I, therefore, the prisoner in the cause of the Lord, beseech you, that you walk in a manner worthy of the profession by which you are called ; with all humility of mind and meekness ; with forbearance sustain one another in love ; intensely laboring to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as you are also invited in one hope of your profession ; one Lord, one faith, one baptism ; one God and Father of all, who is over all, and pervading all, and in you all.

Moreover, the gifts of Christ have been kindly bestowed on each one of us, in due proportion. (Thus the scripture announces, When he ascended on high, he led a multitude of captives, and imparted free gifts to men. Now, this expression, He ascended, what does it imply, but that he even descended to the lower region of the earth ? He who descended is the same as he who ascended far above all the heavens, to accomplish all things). And he gave to some to be apostles ; and some to be public teachers, some to be evangelists, and some to be pastors and private teachers ; in order that he might perfect the holy, accomplish the work of the ministry, form the body of Christ ; till we all arrive to the unity of the faith, and of the knowledge of the Son of God, to the state of perfect men, to the proportion of the entire maturity of

Christ ; that we may no longer be children, fluctuating, and veered by every wind of doctrine, through the fraudulent artifice of men, and by the subtilty of systematic deception : but vindicating the truth in love, may attain in all things to him who is the head, even Christ : from whom the whole body appropriately united, and closely cemented, by the supply of every joint, according to the energy proportionable to every part, advances the body, to the improvement of itself in love.

I allege this therefore, and inculcate in the Lord, that you no longer walk as the rest of the Gentiles walk, in the folly of their mind, having the understanding darkened, being alienated from the life of God by the ignorance which is in them, through the insensibility of their heart : who, being devoid of a sense of shame, have surrendered themselves to licentiousness, to the perpetration of all impurity with excess. However, you have not thus learned Christ ; since indeed, you have heard him, and have been instructed by him, even as the truth is in Jesus ; to put off in reference to the former conduct, the old man who is depraved, in compliance with the deceitful desires ; and to be renewed in the spirit of your mind ; and to put on the new man, who, in conformity to God, is created in righteousness and true holiness.

Therefore, discarding falsehood, let every one speak truth to his neighbor ; for we are members of each other.

Should you be angry, do not sin : let not the sun go down upon your wrath : nor give the slanderer any advantage over you.

Let him that stole, steal no more, but let him rather labor, acquiring by his hands what is useful, that he may be able to bestow on him that wants.

Let no depraved discourse proceed from your mouth, but any thing which is conducive to the purpose of improvement, that it may dispense grace to the hearers. And do not afflict that Holy Spirit of God, by whom you have been sealed to the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and injurious language be banished from you, with all malignity : and be kind to each other, tenderly compassionate, freely forgiving each other, even as God, through Christ, has freely forgiven you. Be therefore imitators of God as beloved children ; and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God, of a delicious fragrance.

Moreover, let not fornication, or any impurity, or excessive indulgence, be even named among you, (as becomes Christians) ; or indecency, or unchaste scurrility, or double entendres, which are improper : but rather, instructive discourse. For you know this, that no fornicator, or impure person, or immoderately passionate man, who is an idolater, has any inheritance in the kingdom of Christ and of God. Let no man delude you by illusive doctrines ; for on this account the great displeasure of God befalls the sons of disobedience. Be not therefore partakers with them. For you were formerly darkness ; but now you are light in the Lord : walk as children of light ; (since the fruit of the

light is in all goodness, and righteousness, and truth); investigating what is acceptable to the Lord. And do not participate in the fruitless works of darkness but rather, even reprove them. For it is truly indecorous to speak of those things which are committed by them in secret. But all things that are reproved are manifested by the light: for whatever manifests is light. Therefore it declares, awake thou that sleepest, and rise from the dead, and Christ will give thee light.

See therefore that you walk correctly, not as unwise, but as wise: retrieving the time, because the days are evil. Therefore, be not inconsiderate, but understand what is the will of the Lord. And be not inebriated with wine, in which is profligacy; but be replenished with the Spirit; communing with yourselves in psalms, and hymns, and spiritual odes; singing and chanting in your heart to the Lord; ever giving thanks for all things, to God even the Father, in the name of our Lord Jesus Christ; submitting yourselves to each other in the fear of Christ.

Wives submit yourselves to your own husbands, as to the Lord. Since, the husband is the head of the wife, as Christ also is the head of the church; (and he is the Saviour of the body): however, as the church is subject to Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, as Christ also loved the church, and gave himself for it; that he might consecrate it, having purified it by the ablation of water, through the word; that he might present to himself a glorious church, having no blemish or defect, or any such thing; but that it might be holy and uncontaminated. Even thus, husbands ought to love their wives, regarding them as their own bodies. He who loves his wife, loves himself. Now no man ever yet hated his own person; but fosters and cherishes it, even as Christ nourishes the church; since we are members of his body; we are of his flesh, and of his bones. Agreeably to this, a man shall leave his father and mother, and be united to his wife, and they two shall be one person. This is an important emblem, I mean, as it relates to Christ, and to the church. Moreover, let every one of you so love his wife even as himself, and let the wife take care that she respect her husband.

Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, (which is the first commandment with a promise), that it may be well with thee, and that thou mayst live long on the earth.

And fathers, provoke not your children to anger, but educate them in the discipline and instruction of the Lord.

Servants, obey your masters according to the flesh, with fear and trembling, in the honesty of your heart, as you obey Christ; not with eye-service as pleasing men; but as the servants of Christ, performing the will of God from the heart: doing service with cheerfulness, as to the Lord, and not to men: knowing, that if any man have done good,

he will receive as much for it from the Lord, whether he be enslaved or free.

And masters, do the same to them, forbearing menaces ; knowing that you yourselves also have a master in heaven, and that there is no respect of persons with him.

Finally, my brethren, be strengthened in the Lord, and in the dominion of his power. Put on the panoply of God, that you may be able to withstand the machinations of the enemy. For our conflict is not with blood and flesh, but with principalities, with powers, with the rulers of this darkness, with the spirits of iniquity in high stations. Therefore, take up the complete armor of God, that you may be able to resist in the evil day, and to stand, having conquered all. Stand, therefore, having your loins girded about with truth, and putting on the breastplate of righteousness ; having your feet shod with the preparation of the good news of peace ; besides all, having taken up the shield of faith, by which you will be able to extinguish all the fiery darts of the evil one ; take also the helmet of salvation ; and the sword of the Spirit, which is the word of God : imploring, at every season, with all prayer and supplication in the Spirit, and watching thereto with all perseverance, and solicitation for all the saints ; and particularly for me, that utterance may be given to me, in opening my mouth with freedom, to make known the secret of the gospel, for which I am an ambassador in chains ; that I may speak freely therein, as I ought to speak.

And further, that you may know the things which relate to me, and how I am employed, Tychicus, a beloved brother, and faithful minister in the Lord, will fully inform you ; whom I have sent to you for this very purpose, that you might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father, and from the Lord Jesus Christ !

Grace be with all those who love our Lord Jesus Christ in integrity. Amen !

THE LETTER OF PAUL TO THE PHILIPPIANS.

PAUL and Timothy, servants of Jesus Christ, to all the holy in Christ Jesus, who are at Philippi, with the supervisors, and servants of the church ; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

I offer thanks to my God on every recurrence to you, always, in every prayer of mine, for you all, making supplication with joy, for your participation in the gospel, from the first day till now ; being persuaded of this very thing, that he who has commenced a good work in you, will advance it till the day of Jesus Christ : as it is just in me to be thus affected towards you all, because you retain me in your hearts, all of you being partakers of the blessing with me, as well in my imprisonment, as in the defence and confirmation of the gospel. For God is my witness, how very affectionately I love you all, in the tender sympathies of Jesus Christ. And this I pray, that your love may enlarge still more and more in all knowledge, and in all perception, so that you may discriminate things which differ ; and that you may be sincere and inoffensive, till the day of Christ ; being replenished with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

Besides, I wish you to understand, brethren, that my circumstances have eventuated rather to the promotion of the gospel ; so that my imprisonment in the cause of Christ is well known to the whole palace, and to all others ; and that many of the brethren, more confidently trusting in the Lord from my imprisonment, have been much more emboldened fearlessly to proclaim the word.

Indeed, some preach Christ, even through envy and contention ; but some, moreover, through benevolence. The former, in fact, preach Christ from contention, not ingenuously, intending to add affliction to my imprisonment : but the latter, from love, aware that I am appointed for the defence of the gospel. What then ? though, in any mode, whether in pretence or in truth, Christ be proclaimed, yet, in this I rejoice, and assuredly, will rejoice. For I know that this will conduce to my salvation through your prayer, and the supply of the spirit of Jesus Christ ; according to my earnest expectation and hope, that I shall in no degree be disheartened ; but that with all liberty of speech, as ever, so now also, Christ will be magnified in my body, whether by life or death. Since, as it respects me, to live is Christ, and to die is gain. But if permitted to continue in the flesh, this is the result of my labor ; yet I know not which I should prefer ; but I am in an uncertainty between the two, having the wish to depart, and to be with Christ, which is vastly better : however, to remain in the flesh is more requisite on your account. And being confident of this, I am conscious that I shall abide,

and shall still remain with you all, for your advancement and joy in the faith; that your triumph in Christ Jesus may abound through me, by my presence with you again.

Only conduct worthily of the gospel of Christ, that whether I come and see you, or be absent, I may learn concerning you that you stand firmly in one spirit, with one mind striving together for the faith of the gospel; and in no respect terrified by the opposers; which is to them an evident indication of destruction, but to you of salvation, and that from God. For to you it is graciously given, with regard to Christ, not only to believe in him, but also to suffer for him; having the same conflict which you saw in me, and now hear to be in me.

If, therefore, there be any support in Christ, if any consolation from love, if any participation of the Spirit, if any refined sympathies and compassions; consummate my joy, in that you cherish the same, having the same love, united in soul, of one mind: doing nothing through strife or vain-glory; but in humility of mind esteeming others as more excellent than yourselves. Let not every one exclusively regard his own interests, but each individual, also, the interests of others. Moreover, let this mind be in you, which was also in Christ Jesus; who, being in the similitude of God, did not violently strive to resemble God; but divested himself, assuming the likeness of a servant, having been formed in resemblance of men; and being found in constitution as a man, humbled himself, and became obedient to death, even the death of the cross. And, therefore, God has most highly exalted him, and freely given him a name which is superior to every appellation; that in the name of Jesus every knee should bend, of celestial, terrestrial, and subterranean beings; and that every tongue should acknowledge, that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, as you have always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling, since it is God, who works in you both to will and to perform, through his gratuitous benevolence. Do all things without complaints and altercations; that you may be blameless and inoffensive, children of God, irreprehensible in the midst of an evasive and perverse generation; among whom shine as lights in the world; presenting the word of life; to my triumph in the day of Christ, that I have not inefficiently run, nor labored in vain. Indeed, if I am even poured out on the sacrifice and public offering of your faith, I rejoice and felicitate you all; and in the same manner do you also rejoice and congratulate me.

However, I hope in the Lord Jesus, instantly to send Timothy to you, that I may also be encouraged, when I ascertain your situation: since I have no other of congenial disposition, who will disinterestedly attend to your affairs. (For all seek their own, not the things of Jesus Christ.) But you know his practice, that as a son with a father, he served with me in the gospel. I hope therefore, to send him imme-

diately, as soon as I shall learn the result in respect to myself. But I trust in the Lord that I shall presently visit you in person.

Yet I thought it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and the dispenser to my necessities. For he was exceedingly attached to you all, and was greatly dejected, because you had heard that he was sick. And indeed, he was sick, and near death: but God compassionated him, and not only him, but also me, lest I should have increased sorrow. I have therefore sent him with more dispatch, that when you see him again, you may rejoice, and that I might be the less afflicted. Receive him therefore in the Lord with all joy; and hold such in high estimation: because in consequence of the work of Christ, he was even near death, having hazarded his life, that he might supply the deficiency of your service to me.

Moreover, my brethren, rejoice in the Lord. To write the same things to you, is not indeed unpleasant to me, and is safe for you.

Beware of dogs, beware of evil-doers, beware of the excision. For we are the circumcision, who worship God in the spirit, and glory in Christ Jesus, and trust not in the flesh: though I might have confidence even in the flesh. If any other man appears to have confidence in the flesh, I have more; circumcised the eighth day, from the race of Israel, from the tribe of Benjamin, a Hebrew of Hebrews; concerning the law a Pharisee; with respect to zeal, persecuting the church; as to the righteousness which is by the law, irreproachable. But I regarded those things which were gain to me, as loss for Christ. Yes doubtless, and I estimate all things to be loss, in reference to the most excellent knowledge of Christ Jesus my Lord; for whom I have endured the privation of all things, and regard them as dross, that I may gain Christ, and be found in him, not having my own plan of forgiveness, which is from the law, but that which is through faith in Christ, the plan of forgiveness which is from God, in consequence of faith: that I might know him, and the power of his resurrection, and the participation of his sufferings, being made conformable to his death; if by any means I might arrive at that future existence of the dead. Not as if I had already attained, or were already consummated: but I pursue it, if, indeed, I may but reach that for which I am even retained by Christ. Brethren, I do not consider myself to have attained; but one thing [I can affirm], even forgetting the things which are behind, and reaching forth to those which are before, I press along the line, for the prize of the heavenly calling of God in Christ Jesus. Let as many of us, therefore, as would be perfect, think thus; and if in any thing you think otherwise, God will reveal even this to you. However, let us walk according to that which we have already attained.

Brethren, be jointly imitators of me, and observe those who thus walk, as you have us for an example. (For many walk, of whom I

have frequently informed you, and now apprise you, even weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose God is their appetite, and whose glory is in their shame ; who are engrossed by earthly things). For our citizenship is in heaven : from which we also expect a Saviour, the Lord Jesus Christ ; who will transform our abject body, that it may resemble his exalted body, according to the energy by which he is able even to subject all things to himself.

Therefore, my dear and most amiable brethren, my joy and crown, thus stand firmly in the Lord, my beloved.

I entreat Euodia, and I entreat Syntyche, to be of the same mind in the Lord ; indeed, I solicit you, true companion, to aid those women who have labored with me in the gospel, with Clement also, and with my other co-operators, whose names are in the book of life.

Rejoice always in the Lord ; again I say, rejoice. Let your self-control be known to all men. The Lord is near. Be not anxious in any particular ; but in every thing let your petitions be made known to God, by prayer and supplication, with thanksgiving, And the peace of God which exceeds all comprehension, will guard your hearts and your minds, in Christ Jesus.

Finally, brethren, all those things which are true, those which are becoming, those which are equitable, those that are pure, those that are kind, those that are reputable ; if there be any virtue, and if any praise, contemplate these subjects. And perform the things which you have learned, and received, and heard, and seen in me ; and the God of peace will be with you.

Further, I rejoiced greatly in the Lord, that now your care of me has ultimately revived ; in which you were indeed previously attentive, but wanted opportunity. Not that I speak in relation to want : for I have learned in whatever circumstances I am, to be contented. I know both how to be abased, and I know how to be abundant : in every place, and in all conditions, I am well instructed both to be amply nourished, and to endure hunger, both to abound and to be destitute. I can do all things through him who strengthens me.

However, you have done well, jointly dispensing relief in my affliction. Moreover, Philippians, you also know, that in the commencement of my preaching the gospel, as I was departing from Macedonia, no church had intercourse with me in the affair of giving and receiving, except you alone : and that in Thessalonica you sent once, and a second time also, relief to my necessity. Not because I yet desire a gift ; but I further desire that fruit may abound to your account. For I have all that I wish, indeed, an abundance. I am fully satisfied, having received from Epaphroditus your presents,—a fragrant odor, an acceptable sacrifice, well-pleasing to God. And my God will supply all your necessity, according to his illustrious blessings, through

Christ Jesus. Now to our God and Father, be glory for ever and ever. Amen!

Salute every saint in Christ Jesus. The brethren who are with me salute you. All the Christians salute you, but principally, those of Caesar's household.

The favor of our Lord Jesus Christ be with you all. Amen!

THE LETTER OF PAUL TO THE COLOSSIANS.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the holy and faithful brethren in Christ, among the Colossians, grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

We give thanks to the God and Father of our Lord Jesus Christ, (always praying for you, having heard of your faith in Christ Jesus, and love to all the saints), on account of the hope which is treasured for you in heaven, of which you have before heard in the true word of the gospel; which has appeared to you, as also in all the world; and produces fruit, and increases, even as in you, since the day you heard it, and knew the favor of God in truth; as you also learned from Epaphras, our beloved fellow-servant, who is in your behalf a faithful minister of Christ; who has also declared to us your love in the Spirit.

For this reason, we also, from the day we heard it, have not ceased to pray for you, and to implore that you may be filled with the knowledge of his will, in all spiritual wisdom and understanding; that you may walk deservedly of the Lord, so as to please him in all things, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, to all patience, and endurance, with joy; giving thanks to the Father, who has qualified us for a part in the inheritance of the saints in light; who has rescued us from the dominion of darkness, and has transferred us to the kingdom of his beloved Son: in whom we have deliverance,—the pardon of sins; who is a representation of the invisible God, the first-produced of the entire creation: for by him all things were created, which are in heaven, and which are on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created through him and for him; and he precedes all things, and in him all things subsist. And he is the head of his body, the church: who is the beginning, the originally produced from the dead; that he might be rendered first in all things. For in him it has pleased the Father that all fullness should dwell; and by him to reconcile all things to himself, having made peace through the blood of his cross; by him, indeed, whether things on earth, or things in heaven. And you, who were formerly aliens and enemies in mind by iniquitous works, he has even now reconciled, in the body of his flesh through death, to present you holy and blameless, and unexceptionable, in his sight; if you continue established and inflexible in the faith, and unseduced from the hope of the gospel, which you have heard, and which has been pro-

claimed to the whole human race ; of which I Paul was constituted a minister.

Now rejoice in my sufferings for you, and on my part receive what may still remain of my afflictions in the body, on account of Christ, in the place of his body, which is the church ; of which I was appointed a minister, according to the dispensation of God which was given me in reference to you, fully to proclaim the word of God ; even the secret, which has been concealed from ages and from generations, but is now disclosed to his saints ; to whom God wished to disclose what is the rich glory of this secret among the Gentiles ; which is this, Christ is in you, the hope of glory ; whom we preach, admonishing every man, and instructing every man in all wisdom ; that we may present every man perfect in Christ : for which I also labor and ardently contend, according to his energy, which powerfully operates in me.

For I would that you knew what earnest conflict I have for you, and for those at Laodicea, and for as many as have not seen my face in person ; that their hearts may be comforted, being closely united in love, and the richest and most assured understanding, to the acknowledgement of the secret truths of God ; in which are concealed all the treasures of wisdom and knowledge. And I assert this, lest any one should deceive you by persuasive words. For though I am absent in the flesh, yet I am with you in the spirit, rejoicing, and witnessing your order, and the stability of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk in him ; rooted and erected in him, and established in the faith, as you have been taught, abounding in it with grateful praise.

Beware, lest any man despoil you through a vain and delusive philosophy, according to the tradition of men, according to the elements of the world, but not in conformity to Christ. For in him personally dwells all the plenitude of the Deity : and you are replenished through him, who is the head of all principality and power : in whom you are also circumcised, in a mode not performed by hands, in discarding the body of the flesh by the circumcision of Christ ; having been buried with him in baptism, in which you were also raised with him through faith in the energy of God, who raised him from the dead. And you, who were dead in your sins, and in the uncircumcision of your flesh, God has re-animated together with Christ, having freely pardoned all your offences ; having obliterated with respect to us, the hand-writing of ordinances which was adverse to us, and has removed it, nailing it to his cross ; and having despoiled principalities and powers, he has made a public exhibition of them, and triumphed over them by the cross.

Therefore, let not any condemn you in food, or in drink, or respecting a festival, or new-moon, or the sabbaths ; which are a shadow of future things ; but the body is of Christ. Let no one deprive you of the prize, who delights in affected humility, and veneration of angels, intruding into those things which he has not seen, vainly inflated by his

sensual mind. And not adhering to the Head, from whom the whole body, supplied and connected by joints and sinews, advances with the increase of God.

If you are dead with Christ from the elements of the world, why, as though living in the world, are you subject to external rites, according to the injunctions and theories of men ? [such as these], (Do not touch things, nor taste, nor handle ; all of which are consumed in the use of them) ; which have indeed a pretence of wisdom in capricious worship, and humiliation, and in severity to the body, but only for a dishonorable, worldly satisfaction.

Since therefore you are risen with Christ, seek those things which are above, where Christ sits at the right hand of God. Attend to things above, and not to things on the earth. For you are dead, and your life is concealed with Christ in God. When Christ, our life, shall be manifested, then you will also be manifested with him in glory.

Subdue therefore your members that are on the earth ; incontinence, impurity, unnatural propensities, evil passions, and inordinate desire, which is idolatry : in consequence of which, the severe displeasure of God awaits the sons of disobedience : with whom you also walked formerly, when you lived among them. But now, do you also discard all these ; rage, resentment, malice, evil-speaking, polluted conversation, from your mouth. Be not false to each other, having put off the old man with his deeds ; and having put on the new man, that is renewed in knowledge, according to the likeness of him who created him : where there is neither Gentile nor Jew, circumcision nor uncircumcision ; barbarian nor Scythian, slave nor free-man : but Christ is all, and in all.

Put on therefore, as the chosen of God, holy and beloved, tender mercy, kindness, humility of mind, meekness, patient endurance ; forbearing each other, and freely forgiving each other, if any one have a cause of complaint against another ; even as Christ has freely forgiven you, so also do ye. And in addition to all these, put on love, which is the bond of perfection. And let the peace of Christ preside in your hearts, to which you have also been called in one body ; and be thankful.

Let the doctrine of Christ dwell richly among you ; teaching and admonishing each other in all wisdom ; singing, with grace in your hearts to God, in anthems, and sacred melodies, and spiritual odes. And whatever you do in word, or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him.

Wives, be subordinate to your husbands, as is the duty of Christians. Husbands, love your wives, and be not embittered against them.

Children, obey your parents in all things ; for this is highly acceptable in the Lord. Fathers, do not exasperate your children, lest they be discouraged.

Servants, obey in all things your masters according to the flesh ; not with eye-service as pleasing men ; but in sincerity of heart, fearing God :

and in whatever you engage, pursue it heartily as to the Lord, and not to men ; knowing that you will receive the recompense of an inheritance ; for you serve Christ the Lord. But he, who is unjust, will be punished for the injustice which he has committed ; and there is no respect of persons. Masters, render to your servants justice and equity ; knowing that you also have a master in the heavens.

Persevere in prayer, being vigilant in it with thanksgiving ; and at the same time supplicating for us, that God would open to us a door of utterance, to announce the new doctrine of Christ, for which I am even in chains ; that as I ought to speak, I may make it manifest. Walk in wisdom towards those who are without, redeeming the time. Let your discourse be always with grace, seasoned with salt, that you may know how you ought to answer every man.

All things respecting me Tychicus will communicate to you, who is a beloved brother, and faithful minister, and fellow-servant in the Lord ; whom I have sent to you for this very purpose, that you may know our affairs, and may comfort your hearts ; with Onesimus a faithful and beloved brother, who is one of you. They will inform you of the entire state of things here.

Aristarchus, my fellow-prisoner salutes you, and Mark, son of the sister of Barnabas, concerning whom you received instructions, (if he comes to you receive him) ; and Joshua, called Justus, who are of the circumcision. These are my only fellow-laborers in the kingdom of God, who have been a comfort to me. Epaphras, who is one of you, a servant of Christ, salutes you, always fervently striving for you in his prayers, that you may stand perfect and fully persuaded in all the will of God. For I testify in his behalf, that he has a great concern for you, and for those in Laodicea, and those in Hierapolis. Luke, the beloved physician, and Demas, salute you. Salute the brethren who are at Laodicea ; and Nymphas, and the religious assembly that is in his house. And when this letter is read to you, cause that it be also read in the church of the Laodiceans ; and that you likewise read the letter from Laodicea. And say to Archippus, Attend to the ministry which you have received in the Lord, that you fully discharge it.

The salutation of Paul, with my own hand. Remember my imprisonment. Grace be with you !

THE FIRST LETTER OF PAUL TO THE THESSALONIANS.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father, and in the Lord Jesus Christ ; grace and peace to you, from God our Father, and the Lord Jesus Christ.

We offer continual praise to God for you all, particularizing you in our prayers ; incessantly recollecting your active faith, and laborious love, and patient hope, through our Lord Jesus Christ, in the sight of God, even our Father ; knowing, brethren, beloved of God, your favorable designation ; that our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in the most ample persuasion ; even as you are conscious what description of persons we were among you on your account. And you became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit ; so that you were examples to all the believers in Macedonia, and in Achaia. For from you the word of the Lord resounded not only in Macedonia and Achaia ; but also in every place your faith towards God was proclaimed, so that it became unnecessary for us to relate any thing. For they themselves declare concerning us what a kind of introduction we had to you, and how you turned to Deity from idols, to serve the living and true God ; and to await his Son from heaven, whom he raised from the dead, even Jesus, who rescues us from the impending vengeance.

For, you personally know, brethren, that our entrance among you was not in vain. But when we had previously suffered, and had been injuriously treated, as you are aware, at Philippi, we boldly preached to you, through the assistance of our God, the gospel of God, amid so great a contention. For our exhortation was not from error, nor from impurity, nor in deception ; but as God regarded us worthy to be entrusted with the gospel, so we speak ; not as pleasing men, but God, who tries our hearts. For neither did we at any time use flattering words, as you know, nor a pretext of covetousness ; (God is witness) ; nor did we seek glory from men, neither from you, nor from others ; though we might have had influence as the apostles of Christ. But we were gentle among you, as a nursing-mother cherishes her own children. Being thus tenderly affectionate towards you, we delighted to impart to you not only the gospel of God, but also our own lives, because you were endeared to us. For you remember, brethren, our labor and toil ; that working night and day, so as not to burden any of you, we preached to you the gospel of God. You are witnesses, and God also, how piously, and justly, and innocently, we conducted ourselves among you that believe : as you know how we encouraged and comforted every one

of you, as a father does his children, and charged you to walk worthily of God, who has invited you to his kingdom and glory.

In consequence of this, we also incessantly praise God, that when you received the word of God which you heard from us, you embraced it not as the word of men, but, (as it is in truth), the word of God, which also efficiently works in you who believe. For you, brethren, became imitators of the churches of God in Judea, which are in Christ Jesus; since you also suffered the same things from your own countrymen, even as they did from the Jews; who both killed the Lord Jesus and the prophets, and have persecuted us; and they do not please God, and are adverse to all men; not suffering us to declare salvation to the Gentiles; thus constantly filling up the measure of their sins: but vengeance has befallen them to the greatest extremity.

Now we, brethren, bereaved of you for a short period, in person, not in heart, have more abundantly endeavored with great earnestness to see your face. We would therefore have come to you, (even I Paul), once and a second time; but the adversary hindered us. For what will be our hope, or joy, or crown of triumph? Will not even you, in the presence of our Lord Jesus Christ, at his appearance? You are indeed our glory and joy.

Therefore, being no longer able to endure the uncertainty, we acquiesced in being left alone at Athens; and sent Timothy our brother, and a co-operator with God in the gospel of Christ, to support you, and to comfort you concerning your faith; that no one might be shaken by these afflictions; since you yourselves know that we are exposed to these. For truly, when we were with you, we previously informed you that we should suffer affliction; even as it occurred, and as you are aware on this account also, when I could no longer bear the anxiety, I sent to ascertain your faith, lest by any means the tempter had seduced you, and our labor proved in vain.

But now, Timothy having returned to us from you, and brought to us the grateful news of your faith and love, and that you always have a favorable remembrance of us, ardently wishing to see us, as we also do to see you; for this reason, brethren, we were consoled respecting you in all our affliction and distress, even by your faith: so that now we live, provided you stand firmly in the Lord. For what gratitude can we return to God relative to you, for all the joy with which we rejoice in your behalf before our God; night and day most abundantly entreating to see your face, and to make up the deficiencies of your faith?

Now may God himself even our Father, and our Lord Jesus Christ, direct our way to you; and may the Lord cause you to abound and overflow in love to each other, and to all, even as we do towards you; so that your hearts may be established blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ, with all his saints.

Moreover, brethren, we therefore beseech and exhort you by the Lord Jesus Christ, as you have learned from us how you ought to walk, and to please God, that you would abound more and more. For you know what commandments we gave you by commission from the Lord Jesus. Since this is the will of God, even your purification, that you should abstain from incontinence ; that every one of you should know how to retain his person in purity and honor ; not in the excess of passion, even as the Gentiles who know not God ; that no one should circumvent or defraud his brother in any particular, because the Lord is the avenger of all such, as we have also apprised you before, and testified. For God has not summoned us to impurity, but to holiness. He therefore who despises this precept, rejects not man, but God, who has even imparted to us his Holy Spirit for our benefit.

Now, concerning fraternal love, you do not require that I should write to you, for you yourselves are divinely instructed to love each other : and indeed, you do practise this towards all the brethren, that are in all Macedonia. But we exhort you, brethren, that you increasingly abound ; and that you earnestly endeavor to live quietly, and to perform your own business, and to work with your own hands, as we commanded you ; that thus you may walk becomingly towards those who are without, and that you may want nothing.

Further, we wish you to be informed, brethren, concerning those who are deceased ; that you may not lament, even as others, who have no hope. For since we believe that Jesus died and arose, thus also, God will bring with him, through Jesus, those also that are dead. For this we declare to you on the word of the Lord, that those of us who shall be left alive at the coming of the Lord, will not precede those who are dead. For the Lord himself will descend from heaven with a command, with the voice of an archangel, and with the trumpet of God ; and the dead in Christ will rise first : subsequently, we who are left alive, will together with them be caught up into the clouds, to meet the Lord in the air ; and thus shall we always be with the Lord. Therefore, comfort each other with these words.

Besides, in relation to the times and the seasons, brethren, you have no occasion that I should write to you, for you are individually assured, that the day of the Lord is coming as a thief in the night. When men shall say, Peace and safety ; then sudden destruction will come upon them, like anguish upon her who is in parturition, and they cannot escape.

But brethren, you are not in darkness, that the day should surprise you like a thief. You are all sons of light, and sons of the day ; we are not of the night, nor of darkness. Therefore, let us not sleep even as others ; but let us be vigilant and temperate. For those that sleep, sleep by night ; and those that are inebriated, are inebriated by night. But let us, who are of the day be self-governed, putting on the breast-

plate of faith and love, and for a helmet the hope of salvation. For God has not designated us to severe displeasure, but to the attainment of salvation through our Lord Jesus Christ ; who died for us, that, whether we live or die, we may live together with him. Therefore, console each other, and instruct one another, as indeed you do.

Now we entreat you, brethren, to acknowledge those who labor among you, and superintend you in the Lord, and admonish you, and to regard them with pre-eminent love, in consequence of their office : remaining at peace among yourselves.

Moreover, we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the feeble, be forbearing towards all. See that none render evil for evil to any ; but ever follow that which is good both among yourselves, and towards all.

Ever rejoice. Pray incessantly. In every condition give thanks : since this is the will of God, in Christ Jesus, respecting you.

Extinguish not the Spirit. Despise not instructions. Investigate all things ; firmly retain that which is good. Avoid all appearance of evil.

And may the God of peace himself sanctify you entirely ; may your whole constitution, — the spirit, and the life, and the body, — be preserved blameless to the appearance of our Lord Jesus Christ ! He who calls you is faithful ; and he will perform it.

Brethren pray for us. Salute all the brethren with a pious kiss. I adjure you by the Lord, that this letter be read to all the holy brethren. The favor of our Lord Jesus Christ be with you !

THE SECOND LETTER OF PAUL TO THE THESSALONIANS.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ ; grace to you, and peace, from God our Father, and the Lord Jesus Christ.

We ought to thank God always with respect to you, brethren, as it is proper, because your faith advances exceedingly, and the love of every one of you towards each other abounds ; so that we ourselves glory in you among the churches of God, for your patience and faith in all your persecutions and afflictions which you endure ; as an evident indication of the righteous judgment of God, that you may be rendered worthy of the kingdom of God, for which you even suffer : since, it is a just thing with God, to recompense affliction to those who afflict you ; but to you who are afflicted, rest with us, when the Lord Jesus shall be manifested from heaven, with his powerful angels, in a flame of fire, inflicting vengeance on those who do not acknowledge God, and obey not the gospel of our Lord Jesus Christ. Those will suffer a sentence of perpetual destruction from the face of the Lord, and from the glory of his power ; in that day when he will come to be glorified in his saints, and to be admired among all those, who have believed ; (since our testimony was accredited among you). For this purpose indeed we always pray for you, that our God would render you worthy of this call, and accomplish with power every kind intention of beneficence, and work of faith ; that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Jesus Christ.

Further, we entreat you brethren, respecting the appearance of our Lord Jesus Christ, and our assembling to him, that you be not suddenly shaken in mind, nor troubled either by any declaration of the spirit, or by any expression, or by any letter as from us, as if the day of the Lord were instantly approaching. Let no one deceive you by any means ; for [it will not arrive], till there come first an apostacy, and the man of sin, the son of destruction be displayed, who opposes, and exalts himself above every one that is entitled God, or is an object of adoration ; so that he sits in the temple of God, representing himself to be God. Do you not remember, that, when I was yet with you, I communicated to you these things ? And now, you know what prevents him from being displayed in his own time. For the secret of iniquity already operates ; only when that, which to this time restrains, shall be removed ; then indeed, the lawless one will be disclosed, whom

the Lord will consume by the breath of his mouth, and will destroy by the radiance of his advent : even him, whose appearance is according to the active exertion of the adversary, with all imposture of miracles, and of signs, and wonders, and with every iniquitous deception among those who are destroyed ; because they received not the love of the truth, that they might be preserved. And for this cause God will leave them to the powerful operation of error, so that they will believe the falsehood ; and thus, they all may be condemned, who believed not the truth, and took pleasure in iniquity.

However, we ought always to give thanks to God for you, brethren, beloved of the Lord, that God from the commencement chose you to salvation through purification of the Spirit, and belief of the truth ; for which purpose, he has called you by the gospel which we preach, to the attainment of the glory of our Lord Jesus Christ. Thus therefore, brethren, stand firmly, and retain the instructions which you have received, either by word, or our letter. Now may our Lord Jesus Christ himself, and God, even our Father, who has loved us, and has given us perpetual consolation and good hope through favor, comfort your hearts, and establish you in every good doctrine and duty !

Moreover, brethren, pray for us, that the word of the Lord may rapidly advance, and be highly distinguished, even as it is among you ; and that we may be delivered from ungovernable and vicious men ; for all have not fidelity : but the Lord is faithful ; who will establish you, and keep you from the evil one. And we confide in the Lord concerning you, that you both perform, and will perform, the things which we command you. And may the Lord direct your hearts to the love of God, and to the patience of Christ !

Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walks irregularly, and not agreeably to the instruction which they received from us. For you personally know how you ought to imitate us ; since we did not conduct disorderly among you ; nor did we eat any man's bread for nothing ; but with labor and toil, we worked night and day, that we might not burden any of you ; not because we have no right ; but to render ourselves an example to you, that you might imitate us. For, even when we were with you, this we commanded you, that if any one will not work, neither let him eat. Yet, we hear that some among you walk disorderly, doing nothing, but are officiously employed. Now those who are such we command, and exhort by our Lord Jesus Christ, that they labor with quietness, and eat their own bread. And as for you, brethren, faint not in doing good. And if any one obey not our word by this letter, note that person, and do not associate with him, that he may be ashamed. Yet, consider him not as an enemy, but admonish him as a brother.

Now may the Lord of Peace himself give you peace always, in every respect ! The Lord be with you all !

This is the salutation of Paul with my own hand, which is a token in every letter : Thus I write. May the grace of our Lord Jesus Christ be with you all. Amen !

THE FIRST LETTER OF PAUL TO TIMOTHY.

PAUL, an apostle of Jesus Christ, by the institution of God, our Preserver, and Christ Jesus our hope; to Timothy, my real son in the faith; grace, mercy, and peace, from God our Father, and Christ Jesus our Lord.

As I entreated you to continue at Ephesus, when I went to Macedonia, that you might charge some not to inculcate other doctrine, nor give attention to fables and endless genealogies, which cherish disputations, rather than the dispensation of God which is by faith:—

(Now the design of the injunction is love, from a pure heart, and a good conscience, and undissembled faith; from all which some having erred, have turned aside to frivolous discussion; desiring to be teachers of the law, yet not understanding what they say, nor respecting what they confidently affirm. However, we know that the law is excellent, if a man use it legitimately; assured of this, that a law is not enacted in reference to a righteous man, but for the lawless and refractory, for the irreligious and for sinners, for the impious and profane, for violent assaulters of fathers, and violent assaulters of mothers, for assassins, for the incontinent, for men of unnatural passions, for kidnappers, for liars, for perjured persons, and if there be any other thing that is opposed to salutary doctrine; according to the glorious gospel of the blessed God, with which I have been entrusted. And I thank Christ Jesus my Lord, who has endued me, that he regarded me faithful, placing me in the ministry; who was previously a defamer, a persecutor, and an oppressor. But I obtained mercy, because I acted ignorantly through unbelief. And the grace of our Lord has superabounded, with that faith and love which are in Christ Jesus. This is a true doctrine, and worthy of universal reception, that Christ Jesus came into the world to save sinners; of whom I am the first. However, for this cause I obtained mercy, that in me, as the first, Jesus Christ might exhibit all forbearance, for an exemplification to those who should afterwards believe in him to everlasting life. Now to the King eternal, imperishable, invisible, to God alone, be honor and glory for ever and ever. Amen)!

I commit this charge to you, son Timothy, in conformity to preceding instructions relative to you, that by them you may achieve a good warfare; retaining faith and a good conscience; which some having thrust away, have made shipwreck with respect to faith: of whom are Hymeneus and Alexander, whom I have delivered to the adversary, that they may be taught not to speak impiously.

I exhort, therefore, first of all, that supplications, prayers, intercessions, and grateful praises, be offered in behalf of all men; for kings, and for all who are in high station; that we may pass a quiet and

peaceful life, in all piety and integrity. Since, this is good and acceptable in the sight of God our Saviour, who requires that all men should be saved, and come to the acknowledgment of the truth. For there is one God, and one Mediator also between God and men, the man Christ Jesus ; who gave himself a ransom for all, a doctrine to be attested at proper periods ; of which I was appointed a herald and an apostle, (I speak the truth, and am not false) ; an instructor of the Gentiles in faith and truth.

I command, therefore, that men pray in every place, lifting up holy hands without anger and doubtful perplexity : in like manner, that women also adorn themselves in decorous attire, with modesty and moderation ; not with plaited hair, or gold, or pearls, or extravagant dress ; but (which becomes women professing the worship of God), with good works. Let a woman learn in quietness with all submission. For I do not permit a woman to teach, or to usurp authority over a man, but she must be quiet : since Adam was formed first, and then Eve. And Adam was not [first] deceived ; but the woman, having been deceived, was in the transgression. Yet, she shall be saved by means of parturition : provided they live in faith, and love, and holiness, with sobriety of mind.

This is a correct remark, that, if any man ardently wishes a spiritual superintendency, he earnestly desires an honorable employment. Such a superintendent, then, must be blameless, married to one wife only, vigilant, prudent, decorous, devoted to hospitality, qualified to instruct, not inordinately attached to wine, no violent assaulter ; but mild, not contentious, not avaricious ; one who properly presides over his own family, having his children in subjection with all seriousness ; (for if any one knows not how to govern his own family, how can he take care of the church of God) ? Not a new convert, lest being inflated with vanity, he incur the censure of the slanderer. Moreover, it is also necessary, that he should have a good testimony from those who are without, lest he fall into reproach, and the snare of the calumniator.

In a similar manner, let the spiritual servants be serious, not deceitful, not addicted to much wine, not sordidly attached to gain, retaining the disclosure of the faith with a pure conscience. And let even these be first proved, then let them perform their official duties, being irreproachable. Let the women likewise be serious, not calumniators, watchful, faithful in all things. Let the servants of the church be respectively married to one wife only, rightly ruling their children and their own families. For those who have properly discharged the office of a spiritual servant, acquire to themselves an honorable grade, and great freedom of speech in the faith which is in Christ Jesus.

Hoping soon to visit you ; but should I delay, I now write these things to you, that you may know how you ought to conduct yourself in the house of God, which is the assembly of the living God.

The new doctrine of piety, which is the pillar and basis of the truth, is incontestably great. God was displayed in humanity, vindicated by the Spirit, viewed by celestial messengers, proclaimed to the Gentiles, accredited in the world, exalted to glory.

Further, the Spirit expressly declares, that, in latter periods, some will apostatize from the faith, giving attention to spirits of deceit, and to doctrines of fiends ; through the hypocrisy of those who utter falsehoods ; whose own conscience is cauterized ; who interdict marriage, and command to abstain from certain descriptions of food, which God has created to be participated with grateful praise, by those who believe and know the truth. For every creature of God is good, and nothing is to be rejected, [provided it be] received with thanksgiving ; since it is consecrated through the command of God, and by prayer.

If you remind the brethren of these things, you will be a good minister of Jesus Christ, nourished in the words of the faith, and of the good doctrine which you have thoroughly understood. Moreover, reject profane and anile stories ; and exercise yourself to piety. For corporeal exertion is of minor advantage ; but piety is advantageous in all respects, having a promise of the present, and of the future life. This is a faithful declaration, and deserving of all acceptance. For on this account we both labor and endure reproach, because we trust in the living God, who is a Preserver of all men, particularly of those who believe. These things enjoin and teach.

Let no man despise thy youth ; but be an example to the believers in doctrine, in conduct, in love, in fidelity, in purity. Till I arrive, attend to reading, to exhortation, to instruction. Neglect not the endowment that is in you, which was imparted to you through prediction, with the imposition of the hands of the seniority. Revolve these things ; be occupied in them ; that your usefulness may be apparent in all things. Attend to yourself, and to your doctrine ; have stability in these respects ; for, in doing this, you will both save yourself, and those that hear you.

Do not harshly reprove an aged man, but exhort him as a father ; and the younger men as brethren ; the aged women as mothers ; the younger as sisters with all purity.

Support widows who are truly destitute. But if any widow has children, or grand-children, let them learn, in the first place, to treat their own family with kindness ; and to render reciprocal benefits to their progenitors ; for this is good and acceptable in the sight of God. Now she who is truly a widow, and left entirely alone, hopes in God, and continues in supplications and prayers night and day : but she who lives luxuriously, is dead while she lives. And these things inculcate, that they may be blameless. But if any one does not provide for his own relatives, and especially for those of his own family, he has renounced the faith, and is worse than an unbeliever.

Let not a widow be registered under sixty years of age, having been the wife of one husband, well reputed for beneficent deeds ; if she has educated children, if she has lodged strangers, if she has washed the feet of the Christians, if she has relieved the afflicted, if she has diligently followed every good work. But reject younger widows ; for when they become impatient of Christian self-direction, they wish to marry ; incurring guilt, because they have discarded their first fidelity. And at the same time they learn also to be idle, going about from house to house ; and not only idle, but also frivolous and officious, communicating what is indecorous. I advise therefore, that the younger widows marry, bring up children, superintend the family, give no occasion of malediction to the adversary. For some have already turned aside after the adversary. If any believer of either sex has widows, let such support them, and let not the church be burdened, that it may sustain those who are really widows.

Let the presbyters who preside well, be regarded worthy of double reward ; particularly, those who labor in preaching, and instruction. For the scripture says, Thou shalt not muzzle the ox that is treading out the grain : and, The workman is deserving of his compensation.

Do not receive an accusation against a presbyter, except on the testimony of two or three witnesses. Those who sin reprove before all, that even others may fear. I charge you in the presence of God, and of the Lord Jesus Christ, and of the chosen angels, that you attend to these things without prejudice, doing nothing by partiality.

Impose hands hastily on no one ; and partake not in the sins of others. Keep yourself pure. (Drink not water only any longer, but use a little wine in reference to the stomach, and your numerous infirmities).

The sins of some men are previously manifest, preceding to judgment ; but they succeed others. And in a similar manner, the good works of some are antecedently manifest ; and those, which are otherwise, cannot be concealed.

Let as many servants as are under dominion, regard their own masters as deserving of all honor, that the name of God, and his doctrine may not be impiously traduced. And let not those, who have believing masters, despise them, because they are brothers ; but let them serve the more willingly, because those, who jointly partake of the benefit, are believing and beloved. These things teach and exhort.

If any man teach otherwise, and accede not to the salutary precepts of our Lord Jesus Christ, and to the doctrine which is according to piety, he is inflated, knowing nothing, but is distracted respecting questions and verbal discussions, from which proceed envy, contention, abusive language, evil suspicions, perverse disputations of men of depraved minds, and destitute of the truth, supposing that piety is gain. From such withdraw yourself.

But piety with a competency is great gain. For we brought nothing into this world, and it is evident that we cannot carry any thing out.

Having therefore food and covering, let us consider these as sufficient. But they who determine to be rich, fall into temptation and a snare, and into many inconsiderate and injurious desires, which plunge men into ruin and destruction. For the love of money is the root of all these evils ; which while some excessively desired, they have entirely deviated from the faith, and have pierced themselves all around with numerous sorrows.

But thou, O man of God, escape these things ; and pursue integrity, piety, fidelity, love, patience, mildness. Maintain the good contest of faith ; grasp eternal life, to which you have been called, and have made a good profession before many witnesses. I charge you in the presence of God, who animates all things, and of Jesus Christ, who before Pontius Pilate witnessed a good profession, that you keep this commandment, uncontaminated and irreprehensible, till the appearance of our Lord Jesus Christ ; which in the proper period, he will manifest, who is the blessed and only Potentate, the King of kings, and Lord of lords ; who alone has immortality, inhabiting inaccessible light ; whom no man has seen, or can see ; to whom be honor and everlasting dominion. Amen !

Charge the rich in this world not to be high-minded, nor to confide in the uncertainty of riches, but in the living God, who liberally imparts to us all things for our enjoyment ; to do good, to be rich in good works, ready to distribute, willing to bestow ; treasuring for themselves a good foundation against the future, that they may seize eternal life.

O Timothy, keep that which is committed to your trust, avoiding profane emptiness of speech, and oppositions of knowledge falsely so denominated ; which some, having professed, have erred concerning the faith. Grace be with you !

THE SECOND LETTER OF PAUL TO TIMOTHY.

PAUL, an apostle of Jesus Christ, by the will of God, agreeably to the promise of life in Christ Jesus, to Timothy my beloved son ; grace, mercy, and peace, from God the Father, and from Christ Jesus our Lord !

I offer thanks to God, whom I religiously serve, after the example of my ancestors, with a pure conscience, that I have an unceasing remembrance of you in my prayers night and day ; ardently desiring to see you, (being mindful of your tears), that I may be filled with joy ; and retaining in recollection the unfeigned faith that is in you, which first dwelt in your grand-mother Lois, and your mother Eunice ; and I am persuaded that it remains also in you.

For this reason, I remind you to incite the free gift of God, which is in you by the imposition of my hands. For God has not given us a spirit of cowardice, but of courage, and of love, and of a sound mind.

Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner ; but participate in the afflictions of the gospel, according to the power of God ; who has saved us, and called us with a holy invitation, not according to our works, but in conformity to his own purpose, and the grace which was bestowed on us in Christ Jesus, before the remote dispensations ; but which is now manifested by the appearance of our Saviour Jesus Christ, who has destroyed death, and spread abroad the light of everlasting life by the gospel : in reference to which I was appointed a herald, and an apostle, and a teacher of the Gentiles. For which cause I also suffer these chains : but I am not disheartened ; for I know in whom I have confided, and I am convinced that he is able to keep that which I have deposited with him, against that day.

Retain the summary of sound precepts, which you have heard from me, with the faith and love which are in Christ Jesus. That honorable office, which was entrusted to you, keep, by the assistance of the Holy Spirit which dwells in us.

You know this, that all those of Asia have turned from me ; of whom are Phygellus and Hermogenes. May the Lord impart mercy to the family of Onesiphorus ! for he has often refreshed me, and has not been ashamed of my chain ; but when he was in Rome, he searched for me very diligently, and found me. The Lord grant to him that he may obtain mercy from the Lord in that day ! And in respect to his many services in Ephesus, you are very well aware.

Consequently, my son, be strong in the favor which is by Jesus Christ. And the things which you have heard from me in the presence of many witnesses, these commit to faithful men, who will be able also to instruct others. Therefore, endure difficulties as a good soldier of Jesus Christ.

No man, engaged in war, is involved in the affairs of this life ; that he may please him, under whom he is enlisted. And if any one contend [in the public games,] he is not crowned, unless he contend legally. The husbandman must first labor, and then partake of the fruits. Consider what I say ; and the Lord will give you understanding in all things.

Remember Jesus Christ of the lineage of David, who was raised from the dead according to the gospel which I preach ; for which I suffer hardships even to bonds, as a malefactor ; but the word of God has not been bound. Therefore I endure all things on account of the chosen, that they may also obtain the salvation which is through Christ Jesus, with eternal glory. This is a true doctrine ; for if we have died with him, we shall also live with him ; if we endure, we shall also reign with him ; if we renounce him, he will also renounce us ; though we are faithless, he remains faithful ; he cannot deny himself.

Remind them of these things, charging them before the Lord, not to engage in verbal contentions, which are of no utility, but conduce to the subversion of the hearers. Sedulously endeavor to present yourself before God as approved, as a workman who has no cause to be ashamed, rightly dividing the word of truth. But avoid profane and empty declamations ; since they that use them will advance to more impiety ; and their discourse will eat like a gangrene : of which number are Hymeneus and Philetus ; who have deviated with respect to the truth, asserting that the resurrection is already past ; and subvert the faith of some.

However, the firm foundation of God stands, having this inscription ; The Lord approves those who are his ; and, Let every one, who professes the name of the Lord, depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and earth ; some indeed for honorable, but others for dishonorable uses. If therefore any one entirely purify himself from such things, he will be a vessel to honor, consecrated, and serviceable to the master, and prepared for every good use.

Moreover, fly from youthful desires, and assiduously follow righteousness, fidelity, love, peace, in connexion with those who invoke the Lord from a pure heart. Avoid also foolish and unlearned inquiries, conscious that they produce contentions ; and a servant of the Lord must not contend ; but must be gentle to all, qualified to teach, and to endure evil ; with mildness instructing opposers ; since God may turn their mind to an acknowledgment of the truth ; and that being rescued alive from the snare of the enemy, they may be preserved to perform the divine will.

Further, know this, that in the last days, difficult periods will arrive. For men will be selfish, avaricious, arrogant, ostentatious, impious, disobedient to parents, ungrateful, unholy, without natural affection, perfidious, calumniators, licentious, fierce, despisers of those who are good, treacherous, rash, frivolously aspiring, lovers of pleasure rather than

lovers of God ; having a form of holiness, but discarding its power : from such also turn away. For of this description are those who insinuate themselves into families, and deceive inconsiderate women, burdened with sins, decoyed by various desires, ever learning, and never able to come to the acknowledgment of the truth. Now, as Jannes and Jambres resisted Moses, so do these also oppose the truth ; persons of depraved minds, not enduring the trial of the faith. But they will not proceed far ; for their folly will appear plainly to all, as that of the others also did.

Moreover, you have accurately traced my doctrine, conduct, intention, fidelity, forbearance, love, patience, persecutions, sufferings ; what befell me at Antioch, at Iconium, at Lystra ; what persecutions I endured ; but from all the Lord delivered me. And indeed, all who determine to live religiously in Christ Jesus, will suffer persecution.

But iniquitous men and impostors will become worse and worse, deceiving, and being deceived. However, remain in the things which you have learned, and have been convinced of by proof, knowing from whom you have learned them ; and that from a child you have known the holy scriptures, which are able to make you wise to salvation, through faith which is in Christ Jesus. Every divinely inspired composition is useful for doctrine, for reproof, for instruction in righteousness, that the man of God may be complete, entirely qualified for every good work.

I charge you, in presence of God, and of Jesus Christ, who will judge the living and the dead, at his appearance, and in his kingdom ; preach the word ; be watchful over them ; confute, reprove, admonish in season, out of season, with the utmost patience of instruction. For the time will come when they will not endure sound instruction ; but will accumulate teachers to themselves, according to their own eager desires, having an insatiable curiosity ; and they will indeed withhold their attention from the truth, and will be turned to fables. But be self-directed on all occasions, endure adversity, perform the work of an evangelist, consummate your ministry.

For I am already offered, and the time of my departure is near. I have achieved the good conflict, I have completed the course, I have retained the fidelity. It remains that a crown of mercy is deposited for me, which the Lord, the merciful Judge will impart to me in that day, and not only to me, but also to all those who have loved his appearance.

Endeavor to come to me immediately : for Demas has forsaken me, from his love for the present world, and has departed to Thessalonica ; Crescens, to Galatia ; Titus, to Dalmatia. Luke alone is with me. Take Mark, and bring him with you ; for he is useful to me as a minister. Now Tychicus I have sent to Ephesus. When you come, bring the mantle which I left at Troas with Carpus ; and the manuscripts, but particularly the parchments.

Alexander the coppersmith has done me much disservice ; the Lord will reward him according to his works. Of whom also beware ; for he has greatly opposed our instruction.

At my first vindication none appeared with me, but all deserted me ; may it not be laid to their charge ! However, the Lord stood by me, and fortified me ; that by me the preaching of his gospel might be amply sustained, and that all the Gentiles might hear. And I was rescued from the mouth of the lion. And the Lord will rescue me from every evil work, and will preserve me to his heavenly kingdom : to him be glory for ever and ever. Amen !

Salute Priscilla and Aquila, and the family of Onesiphorus. Erastus remained at Corinth ; and I have left Trophimus sick at Miletus. Endeavor to come before winter.

Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute you. The Lord Jesus Christ be with your Spirit ! Grace be with you !

THE LETTER OF PAUL TO TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, agreeably to the faith of the chosen of God, and the acknowledgment of the truth, which is according to holiness ; in hope of eternal life, which God, who cannot be unfaithful, promised before the ancient dispensations ; and at an appropriate period has displayed this promise by a proclamation with which I was entrusted, in conformity to a commission of God our Saviour ; to Titus, my own son with respect to the common faith ; favor, mercy, and peace, from God our Father, and the Lord Jesus Christ our Saviour !

For this purpose I left you in Crete, that you might accomplish the things which were omitted, and constitute presbyters in every city, as I directed you : — If any one is irreproachable, married to one wife only, who has believing children, not under accusation of profligacy, or ungovernable. For, the spiritual supervisor must be blameless, as the steward of God ; not despotic, not irascible, not addicted to wine, not a violent assaulter, not devoted to despicable gain ; but a lover of hospitality, a friend to goodness, self-governed, just, beneficent, temperate ; firmly retaining the true word as he has been taught, that he may be able both to exhort by sound instruction, and to confute the opposers.

For there are many refractory persons, and vain declaimers and deceivers, particularly those of the circumcision : such must be silenced ; who subvert whole families, teaching things which they ought not, for the purpose of dishonorable gain. One of themselves, a poet of their own, has asserted, The Cretans are perpetual liars, pernicious beasts, insatiate gluttons. This testimony is true. For this reason, reprove them severely, that they may be sound in the faith ; not giving attention to Jewish fables, and the commandments of men, who pervert the truth. To the pure, all things are indeed pure ; but to those who are polluted and unbelieving, nothing is pure ; for even their mind and conscience are contaminated. They profess to know God, but in works they renounce him ; being detestable, and disobedient, and as to every good work regardless.

However, announce the things which become sound instruction ; that the aged men be vigilant, serious, self-governed ; sound in faith, in love, in patience ; that the aged women, likewise, be in deportment as becomes holiness, not slanderers, not enslaved to much wine, teachers of that which is good ; that they may wisely admonish the younger women to love their husbands, to love their children, to be discreet, chaste, domestic, good, submissive to their own husbands, that the word of God may not be traduced.

In like manner exhort the young men to be self-controlled : in all respects showing yourself a pattern of good works ; in instruction exercising integrity, seriousness, sound speech, which cannot be condemned ; that he who is in opposition may be ashamed, having no evil thing to say of us.

Exhort servants to be obedient to their own masters, to please them well in all things, not contradicting, not stealing, but showing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

For, the favor of God, which is salutary to all men, has appeared, teaching us, that having renounced impiety, and worldly passions, we should live soberly, righteously, and piously, in this present world ; awaiting the blessed hope, even the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, devoted to good works. These things teach, and urge, and demonstrate, with all authority. Let no one despise you.

Remind them to be subject to authorities and powers, to obey magistrates, to be ready for every good work ; to calumniate no man, not to be contentious, but gentle, showing all mildness to all men.

For, we also were formerly unwise, disobedient, deceived, enslaved to various evil propensities and pleasures, living in malice and envy, odious, and hating each other. But, when the kindness and philanthropy of God our Preserver appeared, not by works, (purchasing pardon), which we had performed, but according to his own mercy he saved us, by the washing of renovation, and the renewal of the Holy Spirit ; which he poured on us richly, through Jesus Christ our Saviour ; that being pardoned by his favor, we might become heirs, according to the hope of eternal life. This is faithful instruction ; and respecting these things I desire you earnestly to insist ; that those who have believed in God, may be assiduous to advance in good works.

These are the things, which are good and useful to men. But avoid inconsiderate inquiries, and genealogies, and contentions, and altercations about the law, for they are useless and vain. Discard a factious man, after the first and second admonition ; knowing that such an one transgresses, being self-condemned.

When I shall send to you Artemas, or Tychicus, endeavor to visit me at Nicopolis ; for there I have determined to pass the winter. Diligently conduct on their way Zenas the lawyer, and Apollos ; that nothing be wanted by them. And let our disciples also learn to excel in virtuous employments for necessary objects ; and not to be unfruitful. All that are with me salute you. Salute those who love us in the faith. Divine favor be with you all !

THE LETTER OF PAUL TO PHILEMON.

PAUL, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved friend and co-operator, and to our dear sister Apphia, and to Archippus, our fellow-soldier, and to the religious assembly at your house ; grace be to you, and peace from God our Father, and from the Lord Jesus Christ !

I thank my God, always adverting to you in my prayers, (hearing of the reliance which you have towards the Lord Jesus, and of your love to all the Christians) ; that the beneficence of your faith may effectually avail in the recognition of all good conduct, that characterizes us, in reference to Christ Jesus. For we have great joy and consolation in your faith, O brother, because the tender sensibilities of the Christians are refreshed by you !

Therefore, though I have great authority through Christ, to direct you to what is proper ; yet from love I rather entreat you, in the character of Paul the aged, and now also a prisoner for Jesus Christ ; I entreat you relative to a son of mine, whom I have produced in my imprisonment, — even Onesimus ; — who was formerly unprofitable to you, but now profitable to you and to me ; whom I have sent back. Therefore, receive him as if it were my own person : whom I wished to retain with me, that as your substitute, he might have attended me in the confinement for the gospel : but without your consent I would do nothing ; that your kindness might not appear to proceed from constraint, but from cordiality. Perhaps indeed, he was separated from you for a short time, on this account, that you might permanently receive him ; no longer as a servant, but as superior to a servant, a beloved brother, particularly to me, but how much more to you, both as he is a man and a Christian. If therefore, you regard me as a companion, receive him as myself. But if he has injured you in any respect, or is indebted, place that to my responsibility. I have personally pledged, under my own signature, that I will indemnify : however, I forbear to remind you, that you also owe me even yourself. Yes, brother, let me derive advantage from you in the Lord ; refresh my affectionate sympathies in the Lord. Having confided in your compliance, I have written to you, aware that you will do even more than I request.

And, at the same time, prepare also a lodging for me ; since I trust, that through your prayers, I shall be graciously imparted to you.

Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-laborers, salute you. The favor of our Lord Jesus Christ be with your spirit !

THE LETTER TO THE HEBREWS.

GOD, who, in various divisions, and in different modes, anciently communicated to the fathers by the prophets, has in these last periods communicated to us by a Son, whom he has constituted proprietor of all things, through whom also he made the worlds ; who, (being an effulgence of his glory, and an accurate representation of his existence, and sustaining all things by his own powerful word), when he had by himself accomplished a purification for our sins, sat down at the right hand of the Majesty in the highest heavens, being rendered as much superior to the angels, as he has attained a more illustrious appellation than they.

For, to which of the angels has God at any time affirmed, Thou art my Son, this day I have produced thee ? And again, I will be his Father, and he shall be my Son ? But in addition, when he introduces the first-born into the habitable world, he declares, Let all the angels of God worship him.

Moreover, concerning the angels it is alleged, He makes his angels winds, and his ministering servants a flame of fire. But respecting the Son it is said, Thy throne, O God, is eternal ; a sceptre of integrity is the sceptre of thy dominion. Thou hast loved righteousness and hated iniquity ; therefore O God, thy God has consecrated thee with the oil of joy above thy associates. Further, Thou, Lord, in the commencement, didst lay the foundations of the earth, and the heavens are the work of thy hands ; they shall perish, but thou shalt endure ; indeed, they shall all become old like a garment, and as a vesture shalt thou fold them up, and they shall decay ; but thou art the same, and thy years shall never cease.

To which of the angels, also, has he ever said, Sit thou at my right hand, till I make thine enemies thy footstool ? Are not all of them ministering spirits sent forth to assist those, who are to obtain salvation ?

It behoves us, therefore, the more abundantly to give attention to the things which we have heard, lest at any time we should disregard them. For if the law communicated by angels was established, and every transgression and disobedience received a just retribution ; how shall we escape, if we neglect such great salvation ? which being first announced by the Lord, was subsequently confirmed to us by those who heard him ; God also bearing testimony with them, by signs, and wonders, and various miraculous powers, and distributions of the Holy Spirit, in conformity to his will.

Moreover, God has not subjected to angels the future world, of which we speak. But one, in a certain place, has thus testified, What is man, that thou shouldst remember him ? or the son of man, that thou shouldst regard him ? Yet, thou hast made him but little inferior to the angels ; thou hast crowned him with glory and honor ; thou hast put all things under his feet. Now by putting all things in subjection to him, he left nothing which is not subject to him. For the present, indeed, we do not perceive all things yet subjected to him ; but we behold Jesus, who was made but little inferior to the angels, crowned with glory and honor on account of the suffering of death, when by the grace of God he had experienced death for all. It became him, also, for whom are all things, and through whom are all things, to bestow, in consequence of sufferings, the highest honor upon him who is the guide of their salvation, conducting numerous sons to glory.

Further, both he who consecrates, and they who are consecrated, are all of one nature ; for which reason he does not disdain to denominate them brethren, saying, I will announce thy name to my brethren ; in the midst of the congregation I will praise thee ; and also, I will confide in him. And moreover, Behold, I and the children whom God has given me ! Since then, the children, participated in flesh and blood, he also in like manner participated in them ; that by his death he might subdue him who had a deadly power, that is, the enemy ; and might liberate those, who, through fear of condemnation, had during their whole lives been exposed to a state of slavery.

Besides, he does not, indeed, assist the angels, but he assists the posterity of Abraham. Hence it was necessary, that in all respects he should resemble his brethren, so that he might be a merciful and faithful high priest, as to things which relate to God, with a view to make conciliation for the sins of the people. For whereas he himself suffered, being tempted, he is able to relieve those who are tempted.

Therefore, holy brethren, receivers of the heavenly invitation, attentively regard Jesus, the apostle and high priest of our profession ; who was faithful to him that appointed him, even as Moses was, in all his house. For he is esteemed worthy of more glory than Moses, in proportion as the architect is entitled to more honor than the edifice. (Now every structure is erected by some one, but he who constructed all things is God.) Moses, however, was faithful in all his house as a servant, for the purpose of testifying those things which were to be declared ; but Christ, as a Son, over his house ; whose house we are, provided we firmly retain to the end our confidence and joyful hope.

Therefore, as the Holy Spirit affirms, To-day, while you hear his voice, pervert not your hearts, as in the provocation, in the day of trial in the desert, where your fathers tried me, proved me, and saw my works forty years. I was therefore displeased with that generation, and said, They do always err in their hearts, and they have not acknowl-

edged my ways. So I solemnly announced in my displeasure, They shall not enter my rest.

Beware, brethren, lest there be in any one of you an evil and unbelieving heart, in apostatizing from the living God. But admonish each other continually, while it is called to-day, lest any of you should be perverted by sinful delusion. For we shall participate in the blessings of Christ, if we firmly retain even to the end our first confidence.

With regard to the declaration, To-day, while you hear his voice, pervert not your hearts, as in the provocation; who now were those, that when they heard did provoke? Indeed, did not all who came from Egypt under Moses? And with whom was he displeased, forty years? Was it not with those who transgressed, whose dead bodies fell in the wilderness? To whom did he sacredly affirm, that they should not enter his rest, except to those who disbelieved? We perceive, then, that they could not enter, in consequence of unbelief.

Let us beware, therefore, since a promise is still left of entering his rest, lest any of you should fail of attaining it. For to us also blessings are announced, as well as to them; the word, however, which they heard, did not profit them, not being blended with faith in those who heard it. But we who believe enter that rest; as he says, So I solemnly proclaim, in my displeasure, [unbelievers] shall not enter my rest; namely, rest from the works which had been performed, after the foundation of the world was laid. For the scripture speaks, in a certain place, concerning the seventh day, in this manner, And God rested, on the seventh day, from all his works. And again, in this manner, They shall not enter my rest. Since then it remains, for some to enter that rest, and those, to whom this blessing was formerly proclaimed, did not enter on account of unbelief, [it follows that a rest remains for believers].

Again, he designates a particular day, This day, when speaking by David, so long a time afterwards; as it is alleged, This day, while you hear his voice, pervert not your hearts. Now, if Joshua had given them rest, then David would not have subsequently spoken of another time.

Consequently, there remains a rest for the people of God. He, moreover, who enters God's rest, will also cease from his own works, as God did from his.

Let us strive, then, to enter that rest, lest any one should perish, in like manner, through unbelief. For the threatening of God has an active and powerful energy; indeed, it is sharper than any two-edged sword, piercing even to the separation of both life and spirit, and of the joints and marrow: he also judges the thoughts and intentions of the heart; nor is there any thing which can be concealed from his sight, but all is open and exposed to the view of him, to whom we are accountable.

Moreover, since we have a high priest who has passed through the heavens, Jesus the Son of God, let us firmly adhere to our profession. For we have not a high priest who is unable to sympathize with our in-

firmities ; but one who was tried in all respects as we are, yet without sin. Let us therefore approach the throne of grace with confidence, that we may obtain mercy, and find favor seasonably to assist.

Now every high priest selected among men, is constituted in behalf of men over things which relate to God, that he may present both oblations and sacrifices for sin ; being enabled to show kindness to the ignorant and the wandering, since he himself is also surrounded by infirmity. And for this reason, also, he ought to present sin-offerings as well for himself, as for the people. Moreover, no one can assume this office to himself, but he is appointed by God, even as Aaron was.

In like manner, Christ did not exalt himself to the honor of being high priest ; but he, who declared, *Thou art my Son, this day I have produced thee, [exalted him.]* Thus also he asserts, in another place, *Thou art a priest perpetually, according to the likeness of Melchisedek.*

The same, in the period of his flesh, (having offered prayers and supplications, with strong cries and with tears, to him who was able to save him from death, and being rescued from what he feared), though a Son, learned obedience from his sufferings ; and having been perfected, became the author of eternal salvation, to all those that obey him ; being regarded by God, a high priest, according to the likeness of Melchisedek.

Respecting him we have much to say, which it will be difficult to elucidate, since you are slow in comprehension. For even when you ought to be able to instruct, after so long a period, it becomes necessary that you should be renewedly taught the very rudiments of the oracles of God, and you require milk rather than solid food. For every one who partakes of milk is unskilled in the doctrines of religion ; he is yet a child. But solid food is for those of mature age, who possess faculties exercised by practice for the discrimination both of good and evil.

Therefore, leaving the first principles of Christian doctrine, let us advance to maturity ; not laying again the foundation, concerning reformation from works which cause death, and reliance towards God ; respecting the doctrine of baptisms, and the imposition of hands, and the resurrection of the dead, and eternal judgment. And we will do this, if God permit. For it is impossible that those, who have been once enlightened, and have enjoyed the celestial gift, and have been rendered partakers of the Holy Spirit, and have realized the good word of God, and the miraculous powers of the age which was to come, and have apostatized, should be again renewed to reformation, since they have crucified for themselves the Son of God, and have made him a public, ignominious example.

Now the earth which imbibes the rain that frequently falls upon it, and produces vegetation useful to those for whose purposes it is cultivated, receives blessings from God. But that which produces thorns and briers, is rejected, and is near to a curse, which will end in conflagration.

But, beloved, we confidently hope for better things relative to you, even those connected with salvation, though we thus speak. For God is not unkind, so that he will forget your labor, and the love which you have shown towards his name, in having performed kind offices to the saints, and in still performing them.

Moreover, we earnestly wish that every one of you would manifest the same diligence, for a full assurance of hope, even to the end; so that you may not be remiss, but imitators of those, who, through faith and patient expectation have attained the possession of promised blessings. When, for example, God made a promise to Abraham, since he could make oath by no greater, he made oath by himself, saying, Assuredly, I will greatly bless you, and exceedingly multiply you. And thus, having patiently waited, he obtained the promised blessing. Now men make oath by one who is superior, and the oath for confirmation terminates all dispute among them. In like manner, God, desirous of showing more abundantly to the heirs of promise the immutability of his purpose, interposed by an oath; so that by two immutable things, respecting which it is impossible that God should be faithless, we, who have sought a refuge, might be strongly persuaded to hold fast the hope that is set before us, which we adhere to as an anchor of the soul sure and firmly fixed, and which enters within the veil, where Jesus our precursor has gone, in our behalf, being constituted high priest forever, according to the likeness of Melchisedek.

Now this Melchisedek was king of Salem, and priest of the most high God. The same met Abraham returning from the slaughter of the kings, and blessed him. To him, Abraham gave even a tenth part of all. By interpretation, his name means, first, King of Righteousness; and then, he is also King of Salem, which means, King of Peace: respecting whose father, mother, lineage, birth, and death, there is no record; but resembling the Son of God, he remains a high priest perpetually.

Consider, now, how great he must be, to whom even Abraham the patriarch gave a tenth part of the spoils! Moreover, the sons of Levi, who take the office of priests, have indeed authority by the law to tithe the people, that is, their brethren, though descended from Abraham; but he, whose descent is not traced from them, tithed Abraham, and blessed him to whom the promises were made. And beyond all controversy, the inferior was blessed by the superior.

Here, also, men receive tithes who die; but there, one of whom it is testified that he lives. Indeed, (if I may thus speak), even Levi himself, who receives tithes, was tithed in Abraham; since he was unborn, when Melchisedek met him.

Further, if there had been a perfect accomplishment of what was required, by the Levitical priesthood, (for the law was given to the people in connexion with this,) what necessity was there still, that another priest should arise according to the likeness of Melchisedek, and not be named

according to the likeness of Aaron ? But if the priesthood be changed, there must necessarily be also a change of the law. Now he, concerning whom these things are affirmed, belonged to a different tribe, none of whom served at the altar ; for it is apparent that our Lord descended from Judah, respecting which tribe, Moses said nothing in relation to the priesthood. And it is still more impressively manifest, [that the priesthood is changed], if another priest has arisen resembling Melchisedek ; who has not been made so by a law of temporary obligation, but by an authority of endless duration. For the Scripture declares, Thou art a priest forever, according to the likeness of Melchisedek.

There is also an abrogation of the preceding law, because it was weak and unavailing. For the law did not fully accomplish any thing ; but the subsequent introduction of a better hope does, by which we draw near to God.

Moreover, in as much as not without an oath [Jesus was made a priest], (for they are made priests without an oath, but he with an oath ; by him who said to him, The Lord has made oath, and will not alter his purpose, Thou art a priest forever, according to the likeness of Melchisedek), by so much has Jesus become the surety of a better covenant.

Besides, those priests are numerous, because they are not permitted to continue in consequence of death ; but he, because he continues forever, has a priesthood without any succession ; and on this account he is able always to save those who come to God by him, since he ever lives to interpose in their behalf.

Such a high priest, moreover, was requisite for us, who is holy, harmless, uncontaminated, separated from sinners, and exalted above the heavens ; who has no daily necessity, like the high priests, to offer sacrifices, first for their own sins, and then for the sins of the people ; for he did this, once for all, when he offered up himself. Now the law constitutes men high priests, who have infirmity ; but the word of the oath, which succeeded the law, constitutes the Son high priest, who is eternally exalted to glory.

The most important thing, however, among those which we are discussing is, that we have such a high priest, who is seated on the right hand of the throne of Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord has constructed, and not man.

Now every high priest is appointed to present oblations and sacrifices ; whence, it becomes necessary, that this one also should have something which he may present. But if he were on earth, then he could not be a priest, since there are priests who present oblations according to the law ; (the same who perform service in [that sanctuary which is but] a mere representation of the heavenly one ; for Moses, when about to build the tabernacle, was divinely admonished, Attend now, said God,

that you make all things according to the model which was exhibited to you on the mount). But now, Christ has obtained a service which is more excellent ; as much more as the covenant is better of which he is mediator, and which is sanctioned by better promises.

Further, if that first covenant had been faultless, then no place would have been sought for the second. But finding fault [with the first], he declares to them, Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant which I made with their fathers, in the day when I took them by the hand, to bring them forth from the land of Egypt ; for they did not continue in my covenant, and I rejected them, says the Lord. But this is the covenant, which I will make with the house of Israel after those days, says the Lord ; I will impress my laws upon their minds, and engrave them on their hearts ; and I will be their God, and they shall be my people. And no one shall teach his fellow-citizen, nor any one his brother, saying, Know the Lord ; for all shall know me from the least to the greatest. For I will be merciful in respect to their iniquities, and their sins, and their transgressions I will remember no more.

By saying, A new covenant, he represents the first as old ; now that which has become old, and is advancing in age, is near to dissolution.

Moreover, the first covenant also had ordinances for service, and a sanctuary of an earthly nature. For an exterior tabernacle was prepared, in which was the candlestick, and the table, and the show-bread, which is called, The holy place. And behind the second veil was the tabernacle, which is called, The holy of holies, containing the golden censer, and the ark of the covenant entirely covered with gold, in which was the golden urn that contained the manna, and the rod of Aaron which blossomed, and the tables of the covenant. And above it were the splendid Cherubs over-shadowing the mercy-seat. Concerning these things, it is not my intention, at this time, particularly to speak.

Now these being thus prepared, the priests performing the services entered continually the exterior tabernacle : but the interior one, the high priest alone entered, once in each year, not without blood, which he presented for himself and for the sins of the people. By this the Holy Spirit signified, that the way to the most holy place was not yet opened, while the first tabernacle had an establishment ; which has been an expressive emblem to the present time, in which both oblations and sacrifices are presented, that cannot fully accomplish what is required in regard to the conscience, for him who performs the services ; [and all the] ordinances relating to the flesh ; had reference only to meats and drinks, and various ablutions enjoined till the period of reformation. But Christ being come, a high priest of future blessings, through a greater and more perfect tabernacle, not made with hands, that is, not of this material creation, he entered once for all into the sanctuary, offering not the blood of goats and of young beeves, but his

own blood, having found the means of an eternal deliverance. Now if the blood of goats, and beeves, and calves, and the ashes of a heifer sprinkling the unclean, consecrate in respect to external purification ; how much more shall the blood of Christ, who, though an eternal Spirit, offered himself uncontaminated to God, purify our conscience from works which cause death, so that we may serve the living God !

For this reason, also, he is the mediator of a new covenant, so that, his death being a ransom for the sins committed under the former covenant, those who have been invited might receive the promised blessing of the eternal inheritance. For where there is a testament, it is necessary that the death of the testator should occur ; because a testament is valid in relation to those only who are dead, since it has no force, while the testator is living.

Hence, not even the first covenant was ratified without blood. For when the entire commandment according to the law, had been recited by Moses to all the people, taking the blood of young beeves and of goats, with water, and scarlet wool, and hyssop, he sprinkled both the book itself and all the people, declaring, This is the blood of the covenant which God has enjoined upon you. The tabernacle, also, and likewise all the vessels for service, he sprinkled in the same manner with blood. Indeed, almost every thing is required by the law to be purified by blood ; and without the effusion of blood there is no forgiveness.

Since, then, the representations of heavenly things must necessarily be purified in this manner, the heavenly things themselves [must be purified] by better sacrifices than these. For Christ did not enter a sanctuary made with hands, which is only an emblem of the true one, but into heaven itself, thenceforth to appear for us in the presence of God : yet not that he might frequently make an offering of himself, like the high priest who enters the sanctuary every year with blood not his own, (for then he must necessarily have often suffered, since the foundation of the world) ; but now, at the close of this dispensation, he has once for all made his appearance, that he might remove the punishment due to sin, by the sacrifice of himself. For since it is appointed to men to die but once, and after this comes the judgment ; so Christ also, after having once for all made an offering of himself to bear the sins of many, will appear at his second advent, without a sin-offering, for the salvation of those who await him.

Moreover, the law, which presented only a delineation of future blessings, and not a complete representation of these things, can never, by these annual sacrifices which are continually offered, fully accomplish what is required for those who approach the altar. For if it could, then these offerings would not have ceased, because the worshippers, once for all purified, would no longer have been conscious of sins. On the contrary by these sacrifices yearly remembrance is made of sin.

And truly, it is impossible that the blood of beeves and goats should remove sin. Therefore, Christ, entering the world, declares, Sacrifice and oblation, thou desirest not, but a body hast thou prepared for me ; in whole burnt offerings and offerings for sin, thou hast no delight. Then he said, Behold, I come, O God, to perform thy will ! (in the volume of the book it is written respecting me). When he affirms, in the first place, Sacrifice and oblation, and entire burnt offerings and offerings for sin, thou desirest not, nor hast complacency in them, (which are presented according to the law) ; and then affirms, Behold, I come to do thy will ! he abolishes the first, that he may establish the second. By this will, we have become holy, through the offering of the body of Jesus Christ once for all.

Now every priest continues to stand, performing daily service, and frequently presenting the same sacrifices which can never take away sin ; but this one, having once offered a perpetual sacrifice for sin, sat down at the right hand of God, thenceforth waiting till his enemies be made his footstool. By one oblation, therefore, he has perpetually consummated those who are purified.

Moreover, the Holy Spirit also testifies this to us ; for after affirming, This is the covenant which I will make with them, after those days, says the Lord, I will write my laws on their hearts, and engrave them upon their minds ; then he declares, Their sins and their iniquities I will remember no more. But where there is remission of these, there is no more oblation for sin.

Having then, brethren, free access to the sanctuary, by the blood of Jesus, in a new and living way, which he has consecrated for us through the veil, (that is, his body) ; and having also a high priest over the house of God, let us approach in full confidence, with a true heart, being purified as to our hearts from a consciousness of evil. Being cleansed, also, as to our bodies, with pure water, let us hold fast, without fluctuating, the hope which we profess ; for he is faithful who has promised. Let us, further, attentively regard each other, for the purpose of inciting to love and good works ; not forsaking the assembling of ourselves together, (as the custom of some is), but admonishing each other ; and this so much the more, as you perceive the day approaching.

Moreover, should we voluntarily sin, after having received the knowledge of the truth, there remains no more sacrifice for sin ; but a certain fearful expectation of punishment, indeed, of fiery indignation, which will consume the adversaries. Whoever transgressed the law of Moses, suffered death without mercy, in case of two or three witnesses ; of how much greater punishment think you, will he be deemed deserving, who has trampled under foot the Son of God, and regarded the blood of the covenant, by which he has been consecrated, as impure, and has offered indignity to the Spirit of grace ! Surely, we know him who has declared, To me belongs punishment, and I will inflict it, says

the Lord ; and again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God.

Recollect, now, the former days, in which after you were enlightened, you endured a great conflict with sufferings ; because some of you were made a public spectacle both by reproaches and afflictions, and because others were associated with those who were thus treated. For indeed, you sympathized with those who were prisoners, and cheerfully suffered the plundering of your property ; knowing that you have for yourselves, in heaven, a possession of a superior and more durable nature. Cast not away, therefore, your confidence, which will obtain a great reward.

Assuredly, you require patience, that when you have accomplished the will of God, you may receive the promised blessing. Nevertheless, yet a very little while, and he who is coming will come, and will not delay. The acquitted also, shall live by faith ; but, if any man draw back, my soul has no pleasure in him. We, however, are not of those who draw back to destruction, but of those who believe to the salvation of the soul.

Now faith is confidence in respect to things hoped for, and convincing evidence of things unseen. On this account, moreover, the ancients obtained commendation.

By faith we perceive, that the worlds were formed by the word of God, so that the things which are seen, were not made from those which previously existed.

By faith Abel offered to God a better sacrifice than Cain, in consequence of which, he was commended as righteous, God himself bestowing approbation upon his offerings ; and by the same, though dead, he still speaks.

By faith Enoch was translated, so as not to see death, and he was no longer found, because God translated him. He is applauded, also, as having pleased God, before his translation. But without faith, it is impossible to please him ; for he who comes to God, must believe that he exists, and that he will reward those who seek him.

By faith Noah, being divinely admonished respecting the future, with reverence prepared an ark for the safety of his household, by which he condemned the world, and attained the forgiveness, which is by faith.

By faith Abraham obeyed, when summoned to depart to the place which he was to receive as a possession ; indeed, he departed, not conscious where he was going. By faith he sojourned in the land of promise, while it belonged to strangers, dwelling in tents with Isaac and Jacob, who were likewise heirs of the same promise ; for he expected a city which has foundations, whose designer and architect is God. By faith, also, Sarah herself received the power of conception, and this beyond the usual period of life, since she regarded him as faithful who had promised. Therefore, from a single individual, who was moreover, dead as to these things, there proceeded a posterity like

the stars of heaven in multitude, and like the sand on the shore of the sea, which cannot be numbered.

All of these died in faith, not having received the promised blessings ; but beholding them far distant, and joyfully anticipating them, they professed themselves to be strangers and sojourners on the earth. Now those who thus profess, show that they are in search of a country ; for if they had cherished the remembrance of that from which they came, they had opportunity to return. But now, they were desirous of a better, that is, a heavenly country. Therefore God is not ashamed of them, nor to be called their God ; for he has prepared a city for them.

By faith Abraham, when tried, made an offering of Isaac ; indeed, he who had received the promises, made an offering of his only son ; to whom it had been announced, After Isaac thy offspring shall be named ; reflecting that God was able to raise him even from the dead, whence, also, in a comparative sense, he obtained him.

By faith Isaac blessed Jacob and Esau, in reference to the future. By faith Jacob, when about to die, blessed each of Joseph's sons, and bowed himself upon the head of his staff. By faith Joseph, at the close of life, mentioned the departure of the children of Israel [from Egypt], and directed respecting his own bones.

By faith Moses, after his birth, was concealed for three months, by his parents, because they saw that he was a beautiful child, and they did not fear the king's commandment. By faith Moses, when arrived at mature age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; considering reproach, such as Christ endured, to be greater riches than all the treasures of Egypt ; because he had respect to a state of reward. By faith he left Egypt, not fearing the indignation of the king ; for he persevered, as one who sees him that is invisible. By faith he observed the passover, and the sprinkling of blood, so that he who destroyed the first-born might not touch them.

By faith they passed through the Red Sea, as on dry land ; which the Egyptians attempting to do were drowned. By faith the walls of Jericho fell down, after they had been environed seven days.

By faith Rahab, the hostess, having entertained the spies in a friendly manner, perished not with the unbelieving.

And what shall I further add ? since time would fail me to remark concerning Gideon, Barak also, and Sampson, and Jephthah, respecting David likewise, and Samuel, and the prophets ; who, through faith, subdued kingdoms, executed justice, obtained promised blessings, stopped the mouths of lions, extinguished the violence of fire, escaped the edge of the sword, were restored to energy from a state of infirmity, became powerful in war, overthrew the armies of foreigners. Women recovered their dead by a restoration to life. Some were tortured, refusing liberation, that they might attain to a better, future existence. Others were tried by derisions and scourges, and also by bonds and imprison-

ments. They were stoned, they were sawn asunder, they were tempted, they perished by the murderous sword, they went about in sheep-skins and goat-skins, enduring want, afflicted, injuriously treated, (with whom the world could not compare), wandering around in deserts and mountains, in caves also and dens of the earth.

Moreover, none of these, who are commended in consequence of their faith, received the promised blessing ; God having provided some better thing for us, so that without us they could not fully attain what was required.

Since, therefore, we are surrounded by so great a cloud of witnesses, laying aside every incumbrance, and particularly the sin that most impedes us, let us run steadily the course marked out for us ; fixing our eyes on Jesus, the guide and perfecter of the faith, who, for the joy proposed to him, endured the cross, disregarding ignominy, and is now seated at the right hand of the throne of God.

Contemplate, now, him who endured such opposition against himself from sinners, lest being discouraged in your minds, you become wearied. You have not yet resisted to blood, in your struggle against sin. And have you forgotten the exhortation which is addressed to you as children, My son do not disregard the chastisements of the Lord, nor be disheartened when reprov'd by him ; for whom the Lord loves he chastens, and scourges every son whom he receives ? If you endure correction, God is dealing with you as children ; for what son is there, whom his father does not correct ? But if you are without chastisement, of which all children are partakers, then you are spurious, and not legitimate sons.

Moreover, we have had fathers of our flesh, who have chastened us, and we have yielded them reverence ; shall we not much rather yield subjection to the Father of our spirits, that we may live ? They, indeed, chastised us for a little time, according to their own pleasure ; but he, for our welfare, that we might be rendered partakers of his holiness. Now all chastening appears, for the present, not to be an object of joy, but of grief ; yet afterwards, it yields the happy fruits of righteousness, to those who are exercised by it.

Therefore, Strengthen the weak hands and the feeble knees, and make plain the paths for your feet, that what is lame may not be dislocated, but rather healed.

Assiduously cultivate peace with all men, and holiness, without which no man shall see the Lord. Be attentive, that no one of you fail of the favor of God ; that no root of bitterness spring up and trouble you, and through the same many be polluted. Let there be no incontinent nor profane person, like Esau, who for one meal sold his birthright. For you know that when he was subsequently desirous to obtain the blessing, it was refused ; indeed, he found no means to change his [father's] mind, though he sought it with tears.

Moreover, you have not come to the mount which could be touched, and to flaming fire, and thick clouds, and darkness, and tempest ; nor to the re-sounding of a trumpet, and the voice of commands, the hearers of which entreated that not another word should be added to them ; (for they could not endure the admonition, ‘ If even a beast touch the mountain it shall be stoned ; ’ and — so terrible was the sight — even Moses declared, I fear and tremble) : but you have come to mount Zion ; and to the city of the living God, the heavenly Jerusalem ; and to myriads—the joyful host of angels ; and to the assembly of the first-born, enrolled in heaven ; and to the Judge, the God of all ; and to the spirits of the just, who have obtained their final reward ; and to the mediator of the new covenant, — Jesus ; and to the sprinkling of that blood which speaks better things than the blood of Abel.

Beware, that you do not reject him who addresses you ; for if they did not escape, who rejected him that admonished them on earth ; much less shall we escape, if we disregard him who admonishes us from heaven. His voice then shook the earth ; but now it is promised, saying, Yet once more, I will shake not only the earth, but also heaven. Now this, ‘ Yet once more,’ denotes a removal of the things which are shaken, as of created objects, that the things which are not shaken, may remain.

Therefore, having obtained a kingdom which cannot be shaken, let us manifest gratitude, (by which we may serve God acceptably), with reverence and devotion. For even our God is a consuming fire.

Let fraternal love continue. Forget not hospitality ; for by this, some have unconsciously entertained angels. Remember those who are imprisoned, as if you yourselves were fellow-prisoners ; those who are suffering evil, as being yourselves yet in the body. Let marriage be honorable among all, and the vow inviolate ; for the sensual and adulterous God will judge. Let your conduct be divested of covetousness, and be contented with what you possess. For he has said, I will never leave thee, nor forsake thee ; so that we may confidently assert, The Lord is my helper, and I will not be afraid. What can man do to me !

Remember your guides, who have spoken to you the word of God ; and attentively contemplating the result of their course of life, imitate their faith. Jesus Christ is the same yesterday, to-day, and forever. Be not driven away by various and strange doctrines ; for it is good that the heart should be confirmed by grace, and not by meats, for those have not been thereby profited, who have attended to them. We have an altar, of which they have no right to eat, who render their service to the tabernacle.

Moreover, the bodies of those animals, whose blood was carried into the sanctuary as a sin-offering, by the high priest, were burned without the camp. Therefore, Jesus also, that he might consecrate the people through his own blood, suffered without the gate. Let us, then, go forth to him without the camp, bearing reproaches like his ; for here

we have no permanent city, but are seeking for one yet future. By him, therefore, let us constantly present to God the sacrifice of praise, that is, the fruit of our lips, ascribing praise to his name.

Besides, forget not kindness and liberality ; for with such sacrifices God is well pleased. Obey your conductors, and be subject to them ; for they watch for your souls as those who must give an account. [Thus obey], that they may do it with joy and not with grief ; for this would be unprofitable to you.

Pray for us ; for we trust that we have a good conscience, being desirous in all things to conduct ourselves with integrity. I make this request, also, the more earnestly, that I may speedily be restored to you.

Now may the God of peace, that raised from the dead our Lord Jesus, (who by the blood of an everlasting covenant has become the great Shepherd of the sheep), prepare you for every good work, that you may perform his will ; producing in you that which is highly acceptable in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen !

Moreover, I entreat you, brethren, to bear with this word of exhortation ; for I have written briefly to you.

Know, that our brother Timothy is sent away ; with whom if he return immediately, I will visit you.

Salute all your directors, and all the saints. They of Italy salute you. Grace be with you all. Amen !

THE GENERAL LETTER OF JAMES.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes in dispersion, prosperity to you.

My brethren, deem it all joy when you fall into various trials ; knowing that the proof of your faith produces patience. And let patience have its complete operation, that you may be perfect and entire, deficient in nothing.

Now if any of you want wisdom, let him ask it from God, who imparts liberally to all, and does not reproach ; and it shall be given him. But let him ask in faith, in no respect doubting. For he that doubts, is like a billow of the sea, driven and tossed by the wind. Let not that man, therefore, think, that he will receive any thing from the Lord. A man of a divided mind is wavering in all his conduct.

Moreover, let the humble brother exult in his elevation ; but the rich in his humiliation. Since, as the flower of vegetation he will pass away. For the sun rises with a burning heat, and the vegetation is withered, and its flower falls, and the beauty of its appearance perishes ; thus also, the rich man will fade in his course.

Happy is the man who endures temptation ; for being approved, he will receive the crown of life, which the Lord has promised to those who love him.

Let no one assert, when he is tempted, I am tempted by God ; for God cannot be tempted by evils, nor does he tempt any one. But every man is tempted, when he is allured and ensnared by his own inordinate propensities. For when desire has originated, it produces sin ; and sin, when it is accomplished, produces death.

Be not deceived, my beloved brethren. Every good gift, and every perfect benefit, are from above, and descend from the Father of lights, with whom there is no vicissitude, nor the least variation. Through his own will he produced us by the word of truth, that we might be a kind of first-fruits of his creatures.

Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to anger ; for the anger of man does not produce the integrity, which God requires. Therefore, discard all impurity, and iniquitous excess, and receive with meekness the implanted word, which is able to save your souls.

But be doers of the word, and not hearers only, deceiving yourselves. For if any one be a hearer of the word and not a doer, he resembles a man viewing his natural face in a mirror ; for he beholds himself, and departs, and instantly forgets what description of person he was. But whoever looks into the perfect law of freedom, and continues in the same, this man not being a forgetful hearer, but an accomplisher of the

work enjoined, will be happy in his performance. If any one thinks himself to be religious, and does not restrain his tongue, but deludes his own heart, this man's religion is vain. In the view of our God, and Father, this is pure and spotless religion, to relieve orphans and widows in their adversity, and to keep himself uncontaminated from the world.

My brethren, do not profess the religion of our glorious Lord Jesus Christ, with a partial acceptance of persons. For if a man enters your assembly with a gold ring, in splendid dress, and a poor man also enters in abject raiment; and you regard him who wears the splendid apparel, and say, Sit here in an honorable place, and say to the poor man, Stand there, or Sit here under my footstool; do you not make a distinction among yourselves, and are you not judges who reason unjustly. Attend, my beloved brethren, has not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Do not the rich severely oppress you, and drag you to the tribunals? Do they not revile that illustrious name by which you are denominated? If you absolutely observe the distinguished law according to the scriptures, Thou shalt love thy neighbor as thyself, you do well; but if you partially accept persons, you commit sin, and are convicted by the law as transgressors. For whoever shall obey the whole law, and yet violate one precept, he disobeys the authority of all. For, he who said, Thou shalt not commit adultery, has also declared, Thou shalt do no murder. If therefore, thou art not an adulterer, but commitest murder, thou hast become a violator of the law. Thus speak, and thus act, as those who will be judged by the law of freedom. For there will be judgment without mercy to him who has shown no mercy; but mercy will triumph over judgment.

What does it avail, my brethren, if any one assert that he has faith, but has not works? can that faith save him? If a brother or sister be ill-clad, and destitute of daily food: and one of you say to them, Depart in peace, be warmed and replenished; while you give them not those things which are personally necessary; what does it avail? Thus, faith also, if it has not works, is dead, being by itself. Indeed, some one may declare, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou dost well; the demons also believe and tremble. But wilt thou know, delusive man, that the faith, which is without works, is dead? Was not our father Abraham pardoned by works, when he offered his son Isaac on the altar? Dost thou see, that faith co-operated with his works; and that faith was consummated by works? agreeably to the scripture which affirms, Abraham confided in God, and it was conceded to him in reference to forgiveness; and he was called the friend of God. You perceive, how that a man is acquitted by works, and not by faith only. Moreover, was not Rahab, the hostess, in like manner, pardoned by

works, when she entertained the messengers, and sent them out another way ? For as the body without the spirit is dead, so the faith, which is without works, is also dead.

My brethren, let not many among you be teachers, conscious that we shall receive a greater condemnation. For in many things all of us offend. If any one offend not in word, he is a perfect man, able also to bridle the whole body. Behold, we place bits in the mouths of horses, that they may obey us ; and we turn their whole body. Behold also the ships, though so great, and agitated by violent winds, yet they are turned by a very small helm, wherever the pilot pleases. Thus also the tongue is a small member, and greatly boasts. Behold, how extensive a forest a little fire kindles ! And the tongue is a fire, a world of iniquity. The tongue is so situated among our members, that it pollutes the whole body, and inflames the course of nature, and is set on fire by gehenna. Moreover, every kind both of wild beasts and of birds, both of reptiles and marine creatures, is subdued, and has been subdued, by mankind. But no man can subdue the tongue ; it is a lawless evil, full of deadly poison. By it we bless God, even the Father, and by it we curse men, who are made according to the likeness of God. From the same mouth proceed blessing and cursing. My brethren, these things ought not so to be. Does a fountain from the same place send forth sweet and bitter water ? Can a fig-tree, my brethren, produce olives ? or a vine, figs ? Neither can salt water produce fresh.

Who is wise, and endued with knowledge among you ? Let him manifest by a good conduct the effects of his wisdom with meekness. But if you have bitter zeal and contention in your hearts, do not boast ; and speak not falsely concerning the truth. This is not the wisdom that descends from above ; but is earthly, sensual, fiend-like. For where bitter zeal and contention are, there disturbance is, and every evil work. But the wisdom which is from above, is first pure, then peaceable, gentle, condescending, full of mercy and good fruits, without partiality and dissimulation. And the fruit of righteousness is sown in peace for those who make peace.

Whence proceed wars and conflicts among you ? Proceed they not hence, from your violent desires which militate in your members ? You earnestly desire, but possess not ; you kill, and invidiously strive, but cannot obtain : you fight and wage war ; yet you have not, because you ask not. You ask, and receive not, because you ask amiss, that you may lavish it upon your passions. Iniquitous beings ! know you not, that the friendship of the world is enmity against God ? Whoever therefore desires to be a friend of the world is an enemy of God. Do you think that the scripture speaks in vain ? Does the Spirit that dwells in us excite to envy ? Indeed, he bestows superior favor. Therefore, it is alleged, God resists the proud, but imparts grace to the humble. Submit yourselves therefore to God. Resist the adversary, and he will fly from you. Draw near to God, and he will draw near to

you. Cleanse your hands, sinners, and purify your hearts, men of divided minds ! Lament, and mourn, and weep ; let your laughter be turned to mourning, and your joy to sorrow. Humble yourselves before the Lord, and he will exalt you.

Brethren, speak not evil of each other. He that speaks evil of his brother, and judges his brother, speaks evil of the law, and judges the law : but if thou judgest the law, thou art not a doer of the law, but a judge. There is one lawgiver and judge, who is able to save and to destroy. Who art thou that judgest another ?

Come now, you that say, To-day or to-morrow let us go to such a city, and continue there a year, and negotiate, and acquire gain ; you, who know not the events of to-morrow ! For what is your life ? It is but a vapor, which appears for a little time, and then vanishes. Whereas, you ought to say, If the Lord permit, and we live, we will do this, or that. But now, you exult in your vauntings : all such exultation is evil. He, therefore, who knows what is right, and does not perform it, is a transgressor.

Come now, rich men, weep and lament over the miseries that are coming upon you. Your wealth is decayed, and your garments are moth-eaten. Your gold and silver are corroded ; and their rust will testify against you, and eat your flesh like fire. You have accumulated treasure in the last days. Behold, the hire of the laborers who have reaped your fields, which is fraudulently withheld by you, loudly protests ; and the cries of the reapers have entered the ears of the Lord of hosts. You have lived luxuriously on the earth, and have rioted in sensuality ; you have nourished your hearts, as in a day of sacrifice. You have condemned, you have murdered the righteous, who did not resist you.

Be patient, therefore, brethren, till the appearance of the Lord. Behold, the husbandman waits for the valuable fruit of the earth, and is patient for it, till it receive the early and latter rain. Be ye also patient ; establish your hearts ; for the coming of the Lord draws near.

Do not impatiently murmur against each other, brethren, lest you be judged : behold, the Judge stands before the door. My brethren, take the prophets, who have spoken in the name of the Lord, as an example of suffering affliction, and of patience. Observe, we pronounce those happy, who patiently endure. You have heard of the patience of Job, and have seen the ultimate purpose of the Lord ; for the Lord is very compassionate, and of tender mercy.

But above all things, my brethren, swear not, either by the heaven, or the earth, or by any other oath ; but let your yes be yes, and your no, no ; lest you fall under condemnation.

Does any among you suffer affliction ? let him pray. Is any cheerful ? let him sing praise to God. Is any one among you sick ? let him call to him the presbyters of the church ; and let them pray over him, having anointed him with oil in the name of the Lord : and the prayer

of faith will preserve the sick person, and the Lord will raise him up ; and if he has committed sins, they will be forgiven him. Acknowledge your offences to each other, and pray for each other, that you may be healed. The energetic supplication of a righteous man avails much. Elijah was a man similarly constituted with us ; and he prayed fervently that it might not rain ; and it rained not on that land for three years and six months. And he prayed again, and the heaven gave rain, and the earth put forth her fruit.

Brethren, if any one of you deviate from the truth, and one restore him ; let him know, that he who restores a sinner from the error of his way, will save a soul from death, and conceal a multitude of sins.

THE FIRST GENERAL LETTER OF PETER.

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythinia; chosen, according to the previous approbation of God the Father, through purification of the Spirit, to obedience, and the sprinkling of the blood of Jesus Christ, divine favor and peace be multiplied to you.

Praised be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has reproduced us to a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance imperishable, and pure, and unfading, reserved in heaven for you, who are defended by the power of God, through faith to salvation, prepared to be revealed in the last time. In which you greatly rejoice, though now for a short time, if it be requisite, you are afflicted by various trials; that the proof of your faith, which is more excellent than that of gold which perishes, though tested by fire, may terminate in praise, and honor, and glory, at the manifestation of Jesus Christ; whom, not having known, you love; in whom, though now you see him not, yet believing, you rejoice with joy inexpressible, and full of glory; receiving the result of your faith, even the salvation of your souls. In respect to which salvation, the prophets, who predicted concerning the goodness of God towards you, earnestly inquired and carefully investigated; searching to what, or to what period of time, the Spirit of Christ which was in them referred, when it antecedently testified the sufferings of Christ, and the glorious events which were to succeed: to whom it was revealed, that not to themselves, but to you, they dispensed these things, which are now communicated to you, by those who have proclaimed the gospel among you, through the Holy Spirit sent down from heaven; which things the angels desire reverently to contemplate.

Therefore, girding up the loins of your mind, be sober, and hope to the end for the grace which will be brought to you at the manifestation of Jesus Christ; as obedient children, not fashioning yourselves according to your former excessive desires, in the period of your ignorance: but as he who has called you is holy, so be ye holy in all your conduct; because it is written, Be ye holy; for I am holy. And if you invoke the Father, who without respect of persons judges according to every man's work, pass the time of your pilgrimage in reverence; knowing that you were not redeemed by perishable things,—silver or gold, from your unprofitable course of life, transmitted from your fathers; but by the inestimable blood of Christ, as of a spotless and unblemished lamb; who indeed, was previously designated before the foundation of the world, but was manifested in these last times for you, who by him trust

in God that raised him from the dead, and gave him glory ; so that your faith and hope are in God.

Having purified your souls by obedience to the truth, through the Spirit, to an unfeigned, fraternal affection, you will intensely love each other with a pure heart ; having been reproduced, not in a perishable, but an imperishable birth, by the word of God, which lives and remains. For, all flesh is as grass, and all the glory of man as the flower of the grass ; the grass withers, and its flower falls ; but the word of the Lord endures forever : now this word is the gospel which has been proclaimed to you. Therefore, laying aside all malignity, and all deceit, and hypocrisy, and envy, and all slander, as new-born infants, desire the pure, spiritual milk, that you may thereby advance to salvation ; since you have realized that the Lord is good : to whom coming as to a living stone, rejected indeed by men, but chosen and honorable with God, you also, as living stones, are built up a spiritual temple, a sacred priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in the scripture, Behold, I place in Zion a chief corner-stone, chosen, honorable ; and he who confides in it will not be confounded. The honor, therefore, is to you who believe ; but to those who disbelieve, the stone which the builders rejected, is become the head of the corner, and a stone of stumbling, and a rock of offence, at which they stumble who believe not the word ; and to this they were disposed. But you are a chosen generation, an illustrious priesthood, a consecrated nation, a purchased people ; that you might exhibit the perfections of him who has called you from darkness to his wonderful light ; who formerly were not a people, but are now the people of God ; who had not obtained mercy, but have now obtained it.

Beloved, I entreat you as strangers and sojourners to abstain from sensual desires which contend against the soul ; having your conduct good among the Gentiles ; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, praise God in the day of visitation.

Submit yourselves, therefore, to every human authority in reference to the Lord ; whether it be to the emperor, as supreme ; or to governors, as sent by him for the punishment of those who do evil, and for the praise of those who do well. Since this is the will of God, that by doing good you should silence the ignorance of inconsiderate men : as free, yet not using your freedom as a cloak of iniquity, but as the servants of God. Respect all men ; love the brotherhood ; reverence God ; honor the emperor.

Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the perverse. For this is laudable, if any one, through conscience towards God endures calamity, suffering unjustly. For what is the glory, if when you transgress, and are beaten, you endure it ? But if, when you do good, and yet suffer, you shall bear it patiently, this is commendable before God. For to this you

were called ; because even Christ suffered for you, leaving you an example that you might follow his footsteps ; who committed no sin, nor was deceit found in his mouth ; who, being reviled, did not revile in return ; when he suffered, he did not threaten ; but resigned himself to the righteous judge, and personally endured our sins in his own body on the cross, that we being emancipated from sins, should live to righteousness ; by whose scourges you have been healed. For you were as sheep going astray ; but have now returned to the Shepherd and Guardian of your souls.

In like manner, wives, be subject to your own husbands ; that if any believe not the word, they also, without the word, may be won by the demeanor of their wives ; having seen your chaste deportment blended with respect. Whose decoration, let it not be that external one, of plaiting the hair, and of wearing gold, and of putting on apparel ; but the internal person of the heart, in what is imperishable, a meek and quiet spirit, which is highly valuable in the sight of God. For thus, in ancient times, the holy women, who trusted in God, adorned themselves, submitting to their own husbands ; as Sarah obeyed Abraham, calling him her master ; and her daughters you are, while you conduct well, and are not alarmed by any terrors.

Husbands, likewise, dwell with them according to knowledge, rendering respect to the woman, as to the more delicate person, and as being joint-heirs of the grace of life ; that your prayers may not be impeded.

Finally, be all of the same mind, sympathetic, affectionate to the brethren, tenderly compassionate, humble-minded ; not returning evil for evil, nor reproach for reproach, but on the contrary, benedictions ; knowing that you were called to this, that you might inherit a blessing. For whoever desires to live, and to see good days, let him refrain his tongue from evil, and his lips that they utter no deceit ; let him avoid evil, and do good ; let him seek peace and pursue it. For the eyes of the Lord are upon the righteous, and his ears are open to their supplication ; but the face of the Lord is against those that do evil. And who is he that will injure you, if you imitate that which is good. But if you even suffer in the cause of righteousness, you are happy : and be not alarmed at their terrors, nor be troubled ; but consecrate the Lord God in your hearts.

And be always prepared to make a defence to every one that solicits from you an account of the hope which is in you, but with gentleness and respect : having a good conscience, that in what they allege against you as evil-doers, they may be ashamed, who calumniate your good conduct in Christ. Since it is better, if it be the will of God, that you suffer for doing good, than for doing evil. For even Christ once suffered for sins, the righteous for the unrighteous, that he might introduce us to God ; being indeed put to death in the flesh, but restored to life by the Spirit ; by which, having departed, he preached to the spirits in secure

custody ; who formerly disbelieved, when the forbearance of God once earnestly waited in the days of Noah, while the ark was preparing, in which a few, that is, eight persons, were carried safely through the water. The likeness of which, even baptism, (not the putting away the pollution of the flesh, but the answer of a good conscience towards God), now saves us, through the resurrection of Jesus Christ ; who, having gone into heaven, is on the right hand of God, angels, and authorities, and powers, being subjected to him.

Since therefore, Christ has suffered for us in the flesh, arm yourselves also with the same mind ; (for he who has suffered in the flesh, has ceased from sin) ; so as no longer to pass the remaining time in the flesh according to the passions of men, but according to the will of God : since the preceding part of our life may be sufficient for us to have wrought the will of the Gentiles, when we walked in licentiousness, inordinate desires, excess of wine, dissolute revels, intemperate banquets, and lawless idolatries. In respect to which they are greatly astonished, that you run not with them to the same excessive profligacy ; and they speak evil of you ; but they must give an account to him, who is prepared to judge the living and the dead. For this indeed was the effect of proclaiming the gospel to the dead, that some will be chastened as sensual men, but others will lead a spiritual life to God.

Moreover, the end of all things is near ; be therefore self-governed, and watchful in prayer. And above all things cherish fervent love among yourselves ; for this love will cover a multitude of sins. Be hospitable to each other without complaints. Let those, who have received gifts, employ them for mutual benefit, as good stewards of the diversified favor of God. If any one speak, let it be according to the divine oracles ; if any one minister, let it be according to the ability which God supplies ; that in all things God may be honored through Jesus Christ, to whom belong glory and power, for ever and ever. Amen !

Beloved, be not surprised that a fiery persecution occurs among you for your trial, as though some strange thing befell you ; but rejoice, even as you participate in the sufferings of Christ ; that when his glory shall be revealed, you may also be transported with joy. If you are reproached for the name of Christ, you are happy ; because the Spirit of glory, and of power, and of God, rests upon you. By them, indeed, he is reproached ; but by you he is honored. However, let none of you suffer as a murderer, or a thief, or a malefactor, or an officious inspector of others. Yet, if any one suffer as a Christian, let him not be ashamed ; but let him praise God on this account. For the time is coming, when judgment will begin from the household of God ; and if it commence from us, what will be the end of those who disbelieve the gospel of God ? And if the righteous be scarcely preserved, where will the impious and the transgressor appear ? Therefore, let those who suffer

according to the will of God, commit the custody of their souls to him in doing good, as to a faithful creator.

The presbyters that are among you I exhort, who am an associate presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory which will be revealed ; feed the flock of God which is among you, taking the charge of it, not from compulsion, but voluntarily ; not from sordid interest, but with a ready mind ; and not as domineering over those allotted to you, but as being examples to the flock. And when the chief Shepherd shall appear, you will receive an unfading crown of glory.

Younger persons, likewise, submit to the more aged. Indeed, let all be subject to each other, and be clothed with humility ; since God opposes the haughty, but bestows favor on the humble. Humble yourselves, therefore, under the powerful hand of God, that he may exalt you in due time : having cast all your anxious care upon him, for he cares for you.

Be sober, be watchful ; your adversary the false accuser, walks about like a roaring lion, seeking whom he may devour ; whom resist, being steadfast in the faith ; knowing that the same sufferings are fully endured by your brethren who are in the world.

Now, the God of all grace, who has called us to his eternal glory in Christ Jesus, when you have suffered a short time, will make you perfect, will confirm, support, and establish you : to him be the glory and the dominion, for ever and ever. Amen !

I have written to you, as I consider, briefly, by Silvanus, the faithful brother, exhorting you, and earnestly testifying, that this is the true grace of God in which you stand. The christian community at Babylon, jointly chosen with you, salutes you ; and so does Mark, my son. Salute each other with a kiss of love. Peace be with you all who are in Christ Jesus !

THE SECOND GENERAL LETTER OF PETER.

SIMON PETER, a servant and an apostle of Jesus Christ, to those who have obtained equally valuable faith with us, through the forgiveness of our God and Saviour Jesus Christ ; grace and peace be multiplied to you, through the acknowledgment of God, and of Jesus our Lord ; even as his divine power has endowed us with the gifts that relate to life and piety, through the knowledge of him who has called us by his own illustrious perfections ; through which he has freely given us exceedingly great and invaluable promises ; that by these you may become partakers of a divine nature, having escaped the depravity which is in the world through inordinate desire. And moreover, for this object, applying all assiduity, unite to your faith resolution, and to resolution knowledge, and to knowledge temperance, and to temperance patience, and to patience piety, and to piety fraternal kindness, and to fraternal kindness love. For if these things exist and abound in you, they will permit you to be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ. But he who is deficient in these things is blind, short-sighted, having forgotten the purification from his former sins. Therefore, brethren, strive the more sedulously to establish your calling and designation ; since if you do these things, you will never fall. For thus, an entrance will be richly administered to you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I will not, therefore, neglect to remind you always of these things ; though you know them, and are established in the present truth. Indeed, I think it right, as long as I am in this tabernacle, to incite you to recollection ; knowing that I must soon put off my tabernacle, even as our Lord Jesus Christ declared to me. And moreover, I will endeavor that you may severally be able, after my departure, to have these things always in remembrance.

Further, we have not been pursuing artfully devised fables, while we made known to you the power and appearance of our Lord Jesus Christ, but were personal eye-witnesses of his own majesty. For he received from God the Father honor and praise, when such a voice came to him from the magnificent glory, This is my beloved Son, in whom I delight. And this voice which descended from heaven we heard, when we were with him on the holy mountain. And we have the prophetic word additionally confirmed ; to which you do well to give attention, as to a light shining in a dark place, till the day dawn, and the morning-star rise in your hearts : knowing this first, that no prophecy of scripture proceeds from private impulse. For prophecy came not in any former period by the will of man, but holy men of God spoke, moved by the Holy Spirit.

However, there were also false prophets among the Jewish people, as there will likewise be false teachers among you, who will artfully introduce pernicious factions, even renouncing the Lord who purchased them, and bringing upon themselves speedy ruin. And many will follow their impurities; by whose means the way of the truth will be reviled. And through avarice they will make a gain of you by their deceitful words; but their long-threatened sentence does not delay, nor does their destruction slumber.

For, if God did not spare the angels who sinned, but with chains of darkness confining them in Tartarus, surrendered them to be reserved for punishment; and spared not the ancient world, but saved Noah, a herald of righteousness, the eighth person preserved, when he brought the deluge on the world of impious men; and having reduced the cities of Sodom and Gomorrah to ashes, condemned them to destruction, making them an example to those who should afterwards live impiously; and rescued righteous Lot, exceedingly afflicted by the vile conduct of these lawless men: (for that just man, while he dwelt among them, seeing and hearing, distressed his righteous soul from day to day with their unlawful deeds); the Lord knows how to rescue the pious from temptation, and to reserve the unrighteous for a day of trial to be chastened: but principally those who walk according to the flesh with polluted desires, and despise dominion. Presumptuous and obstinate, they are not afraid to calumniate authorities: whereas angels, who are superior in strength and power, bear not a reproachful testimony against them before the Lord. But these men, as if they were native, irrational animals, made to be taken and destroyed, reviling things which they do not understand, will be absolutely dissolved in their own depravity; receiving the retribution of unrighteousness; deeming it a pleasure to riot in the day time; blemishes and reproaches, living luxuriously through their deceptions, while they banquet with you; having eyes full of adultery, and which cease not from sin; alluring unstable persons; having their heart practised in avaricious schemes; execrated children; deserting the right path they have wandered, following in the way of Balaam the son of Bosor, who loved the reward of iniquity; but received a reproof for his transgression; the dumb beast, speaking with a man's voice forbid the madness of the prophet. These are fountains without water; clouds driven by a tempest; to whom the mist of darkness is reserved forever. For when they utter great, inflated words of falsehood, they allure, by sensual desires and impure practices, those who had really escaped, for a little time, from such as live in error. While they promise them freedom, they themselves are the slaves of depravity: since by whom any one is conquered, by him he is also enslaved. For if, having escaped the pollutions of the world, by the knowledge of the Lord and Saviour Jesus Christ, they are again entangled and subdued by them, their last state is worse than the first. Since it would have been better for them not to have known the way of right-

eousness, than having known it to have turned from the holy commandment delivered to them. But it has occurred to them according to the true proverb, The dog has turned to what he cast up; and the swine that was washed, to her rolling in the mire.

Behold, I now write this second letter to you; in both of which I awaken your pure minds to recollection; that you may remember the words formerly spoken by the holy prophets, and the commandment of us the apostles of the Lord and Saviour: knowing this, particularly, that at the last periods contemners will come, in derision, walking according to their own passions, and saying, Where is the promise of his appearance? for, since the fathers were deceased, all things remain as from the commencement of the creation.

For of this they are wilfully ignorant, that the heavens were anciently, and the earth from water; and through water the earth subsists by the word of God; consequently, the world that then existed, being deluged with water, perished. But the heavens and the earth which now exist, are retained by his word, being reserved for fire, at the day of judgment, and of the ruin of impious men.

However, beloved, be apprised of this, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not remiss respecting his promise, as some regard remissness, but is forbearing towards us; disposed that none should perish, but that all should come to reformation. Moreover, the day of the Lord will come as a thief; in which the heavens will pass away with a great explosion and the elements being intensely heated will be dissolved, and the earth and its works will be consumed by fire.

Therefore, since all these things will be dissolved, of what character ought you to be in all holy conduct and piety; earnestly awaiting the occurrence of this day of God, in which the heavens will be dissolved by fire, and the elements will melt with fervent heat. Yet, we, according to his promise, anticipate new heavens and a new earth, in which righteousness will dwell.

Therefore, beloved, expecting these things, diligently endeavor to be found by him in peace, uncontaminated and irreproachable. And regard the forbearance of our Lord as salvation; even as our beloved brother Paul also, according to the wisdom imparted to him has written to you; as also in all his letters, speaking in them concerning these subjects; in which letters are some things difficult to be comprehended, which the ignorant and unstable pervert, as they do also other scriptures to their own destruction.

Since you, therefore, beloved, are previously informed, beware, lest being seduced by the error of the wicked, you should fall from your own stability. But advance in divine favor, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and to the day of eternity. Amen!

THE GENERAL ADDRESS OF JOHN TO CHRISTIANS.

RESPECTING the Word of Life, him who was from the commencement, whom we have heard, whom we have seen with our eyes, whom we have attentively beheld, and our hands have realized ; (for, the life was manifested, and we have seen, and testify, and proclaim to you that Eternal Life, which was with the Father, and was manifested to us) ; him, whom we have seen and heard, we declare to you, that you may also have participation with us ; and indeed, our participation is with the Father, and with his Son Jesus Christ. And we write these things to you, that your joy may be consummated.

Moreover, this is the declaration which we have heard from him, and announce to you, that God is light, and in him is no darkness at all. If we assert, that we have communion with him, and walk in darkness, we speak falsely, and do not conform to the truth : but if we walk in the light, as he himself is in the light, we have communion with each other, and the blood of Jesus Christ his Son purifies us from all sin.

If we affirm, that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins, and to purify us from all iniquity. If we say that we have not sinned, we charge him with falsehood, and his word is not in us.

My beloved children, I write these things to you that you may not sin. And if any one has sinned, we have an advocate with the Father, Jesus Christ the righteous One, and he is a conciliation for our sins, and not only for ours, but also for those of the whole world. And by this we ascertain that we know him, if we keep his commandments. He who says, I know him, and keeps not his commandments, is false, and the truth is not in him. But whoever observes his word, in him, assuredly, the love of God is accomplished : by this we know that we are in him. He who says that he abides in him, ought himself thus to walk, as he walked.

Beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning. Again, I write a new commandment to you, which is true in him and in you : for the darkness is passing away, and the true light is now shining.

He who alleges, that he is in the light, and hates his brother, is hitherto in darkness. He who loves his brother, abides in this light, and does not stumble. But he who hates his brother, is in darkness, and walks in darkness, and knows not where he goes, because darkness has blinded his eyes.

I write to you, beloved children, because your sins are forgiven you, through his name.

I write to you, fathers, because you have known him who is from the commencement. I write to you, young men, because you have overcome the evil one. I write to you, little children, because you have known the Father.

I have written to you, fathers, because you have known him who is from the beginning.

I have written to you, young men, because you are strong, and the word of God remains in you, and you have subdued the evil one. Love not the world, nor the things which are in the world. If any one loves the world, the love of the Father is not in him ; for all that is in the world, (the desire of the flesh, and the desire of the eyes, and the pride of life), is not from the Father, but is from the world. And the world passes away, and the desire of it ; but he, who performs the will of God, abides forever.

Little children, it is the last time : and as you have heard that anti-christ is coming, thus even now, there are many anti-christs ; by which we know that it is the last time. They departed from us, but they were not of us ; since, if they had been of us, they would have remained with us : yet this occurred, that they might be made apparent ; because all are not of us. But you have a consecration from the Holy One, and know all things. I have not written to you because you know not the truth ; but because you know it, and because no falsehood is from the truth. Who speaks falsely, but he who denies that Jesus is the Messiah ? He is anti-christ, who denies the Father and the Son. No one, who denies the Son, has the Father ; but he that acknowledges the Son, has also the Father.

Let that therefore abide in you, which you have heard from the commencement. If that which you have heard from the beginning shall remain in you, you will also continue in the Son, and in the Father. And this is the promise which he has made to us, even eternal life. I have written these things to you concerning those who would seduce you. But the anointing which you have received from him abides in you, and you do not require that any one should teach you : but as this anointing teaches you respecting all things, and is true, and is no deception ; and even as it has instructed you, remain in him.

And now, beloved children, abide in him ; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

Since you perceive that he is righteous, you know that every one, who practises righteousness, has been produced by him. Behold, what great love the Father has bestowed on us, that we might be regarded children of God. In this respect the world does not know us, because it knew not him. Beloved, we are now the children of God, and it is not yet declared what we shall be, but we know that, when he shall be manifested, we shall resemble him ; for we shall see him as he is. And every

one, who has this hope in him, purifies himself, even as he is pure. Every one who practises sin, also violates the law ; for sin is the violation of the law. And you know that he was manifested, that he might take away our sins ; and that in him there is no sin. He, who remains in him, does not sin ; he who sins, does not see him, nor know him. Beloved children, let no one deceive you : he, who performs righteousness, is righteous, even as he is righteous. He, who commits sin, is of the enemy ; since the enemy has sinned from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the adversary. He, who has been produced of God, does not commit sin ; for his seed remains in him ; and he cannot sin, because he has been produced of God. In this the children of God are manifest, and the children of the adversary.

He, who does not perform righteousness, is not of God, nor he, that loves not his brother. For this is the message, which you heard from the beginning, that we should love each other : not as Cain, who was from the evil one, and killed his brother. And why did he destroy him ? Because his own works were evil, and his brother's righteous. Wonder not, my brethren, if the world hates you. We are conscious that we have passed from death to life, because we love the brethren. He, who loves not his brother, remains in death. Every one, who hates his brother, is a murderer ; and you know that no murderer has eternal life remaining in him. In this we have known what love is, that he surrendered his life for us ; and we ought to surrender our lives for the brethren. And whoever has the sustenance of this world, and sees his brother in want, and shuts up his compassions from him, how dwells the love of God in him ? My beloved children, let us not love in word, or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart condemns us not, we have confidence before God. And whatever we ask, we receive from him, because we keep his commandments, and perform those things which are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love each other, as he has commanded us. And he, who keeps his commandments, dwells in God, and God in him. And by this we know that he remains in us, by the Spirit which he has given us.

Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets have gone out into the world. By this you know the Spirit of God : every spirit which professes Jesus Christ, who has come in the flesh, is of God. And every spirit that does not profess Jesus Christ, is not of God : and this is that spirit of anti-christ, of which you have heard that it should come ; and it is even now in the world. You are of God, beloved children, and have overcome them ; since he that is in you, is greater than he that is in the

world. They are of the world; they therefore speak of the world, and the world hears them. We are of God. He who knows God, hears us; he who is not of God, does not hear us. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love each other; for love is of God; and every one who loves, has been produced of God, and knows God. He who does not love, knows not God; for God is love. In this the love of God was manifested towards us, that God sent his only produced Son into the world, that we might live through him. In this is love, not that we loved God, but that he loved us, and sent his Son as a conciliation for our sins. Beloved, if God so loved us, how ought we to love each other? No man has ever seen God. If we love each other, God dwells in us, and the love of him is perfected in us. By this we know that we remain in him, and he in us, because he has imparted to us of his Spirit.

And we have seen, and we testify, that the Father has sent the Son as the Saviour of the world. Whoever shall profess that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love, which God has for us. God is love; and he who dwells in love, dwells in God, and God in him. By this, love is consummated among us, that we may have confidence in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love banishes fear: now fear is a miserable restraint. He therefore, who fears, is not made perfect in love. We love him, because he first loved us.

If any one says, I love God, and yet hates his brother, he speaks falsely; for how can he, who loves not his brother, whom he has seen, love God, whom he has not seen. And we have this commandment from him, that he who loves God, should also love his brother.

Every one, who believes that Jesus is the Messiah, has been produced of God; and every one, who loves him that produces, loves also him that has been produced by him. By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we obey his commandments: and his commandments are not oppressive. For whatever has been produced of God, conquers the world; and this is the victory that subdues the world, even our faith. Who is he that overcomes the world, but he who believes that Jesus is the Son of God?

This is he who came by water and blood even Jesus Christ; not by water only, but by water and blood. And it is the Spirit who testifies, since the Spirit is truth. For there are three that testify, the Spirit, and the water, and the blood; and these three agree in one. If we receive the testimony of men the testimony of God is superior; for this is the testimony of God, which he has attested concerning his Son. He, who believes in the Son of God, has the testimony in himself: he, who believes not God, charges him with falsehood; because he has not be-

lieved the record, which God has attested respecting his Son. And this is the record, that God has given us eternal life ; and this life is in his Son. He, who has the son, has life ; and, he who has not the Son of God, has not life.

I have written these things to you, that you may know that you who believe in the name of the Son of God have eternal life.

And this is the confidence, which we have towards him ; that if we ask any thing, according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we shall realize the petitions which we offer to him. If any one see his brother commit a sin not punishable with death, let him pray, and he will obtain from God life for those who have not fatally sinned. There is a sin deserving death : I do not assert that he should supplicate concerning that. All unrighteousness is sin ; but there is a sin not terminating in death.

We know that whoever has been produced of God, does not sin ; but he, who is produced of God, guards himself, and the evil one cannot injure him. We know that we are of God ; and the whole world is immersed in wickedness. And we know that the Son of God is come, and has given us an understanding, that we might know the true God ; and we are under the true One, under his Son Jesus Christ. This is the true God, and the eternal life. Beloved children, keep yourselves from idols.

THE LETTER OF JOHN TO AN EMINENT CHRISTIAN WOMAN.

THE senior to the excellent Cyria, and to her children, whom I love sincerely ; and not I alone, but all those likewise, who know the truth. We love you with that faithfulness which dwells in us, and will be with us forever. Grace, mercy, and peace, be with you from God the Father, and from the Lord Jesus Christ, the Son of the Father, with fidelity and love.

I rejoiced exceedingly, that I found some of your children walking in truth, as we received commandment from the Father. And now I entreat you, Cyria, not as writing to you a new commandment, but that which we had from the commencement, that we may love each other. And this is love, that we walk according to his commandments. This is the commandment, even as ye have heard from the beginning, that ye should walk in it.

For many deceivers have entered the world, who confess not that Jesus Christ is come in the flesh : such an one is that deceiver, and that anti-christ. Attend to yourselves, that you may not lose those things which you have wrought, but that you may receive an ample reward. Whoever transgresses, and remains not in the doctrine of Christ, has not God. He who remains in the doctrine of Christ, the same has both the Father and the Son. If any one come to you, and bring not this doctrine, do not receive him into your house, nor wish him prosperity ; for he who wishes his welfare, is a partaker of his evil deeds.

Having many things to write to you, I would not do it with paper and ink ; but I hope to come to you, and personally to communicate ; that our joy may be full.

The children of your excellent sister salute you.

THE LETTER OF JOHN TO A DISTINGUISHED CHRISTIAN MAN.

THE senior to the much endeared Caius, whom I love in sincerity.

Beloved, I pray that in every respect you may prosper, and be in health, even as your soul prospers. For I greatly rejoiced, when the brethren came and testified to the fidelity with which you walk in the truth. I have no greater happiness than this, to hear that my children conduct with integrity.

Beloved, you faithfully perform whatever you undertake for the brethren, and for the strangers ; who have testified to your beneficence before the church : and you will do well, if you advance them on their journey, in a manner acceptable to God. For, in the divine cause they departed, receiving nothing from the Gentiles. We ought to entertain such ; that we may become co-operators for the truth.

I would have written to the church ; but Diotrephes, who affects the ascendancy among them, does not receive us. Therefore, if I come, I will remind him of his practices,—declaiming against us with malignant words ; and not content with this, he himself receives not the brethren, and prohibits those that would, and banishes them from the church. Beloved, do not imitate that which is evil, but that which is good. He who does good is from God ; but he who does evil, has not realized God.

Demetrius receives approbation from all, even from the truth herself. And we also bear testimony, and ye know that our attestation is true.

I have many things to write ; yet I do not incline to correspond with pen and ink ; but I hope immediately to see you ; and we will speak face to face. Peace be to you !

Our friends salute you. Salute the friends by name.

THE GENERAL LETTER OF JUDE.

JUDE, a servant of Jesus Christ, and brother of James, to those who are beloved in God the Father, called and preserved by Jesus Christ ; mercy, and peace, and love, be multiplied to you.

Beloved, when I was intensely desirous to address you respecting the common salvation, it became necessary that I should write to you, entreating you earnestly to contend for the faith which was once communicated to the saints. For some men have insidiously crept in, who were long since publicly condemned, impious men, turning the grace of our God into licentiousness, and denying the only Sovereign, and our Lord Jesus Christ.

Now I wish to remind you, though you are fully instructed in this, that the Lord, having delivered the people from the land of Egypt, afterwards destroyed those who disbelieved. And the angels who kept not their own principality, but left their appropriate residence, he has reserved in perpetual chains, under darkness, to the judgment of the great day. Thus, Sodom and Gomorrah, and the cities around them, in like manner with them, abandoning themselves to impurity, and following unnatural passions, are exhibited as an example, suffering the vengeance of perpetual fire.

And these dreamers, likewise, absolutely pollute the flesh, deride government, and traduce authorities. Now Michael the archangel, when engaged in a contest with the false accuser, concerning the body of Moses, did not presume to bring a reproachful accusation against him, but said, The Lord reprove you. Yet these revile what indeed they do not understand ; and what they know naturally, as irrational animals, in these they are depraved. Alas for them ! because they have gone in the way of Cain, and rushed on in the error of Balaam for reward, and destroyed themselves by controversy like Korah.

These are spots in your love-feasts, when they banquet with you, feeding themselves without restraint : clouds without water, driven away by winds ; trees whose blossoms are withered, sterile, doubly dead, eradicated ; raging waves of the sea, foaming out to their own disgrace ; wandering meteors, to whom the blackness of darkness is perpetually reserved.

And moreover, Enoch, the seventh from Adam, prophesied against them, declaring, Behold, the Lord comes with his holy myriads, to execute judgment upon all, and to convict all the iniquitous of all their acts which they have impiously committed, and of all the harsh words which impious sinners have spoken against him. These are murmurers, complainers, walking after their own pleasures, and their mouth utters ex-

travagant expressions, and they are respecters of persons for the purpose of gain.

But you, beloved, remember the words which were previously spoken by the apostles of our Lord Jesus Christ ; for they informed you that, in the last time, there would be deriders, conducting in conformity to their own impious passions. These are they who separate themselves, sensual, not having the spirit.

But you, beloved, erecting yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life. And on some indeed have compassion, making a discrimination ; but others save with fear, wresting them from the fire ; detesting even the vestment contaminated by the flesh.

Now to him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceedingly great joy ; to the wise God alone, our Preserver, through Jesus Christ our Lord, be glory and majesty, dominion and power, before all time, and now, and through all futurity. Amen !

THE LETTERS, VISIONS, AND PROPHECIES, OF JOHN.

THE revelation of Jesus Christ, which God imparted to him, to manifest to his servants things which must, in a short period, occur. And he sent, and communicated it by his angel to his servant John ; who has attested the word of God, and the record of Jesus Christ, even whatever he saw. Happy is he who reads, and they who hear the words of this prophecy, and keep the things that are written in it ; for the time is near.

John, to the seven churches which are in Asia ; divine favor and peace be to you, from him who is, and who was, and who is to come ; and from the seven spirits who are before the throne ; and from Jesus Christ, the faithful witness, the first produced from the dead, and the prince of the kings of the earth.

To him who loves us, and washed us from our sins in his own blood, and has made us a kingdom of priests to his God and Father, to him be glory and dominion for ever and ever. Amen !

Behold, he is coming in clouds, and every eye will see him, even they who pierced him ; and all the tribes of the land will lament in consequence of him. Indeed, amen ! I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty.

I John, who am your brother, and companion in the adversity, and kingdom, and patience of Jesus Christ, was on the island which is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard a great voice behind me, as of a trumpet, saying, What you see, write in a book, and send it to the seven churches ; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

And upon this, I turned to discover the voice that had spoken to me. And having turned, I saw seven golden lamps ; and in the midst of the seven lamps, one like a son of man, clothed with a long robe, and encircled about the breast with a golden girdle. And his head and his hair were white as wool, as white as snow ; and his eyes resembled a flame of fire ; and his feet were like fine brass, as if they had been purified in a furnace ; and his voice as the sound of many waters. And he had in his right hand seven stars ; and a sharp two-edged sword went from his mouth ; and his countenance was as the sun, when he shines in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not ; I am the first and the last ; and he that lives, and was dead : and behold, I live for ever and ever ; and have the keys of death and of hades. Write the things

which you have seen, and those which are, and those which will happen hereafter. As to the secret of the seven stars which you saw in my right hand, and the seven lamps of gold ; the seven stars are the directors of the seven churches ; and the seven lamps which you saw are the seven churches.

To the director of the church at Ephesus, write ; These things says he, who holds the seven stars in his right hand, who walks in the midst of the seven golden lamps ; I know thy works, and thy labor, and thy patience, and that thou canst not bear those that are evil ; and thou hast tried those who assert that they are apostles, and are not, and hast found them false ; and hast patience, and thou hast endured for my name, and hast not fainted. Yet, I have something against thee, because thou hast lost thy first love. Remember therefore from what thou art fallen, and reform, and achieve the first works ; otherwise, I will immediately come to thee, and remove thy lamp from its place, except thou shouldst reform. But thou hast this praise, that thou hatest the deeds of the Nicolaitans, which I also hate.

Let him who has an ear, hear what the Spirit says to the churches. Him that conquers, I will permit to eat of the tree of life, which is in the midst of the paradise of God.

And to the director of the church at Smyrna, write ; These things says the first and the last, who was dead, and is alive ; I know thy works, and affliction, and poverty, (but thou art rich), and I know the impious language of those who declare that they are Jews, and are not, but are the synagogue of the adversary. Fear none of those things which thou art to suffer. Behold, the enemy will cast some of you into prison, that you may be tried, and you will have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life.

Let him who has an ear, hear what the Spirit says to the churches. He who conquers, shall not be injured by the second death.

And to the director of the church at Pergamos, write ; These things says he who has the sharp, two-edged sword ; I know thy works, where thou dwellest, even where the adversary has his throne ; and thou firmly retainest my name, and didst not renounce my faith, even in those days in which Antipas was my faithful martyr, who was slain among you, where the adversary dwells. Yet, I have a few things against thee, that thou hast there such as hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, that they might eat things sacrificed to idols, and might commit impurity. And thou hast, in like manner, those who hold the doctrine of the Nicolaitans. Reform ; or otherwise I will instantly come to thee, and will contend against them with the sword of my mouth.

Let him who has an ear, hear what the Spirit says to the churches. To him that overcomes, I will give of the hidden manna ; and will give him a white stone, and on the stone a new name written, which no man knows, except he who receives it.

And to the director of the church at Thyatira, write ; These things says the Son of God, who has his eyes like a flame of fire, and whose feet resemble fine brass ; I know thy works, and love, and faith, and service, and thy perseverance, and thy last works, which are even better than the first. But, I have something against thee, because thou permitest thy wife Jezebel, who calls herself a prophetess, to teach and to seduce my servants to commit impurity, and to eat things offered to idols. And I have given her to reform, but she will not reform from her incontinence. Behold, I will cast her on a bed of sickness, and those who commit impurity with her into great affliction, except they reform from their deeds. And I will destroy her children by the pestilence ; and all the churches shall know that I am he who searches the internal thoughts and dispositions, and will give to every one of you, according to your works. But I say to you, even to the rest at Thyatira, as many as receive not this doctrine, and who have not known the depths of the adversary, as they represent ; I will lay upon you no other burden. But what you have, hold fast till I come.

And he who overcomes, and performs my works to the end, to him I will give power over the nations ; and he shall rule them with a rod of iron ; they shall be dashed in pieces like the vessels of a potter, even as I have received from my Father. And I will give him the morning-star. Let him who has an ear, hear what the Spirit says to the churches.

And to the director of the church at Sardis, write ; These things says he, who has the seven spirits of God, and the seven stars ; I know thy works, that thou hast the character of being alive, but art dead. Be vigilant, and strengthen the things remaining, which were ready to die ; for I have not found thy works fully performed in the sight of God. Recollect then, how thou hast received and heard ; and firmly retain, and reform. If therefore, thou wilt not watch, I will come upon thee as a thief ; and thou shalt not know at what hour I will come upon thee. Thou hast however, a few persons in Sardis, who have not polluted their garments ; and they shall walk with me in white ; for they are worthy.

He, that overcomes, shall be clothed in white raiment ; and I will not erase his name from the book of life, but I will acknowledge his name before my Father, and before his angels. Let him that has an ear, hear what the Spirit says to the churches.

And to the director of the church at Philadelphia, write ; These things says he that is holy, he that is true, he who has the key of David, he who opens, and no one shuts ; and shuts, and no one opens : I know thy works ; behold, I have placed before thee an open door, which no man can shut ; because thou hast a little power, and hast kept my word, and hast not denied my name. Behold, I will cause those of the synagogue of the adversary, who assert that they are Jews, and are not, but speak falsely ; behold, I will make them to come and pay homage before thy feet, and to know that I have loved thee. Because thou hast kept my word respecting patience, I will also keep thee from the hour

of temptation, which shall come upon all the world, to try the inhabitants of the earth. I come quickly ; keep that which thou hast, that no man take thy crown.

Him that overcomes, I will make a pillar of fire in the temple of my God, and he shall depart no more ; and I will inscribe upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which descends out of heaven from my God, and my new name. Let him who has an ear, hear what the Spirit says to the churches.

And to the director of the church at Laodicea, write, These things says the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I wish that thou wert cold or hot. Therefore, because thou art lukewarm, and neither cold nor hot, I will cast thee out of my mouth. Because thou declarest, I am affluent, and enriched, and want nothing ; and knowest not that thou art most wretched, and pitiable, and poor, and blind, and naked ; I counsel thee to buy of me gold purified in the fire, that thou mayst be rich ; and white raiment that thou mayst be clothed, and that the dishonor of thy exposure may not appear ; and to anoint thine eyes with eye-salve, that thou mayst see. As many as I love, I reprove and correct. Be zealous, therefore, and reform. Behold, I stand at the door and knock ; if any one hear my voice, and open the door, I will enter his house, and will sup with him, and he with me.

Him who overcomes I will permit to sit with me on my throne, as I also overcame, and do sit with my Father on his throne. Let him who has an ear, hear what the Spirit says to the churches.

After these things I looked, and behold, a door was opened in heaven ; and the first voice which I heard resembled a trumpet thus speaking to me, Ascend hither, and I will show you things which must hereafter happen. And immediately, I was in the Spirit ; and behold, a throne was placed in heaven, and one was sitting on the throne. And he who sat on it, was in appearance like a jasper and a sardius ; and a rainbow resembling an emerald surrounded the throne. And around the throne were twenty-four thrones ; and on the thrones I saw twenty-four seniors sitting, clothed in white raiment ; and on their heads crowns of gold. And from the throne proceeded lightnings, and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven spirits of God. And before the throne, there was a sea of glass like crystal ; and in the midst of the throne, and around the throne, were four living ones, full of eyes before and behind. And the first living one resembled a lion, and the second living one resembled a steer, and the third living one had the face of a man, and the fourth living one was like a flying eagle. And each of the four living ones had six wings, and they were full of eyes around and within : and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those living ones give glory, and

honor, and thanks, to him who sits on the throne, who lives forever and ever, the twenty-four seniors fall down before him who sits on the throne, and worship him who lives for ever and ever, and cast their crowns before the throne, saying, Worthy art thou, O Lord, to receive glory, and honor, and power ; for thou hast created all things, and through thy will they existed, and were created.

And I saw, on the right hand of him who sat on the throne, a volume, written within and without, sealed with seven seals. And I beheld a powerful angel proclaiming with a loud voice, Who is worthy to open the volume, and to loose its seals ? And no one in heaven, or on earth, or under the earth, was able to open the volume, or to look thereon. And I wept much, because no one was found worthy to open the volume, or to look thereon. Then one of the seniors said to me, Weep not ; behold, the Lion of the tribe of Judah, the Root of David, has been able to open the volume, and its seven seals.

And I beheld, in the midst between the throne and the four living creatures, and in the midst between the seniors, a Lamb standing in the act of being slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came and received the volume from the right hand of him who sat on the throne. And when he received the volume, the four living ones, and the twenty-four seniors, fell down before the Lamb, each one having harps and golden urns full of incense, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the volume, and to open the seals of it ; for thou wast slain, and hast redeemed us to God by thy blood, from every tribe, and language, and people, and nation ; and hast made them kings and priests to our God ; and they shall reign on the earth. And I looked, and heard the voice of many angels around the throne, and of the living creatures, and of the seniors ; and their number was myriads of myriads, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and wealth, and wisdom, and strength, and honor, and glory, and blessing. And every creature that is in heaven, and on the earth, and under the earth, and such as are on the sea, and all that are in them, I heard, saying, To him who sits on the throne, and to the Lamb, be blessing, and honor, and glory, and dominion, for ever and ever ! And the four living ones said, Amen ! And the seniors fell down and worshipped.

Then I looked, when the Lamb opened one of the seven seals ; and I heard one of the four living creatures, that said, as with a voice of thunder, Come and see. And I looked, and behold, a white horse, and he that sat on him had a bow ; and a crown was given him ; and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the second living creature, saying, Come and see. And another horse came out which was red ; and he who sat on it, was empowered to take peace from the

earth, and that they should destroy each other ; and a great sword was given to him.

And when he opened the third seal, I heard the third living creature, saying, Come and see. And I looked, and behold, a black horse ; and he who sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures, A small measure of wheat for a denarius, and three small measures of barley for a denarius ; but injure thou not the oil and the wine.

And when he had opened the fourth seal, I heard the fourth living creature say, Come and see. And I looked, and behold, a pale horse ; and his name who sat on him was Death ; and Hades followed him. And power was given him over the fourth part of the earth, to destroy by the sword, and by famine, and by pestilence, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God, and for the testimony which they had borne. And they exclaimed, with a loud voice, saying, How long, O Sovereign Lord, holy and true, ere thou wilt judge and avenge our blood on those who dwell upon the earth ? And a white robe was given to them, and they were enjoined to rest yet for a time, till the number of their fellow-servants and brethren, who should be slain as they had been, might be completed.

And I looked, when he opened the sixth seal, and there was a great earthquake ; and the sun became black as sackcloth of hair, and the whole moon became as blood ; and the stars of heaven fell to the earth, as a fig-tree drops its premature figs, when it is shaken by a tempestuous wind. And the heaven departed as a scroll ; and every mountain and island were moved from their places. And the kings of the earth, and the great men, and the rich men, and the commanders, and the powerful men, and every slave, and every free-man, hid themselves in the dens and rocks of the mountains ; and they said to the mountains and the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the displeasure of the Lamb : for the great day of his displeasure is come ; and who is able to stand.

And after these things I saw four angels standing on the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God : and he exclaimed with a great voice to the four angels, who were empowered to injure the earth and the sea, declaring, Injure not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of those who were sealed ; a hundred and forty-four thousand were sealed from all the tribes of the sons of Israel. Twelve thousand were sealed from the tribe of Judah ; twelve thousand were sealed from the tribe of Reuben ;

twelve thousand were sealed from the tribe of Gad ; twelve thousand were sealed from the tribe of Asher ; twelve thousand were sealed from the tribe of Naphtali ; twelve thousand were sealed from the tribe of Manasseh ; twelve thousand were sealed from the tribe of Simeon ; twelve thousand were sealed from the tribe of Levi ; twelve thousand were sealed from the tribe of Issachar ; twelve thousand were sealed from the tribe of Zebulun ; twelve thousand were sealed from the tribe of Joseph ; and twelve thousand were sealed from the tribe of Benjamin.

After this I looked, and behold, a great multitude, which no one could number, from every nation, and tribe, and people, and language, stood before the throne, and before the Lamb, clothed with white robes, and with palm-branches in their hands ; and they cried with a loud voice, saying, Salvation to our God, who sits on the throne, and to the Lamb. And all the angels stood around the throne, near the seniors, and the four living creatures, and they fell on their faces before the throne, and worshipped God, saying, Amen, the praise, and the glory, and the wisdom, and the thanksgiving, and the honor, and the dominion, and the power, be to our God for ever and ever. Amen !

And one of the seniors addressed me, saying, Who are these that are clothed in white vestments, and whence came they ? And I said to him, Sir, thou knowest. And he replied to me, These are they who came out of great affliction, and have washed their robes, and made them white in the blood of the Lamb. They are, consequently, before the throne of God, and serve him day and night in his temple ; and he who sits on the throne will dwell among them. They will hunger no more ; nor will they thirst any more ; nor will the sun fall on them, nor any heat. For the Lamb, who is in the midst of the throne, will feed them, and will conduct them to living fountains of water ; and God will wipe away all tears from their eyes.

And when he had opened the seventh seal, there was silence in heaven for about half an hour.

And I saw the seven angels who stood before God, and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer ; and to him much incense was given, that he might present it with the prayers of all the saints, on the golden altar which was before the throne. And the smoke of the incense, from the hand of the angel, ascended before God, with the prayers of the saints. And the angel took the censer, and filled it with fire from the altar, and threw it upon the earth : and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels who had the seven trumpets, prepared themselves that they might sound them.

So the first sounded his trumpet, and there was hail and fire mingled with blood, and it was cast upon the earth ; and the third part of the

land was burned up, and the third part of the trees was burned up, and all the green vegetation was burned up.

And the second angel sounded his trumpet ; and it was as if a great mountain, burning with fire, were cast into the sea : and the third part of the sea became blood ; and the third part of the creatures which were in the sea and had life, died ; and the third part of the ships was destroyed.

And the third angel sounded his trumpet, and a great star, burning like a lamp, fell from heaven ; and it fell upon the third part of the rivers, and upon the springs of waters ; and the name of the star is called Wormwood ; and the third part of the waters became wormwood ; and many men died of the waters, because they were embittered.

And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so that the third part of them were darkened, and a third part of the day disappeared, and of the night in like manner. And I looked, and heard an eagle as he was flying through the midst of heaven, announcing with a loud voice, Alas, alas, alas, for the inhabitants of the earth, because of the other blasts of the trumpet of the three angels, who are yet to sound !

And the fifth angel sounded his trumpet, and I saw a star fallen from heaven to the earth ; and to him was given the key of the fathomless pit, and he opened the abyss, and a smoke ascended from the pit, as the smoke of a great furnace ; and the sun and the air were darkened by the smoke of the pit. And from the smoke locusts came upon the earth ; and power was given to them, as the scorpions of the earth have power. And it was announced to them, that they should not injure the vegetation of the earth, nor any green thing, nor any tree, but those men who had not the seal of God on their foreheads. And it was not permitted that they should destroy them, but that they should be tormented five months ; and their torment was like that of a scorpion, when it strikes a man. And in those days men will seek death, and will not find it ; and they will desire to die, and death will fly from them. And the forms of the locusts were like horses prepared for war ; and on their heads were crowns resembling gold ; and their faces represented the faces of men ; and they had tresses like the tresses of women ; and their teeth were like those of lions. And they had breastplates like breastplates of iron ; and the sound of their wings was as the sound of chariots with many horses rushing to battle. And they had tails like scorpions, and stings were in their tails ; and they were empowered to hurt mankind five months. They had a king over them, the angel of the abyss, whose name in the Hebrew language is Abaddon ; but in the Greek he has the name of Apollyon. One calamity is past, behold, two other calamities are yet to succeed.

And the sixth angel sounded his trumpet ; and I heard one voice from the four horns of the golden altar which was before God, saying to the sixth angel who had the trumpet, Liberate the four angels who are bound at the great river Euphrates. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to destroy the third part of men. And the number of the armies of the horsemen was two hundred millions ; I heard the number of them. And thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of hyacinth, and of sulphur, and the heads of the horses were like the heads of lions ; and from their mouths issued fire, and smoke, and sulphur. By these three scourges, the third part of men was destroyed ; by the fire, and the smoke, and the sulphur, which issued from their mouths. For the power of the horses is in their mouth, and in their tails ; since their tails are like serpents, having heads, and with them they annoy. And the rest of the men who were not killed by these scourges, did not reform from the works of their hands ; so as not to worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, who can neither see, nor hear, nor walk : nor did they reform from their murders, nor from their magical arts, nor from their impurities, nor from their thefts.

And I saw another powerful angel descending from heaven, arrayed with a cloud : and a rainbow was over his head, and his face was as the sun, and his feet like pillars of fire. And he had in his hand a little book opened ; and he placed his right foot upon the sea, and his left upon the land, and cried with a loud voice as a lion roars ; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write ; and I heard a voice from heaven, saying, Seal up those things which the seven thunders uttered, and write them not. And the angel whom I saw standing on the sea, and on the land, raised his right hand towards heaven, and made oath by him who lives for ever and ever, who created the heaven and those things which are in it, and the earth and the things which are in it, and the sea and the things which are therein, that the time should no longer be delayed ; but in the days of the blast of the seventh angel, when he shall sound his trumpet, the secret purpose of God should be accomplished, as he has proclaimed the joyful message to his servants the prophets.

And the voice which I heard from heaven spoke to me again, and said, Go and take the little book which is opened in the hand of the angel, who stands on the sea and on the earth. And I went to the angel, desiring him to give me the little book. And he says to me, Take and eat it ; and it will make your internal part bitter, but in your mouth it will be sweet as honey. And I took the little book from the hand of the angel, and did eat it ; and in my mouth it was sweet as honey ; but when I had eaten it, my internal part was made bitter. And he said to me,

You must again prophecy to many people, and nations, and languages, and kings.

Then a reed was given me like a rod ; with this injunction ; Arise, and measure the temple of God, and the altar, and those who worship at it. But omit the exterior court of the temple, and do not measure it ; for it is given to the Gentiles ; and they will trample upon the holy city forty-two months. And I will empower my two witnesses, and they shall prophecy twelve hundred and sixty days, clothed in sackcloth. These are the two olive-trees, and the two lamps, standing before the Lord of the earth. If any one intends to hurt them, fire proceeds from their mouth, and devours their enemies ; and whoever designs to injure them, he must be destroyed in a similar manner. These have power to shut heaven, that no rain should fall in the days of their prophecy ; and they have power over the waters to turn them to blood, and to smite the earth with every scourge, as often as they choose. And when they shall have finished their testimony, the wild beast ascending from the abyss will make war against them, and conquer them, and destroy them. And their dead body will lie in the street of the great city, which is called, spiritually, Sodom and Egypt, where, indeed, our Lord was crucified. And some of the people, and tribes, and nations, will see their dead body three days and a half, and will not suffer their dead bodies to be entombed. And those who dwell on the earth, will rejoice over them, and exult, and send gifts to each other ; because these two prophets tormented those who dwelt on the earth. And after three days and a half, the Spirit of life from God entered them, and they stood on their feet ; and great fear fell on those who saw them. And they heard a great voice from heaven, saying to them, Ascend hither. And they ascended to heaven in a cloud ; and their enemies beheld them. And at the same time there was a great earthquake, and the tenth part of the city fell, and seven thousand men were destroyed by the earthquake ; and the rest were terrified, and offered praise to the God of heaven.

The second calamity is past ; behold, the third calamity is coming quickly.

And the seventh angel sounded his trumpet ; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Messiah ; and he shall reign for ever and ever.

And the twenty-four seniors, who sat before God on their thrones, fell on their faces, and worshipped God, saying, We thank thee, O Lord God, the Almighty, who art, and who wast, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy displeasure came, and the time of the dead that they should be judged, and that thou shouldst give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, both small and great ; and shouldst destroy those who destroy the earth.

And the temple of God was opened in heaven, and the ark of the covenant of the Lord appeared in his temple : and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

And a great sign appeared in heaven ; a woman clad with the sun, and the moon was under her feet, and on her head a crown of twelve stars ; and she being in gestation, cried out through the distress and anguish of parturition. And another sign appeared in heaven ; for behold, a great red dragon, having seven heads and ten horns, and seven crowns on his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman, who was in parturition, that when it was consummated, he might devour her child. And she had a powerful son, who was to rule all the nations with a rod of iron ; and her child was caught up to God, even to his throne. And the woman fled into the desert, where she had a place prepared by God, that she might there be nourished twelve hundred and sixty days.

And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, but he did not prevail ; nor was their place found any more in heaven. And the great dragon was expelled, even that ancient serpent, denominated the enemy, and the adversary, who deceives the whole world ; he was cast out to the earth, and his angels were cast out with him. And I heard a great voice, announcing in heaven, Now is come the salvation, and the power, and the dominion of our God, and the authority of his Messiah ; because the accuser of our brethren is cast down, who censured them before our God day and night. But they have subdued him through the blood of the Lamb, and by the word of their testimony ; neither were they so fond of life, as to fear even death itself. Rejoice, therefore, ye heavens, and ye that inhabit them. Alas for the earth and the sea ! because the enemy has descended to you, having great wrath, aware that he has but a short time.

And when the dragon saw that he was cast out to the earth, he pursued the woman who was the mother of the powerful son. And two wings of the great eagle were given to the woman, that she might fly into the wilderness, to her place, where she is fed for a time, and times, and half a time, from the face of the serpent. And the serpent threw out from his mouth, water, like a river, after the woman, that he might cause her to be carried away by the stream. But the earth assisted the woman ; and the earth opened its mouth, and drank up the river which the dragon cast out from his mouth. And the dragon was enraged against the woman, and departed to make war with the rest of her offspring, who keep the commandments of God, and retain the testimony of Jesus.

Then I was placed on the sand of the sea, and I saw a wild beast ascending from the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads impious appellations. And the

beast which I saw resembled a leopard ; and his feet were like those of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads wounded, as if it were, fatally ; and yet, his mortal wound was healed ; and the whole earth wondered and followed after the beast. And they worshipped the dragon, because he gave authority to the beast ; and they worshipped the beast saying, Who is like the beast ? and who is able to make war with him ? And there was given to him a mouth speaking great things, and impieties ; and power was given him to continue forty-two months. And he opened his mouth in reproach against God, to revile his name, and his tabernacle, and those who dwell in heaven. And he was permitted to make war with the saints, and to subdue them ; and authority was given him over every tribe, and language, and nation. And all the inhabitants of the earth will worship him, whose name is not written in the book of life of the Lamb who was slain, from the foundation of the world. If any one has an ear, let him hear. If any one lead into captivity, he shall go into captivity ; if any one destroy with the sword, he must be destroyed by the sword. Here is the patience and the faith of the saints.

Then I beheld another beast ascending from the earth ; and it had two horns like a Lamb, but it spoke as a dragon. And it exercises all the authority of the first beast in its presence, and causes the earth and its inhabitants, to worship the first beast, whose deadly wound was healed. And he performs great miracles ; so that he makes fire descend from heaven to the earth, in the presence of men ; and he deceives those who dwell on the earth, by those miracles which he had power to perform in presence of the beast ; saying to the inhabitants of the earth, that they should make an image to the beast which had the wound by the sword, and yet survived. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he causes all, both small and great, rich and poor, free and enslaved, to receive a mark on their right hand, or on their forehead ; and that no one might be able to buy or sell, but he who has the mark, the name of the beast, or the number of his name. Here is wisdom. Let him who has understanding, compute the number of the beast ; for it is the number of a man, and his number is six hundred and sixty-six.

Then I looked, and behold, the Lamb was standing upon the mount Zion, and with him a hundred and forty-four thousand persons, having his name and his Father's name written on their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the sound of great thunder ; and the voice which I heard, was like that of harpers playing on their harps. And they sung a new song before the throne, and before the four living creatures, and the seniors : and no one could learn the song, except the hundred and forty-four thousand,

who were redeemed from the earth. These are they who have not been contaminated with women ; for they are virgins. These are they who follow the Lamb wherever he goes. These were redeemed from among men, as the first-fruits to God, and to the Lamb. And no falsehood was found in their mouth ; for they are blameless.

And I saw another angel flying through the midst of heaven, having a perpetual, good message to proclaim to those who dwell on the earth, even to every nation, and tribe, and language, and people, declaring, with a loud voice, Fear God, and give praise to him ; for the hour of his judgment is come ; and worship him who made heaven, and earth, and the sea, and the springs of waters. And another angel followed, announcing, She is fallen, Babylon the Great is fallen, because she made all nations drink the wine of her raging impurity. And another, a third angel followed them, saying, with a loud voice, If any one worship the beast and his image, and receive the mark on his forehead, or on his hand, he shall drink of the wine of the indignation of God, which is prepared without mixture in the cup of his displeasure ; and he shall be tormented with fire and sulphur, in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascends for ever and ever, and they have no rest day nor night, who worship the beast and his image, and who receive the mark of his name. Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. Then I heard a voice from heaven, saying, Write, From this time happy are the dead, who die in the Lord ; indeed, says the Spirit, they rest from their labors ; for their works attend them.

Then I looked, and behold, a white cloud, and on the cloud one sitting, like the Son of Man, having a golden crown on his head, and a sharp sickle in his hand. And another angel came from the temple, exclaiming with a loud voice to him who sat on the cloud, Put in your sickle and reap ; for the time to reap is come ; since the harvest of the earth is ripe. And he who sat on the cloud applied his sickle to the earth : and the earth was reaped. And another angel proceeded from the temple which is in heaven, and he also had a sharp sickle. And another angel came from the altar, having authority over the fire, and called with a loud cry to him who had the sharp sickle, saying, Put forth your sharp sickle, and cut the clusters of the vine of the earth, for its grapes are fully ripe. And the angel thrust out his sickle to the earth, and gathered the grapes of the earth, and cast them into the great wine-press of God's indignation. And the wine-press was trodden on the outside of the city ; and blood issued from the wine-press, even up to the bridles of the horses, for the distance of sixteen hundred furlongs.

Then I saw another great and wonderful sign in heaven ; seven angels who had the seven last scourges ; for by them the displeasure of God was accomplished. And I saw, as if it were, a sea of glass mingled with fire ; and those that gained the victory over the beast, and over his

image, and over the number of his name, standing at the sea of glass, having the harps of God. And they thus chanted the anthem of Moses the servant of God, and the anthem of the Lamb, Great and wonderful are thy works, Lord God Almighty! righteous and true are thy ways, King of the nations! who shall not fear thee, O Lord, and praise thy name! for thou alone art perfect; since all the nations shall come and worship before thee; for thy righteous judgments are fully displayed.

And after this I looked, and the temple of the tabernacle of the testimony was opened in heaven: and the seven angels who had the seven scourges, came out of the temple, clothed in pure, white linen, and encircled about their breasts with golden girdles. And one of the four living beings gave to the seven angels seven golden vials full of the displeasure of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one could enter the temple, till the seven scourges of the seven angels were completed.

Then I heard a loud voice from the temple, saying to the seven angels, Go, and pour out the vials of the indignation of God upon the earth.

And the first angel went, and poured out his vial upon the earth; and a malignant and nauseous ulcer assailed the men who had the mark of the beast, and those who worshipped his image.

And the second angel poured out his vial upon the sea; and it became blood like that of a dead man: and every living creature, that was in the sea, died.

And the third angel poured out his vial upon the rivers and springs of waters; and they became blood. And I heard the angel of the waters declaring, Thou art righteous, Lord, who art, and who wast; and thou art holy, because thou hast thus executed judgment. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; they deserve it. And I heard another from the altar, saying, Assuredly, Lord God Omnipotent! true and righteous are thy decisions.

And the fourth angel poured out his vial upon the sun; and he was permitted to burn mankind with fire. And mankind were burned with great heat; and yet they traduced the name of God who had power over these scourges: and reformed not, to give praise to him.

And the fifth angel poured out his vial upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues in consequence of anguish; and reviled the God of heaven, on account of their pains and their ulcers; and yet reformed not from their deeds.

And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way for the kings from the rising of the sun might be prepared. And I saw three unclean spirits like frogs issuing from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet; (for they are spirits of demons, working miracles); who go forth to the kings of the

earth, and the whole world, to gather them to the battle of that great day of the Omnipotent God. (Behold, I come as a thief. Happy is he who watches and keeps his garments, that he may not walk naked, and be exposed to shame). And the spirits assembled the kings at a place, called in the Hebrew language Armageddon.

And the seventh angel poured out his vial into the air. And a loud voice came from the temple of heaven, even from the throne, saying, It is consummated. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so great and powerful an earthquake. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon was remembered before God, so that he gave her the cup of the wine of his fierce indignation. And every island fled, and the mountains were found no more. And great hail of the weight of a talent, fell from heaven upon men; and they reviled God on account of the scourge of the hail; for the scourge of it was exceedingly great.

Then one of the seven angels, who had the seven vials, came and thus conversed with me, Come here, and I will show you the punishment of the great courtesan, who sits upon the many waters; with whom the kings of the earth have committed impurity; and with the wine of whose incontinence, the inhabitants of the earth have been inebriated. And he conducted me in the spirit to the desert; and I saw a woman sitting on a scarlet beast, full of impious names, having seven heads and ten horns. And the woman was robed in purple and scarlet, and decorated with gold and valuable stones, and pearls, having in her hand a golden cup, full of abominations, and the pollution of her sensuality; and on her forehead a name written;—Emblem; the great Babylon, the mother of courtesans, and of the abominations of the earth. And I saw the woman inebriated with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great astonishment.

And the angel said to me, why are you surprised? I will explain to you the emblem of the woman, and of the beast that carries her, which has the seven heads and ten horns. The beast which you saw was, and is not, and is about to ascend from the abyss, and to go to destruction; and the inhabitants of the earth, (whose names are not written in the book of life from the foundation of the world), will wonder when they behold the beast, which was, and is not, but will appear. Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits. They are also seven kings; five are fallen, one is, and the other is not yet come; and when he does come, he must remain but for a short time. And the beast which was, and is not, even he is the eighth, and is as one of the seven, but goes to destruction. And the ten horns, which you saw, are ten kings, who have not yet received their kingdom; but will receive authority, as kings, at the same time with the beast. These have one mind, and give their power and

authority to the beast. These will make war with the Lamb, and the Lamb will overcome them ; for he is Lord of lords, and King of kings ; and those that are with him are called, and chosen, and faithful. And he says to me, The waters which you saw where the courtesan sits, are people, and multitudes, and nations, and languages. And the ten horns, which you saw, and the beast, will hate the courtesan, and will make her desolate and naked ; and they will eat her flesh, and burn her with fire. For God has put it into their hearts to execute his sentence, and to agree, and to give their kingdom to the beast, till the words of God shall be fulfilled. And the woman whom you saw, is that great city, which has dominion over the kings of the earth.

And after these things, I saw another angel descending from heaven with great authority ; and the earth was illuminated by his glory. And he cried with a very loud voice, saying, She is fallen, the great Babylon is fallen ; and is become a habitation of fiends, and a haunt of every impure spirit, and a refuge for every unclean and hateful bird. For she has caused all nations to drink of the wine of her raging sensuality ; and the kings of the earth have committed impurity with her, and the merchants of the earth have been enriched by the abundance of her luxuries.

And I heard another voice from heaven, saying, Depart from her my people, that you may not partake of her sins, and that you may not share in her scourges. For her sins have reached to heaven ; and God has remembered her iniquities. Render to her as she has also rendered ; and recompense to her double according to her works : in the cup which she has mingled, mingle for her a double quantity. In proportion as she has gloried in herself, and lived luxuriously, in the same degree inflict upon her distress and grief ; for she says in her heart, I sit as queen, and am no widow, and shall see no sorrow. Therefore, her scourges shall come in one day, pestilence, and mourning, and famine ; and she shall be entirely consumed by fire ; for strong is the Lord God who has judged her.

And the kings of the earth who have committed impurity and lived in luxury with her, shall bewail and lament for her, when they shall see the smoke of her burning ; standing far distant through the fear of her anguish, saying, Alas, alas, the great city Babylon, the powerful city ! for in one hour thy judgment is come. And the merchants of the earth shall weep and mourn over her ; for no man buys their merchandise any more ; the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and scarlet ; and all aromatic wood, and every kind of ivory vessels, and every kind of vessels of the most valuable wood, and of brass, and iron, and marble ; and cinnamon, and amomum, and odors, and myrrh, and incense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and slaves, and persons of men. And the fruits which thy soul ardently desired, are gone from thee, and all delicious and splendid things

are departed from thee, and thou shalt by no means find them any more. The merchants in these things who were enriched by her, shall stand far distant, through the fear of her distress, weeping and mourning, and saying, Alas, alas, the great city, that abounded in fine linen, and purple, and scarlet, and was adorned with gold, and precious stones, and pearls ! For in an hour this great wealth is destroyed. And every ship-commander, and those who sail from place to place, and mariners, and as many as traverse the sea, stood at a great distance, and thus exclaimed, when they saw the smoke of her burning, What is like to this great city ! And they cast dust on their heads, and cried, weeping and mourning, and said, Alas, alas, the great city, by whose magnificent expense, all who had ships at sea were enriched ! since, in one hour she is annihilated.

Rejoice over her, thou heaven, and ye saints, and apostles, and prophets, for God has avenged you on her.

And a powerful angel took up a stone like a great millstone, and hurled it into the sea, saying, Thus shall that great city Babylon be thrown down, and shall by no means be found any more. And the voice of harpers, and musicians, and those who sound the flute and the trumpet, shall no more be heard in thee ; and no artist of any description shall hereafter be found in thee ; nor shall the sound of a millstone be heard in thee any more ; and the light of a lamp shall no longer shine in thee ; and the voice of the bridegroom and the bride shall be heard in thee no more : for thy merchants were the great men of the earth ; since by thy enchantment all the nations were deceived. And in her was found the blood of prophets, and of saints, and of all who were slain on the earth.

After these things I heard, as if it were, a loud voice of a great multitude in heaven, saying, Hallelujah ; salvation, and glory, and power, to our God ; for his judgments are true and righteous ; because he has judged the great courtesan, who contaminated the earth by her incontinence, and has avenged the blood of his servants at her hand. And a second time they said, Hallelujah : and her smoke ascends for ever and ever. And the twenty-four seniors, and the four living creatures, fell down and worshipped God, who was seated on the throne, saying, Amen, Hallelujah : and a voice came from the throne, which said, Praise our God, all ye his servants, and ye that fear him, small and great. And I heard, as if it were, the voice of a great multitude, and as the sound of many waters, and like the sound of powerful thunders, saying, Hallelujah ; for our Lord God Omnipotent reigns. We rejoice, and exult, and give glory to him ; for the marriage of the Lamb is come, and his wife has prepared herself. And it was permitted her, to be arrayed in fine linen, pure and resplendent ; for the fine linen is the righteousness of the saints.

And he said to me, Write, Happy are those who are invited to the marriage-supper of the Lamb. And he says to me, These are the true words of God. And I fell at his feet to worship him. But he said to

me, by no means ; I am a fellow-servant with you, and with your brethren who retain the testimony of Jesus ; worship God ; for the spirit of this prophecy is the testimony of Jesus.

Then I saw heaven opened, and behold, a white horse ; and he who sat on him was Faithful and True, and with righteousness he judges and makes war. His eyes were as a flame of fire ; and many diadems were on his head ; and he had a name written, which no one knows, but he himself. And he was clothed with a mantle dipped in blood ; and his name is called, The Word of God. And the armies which were in heaven followed him on white horses, clad in fine linen, white and unsullied. And from his mouth proceeded a sharp two-edged sword, that with it he might smite the nations ; and he shall rule them with a rod of iron ; and he shall tread the wine-press of the indignant displeasure of Almighty God. And he had on his vestment, and on his thigh a name written, King of Kings, and Lord of Lords.

And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come and assemble yourselves at the great banquet of God ; that you may eat the flesh of kings, and the flesh of commanders, and the flesh of powerful men, and the flesh of horses, and of those who sit on them, and the flesh of all both free and enslaved, both small and great.

And I saw the beast, and the kings of the earth, and their armies assembled, to make war with him who sat on the horse, and with his army. And the beast was taken, and with him the false prophet who had wrought signs before him, by which he had deluded those who received the mark of the beast, and those who worshipped his image. These two were cast alive into the lake of fire, which burned with sulphur. And the rest were slain with the sword that proceeded from the mouth of him who sat on the horse ; and all the birds were satiated with their flesh.

Then I saw an angel descending from heaven, who had the key of the abyss, and a great chain in his hand. And he seized the dragon, that ancient serpent, who is the enemy and adversary, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal on him, that he might not deceive the nations any more, till the thousand years should terminate, and then he must be liberated for a short time.

And I saw thrones, and those who sat on them, and judgment was given to them ; and I saw the souls of those who had been decapitated for the testimony of Jesus, and for the word of God, and those who had not worshipped the beast or his image, and had not received the mark on their foreheads, or on their hands ; and they lived and reigned with Christ that thousand years. But the rest of the dead did not revive, till the thousand years were completed. This is the first resurrection. Happy and holy is he who has a part in the first resurrection ; on such the second death has no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, the adversary will be discharged from his imprisonment, and will depart to deceive the nations, which are in the four sections of the earth, Gog and Magog, to assemble them in war ; whose number is as the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city, and fire descended from God out of heaven, and devoured them. And the enemy who deceived them, was thrown into the lake of fire and sulphur, where are the beast and the false teacher, and they will be tormented day and night, for ages of ages.

Then I saw a large white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, small and great, standing before the throne ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged from those things written in the books, according to their works. And the sea surrendered the dead that were in it ; and death and hades surrendered the dead that were in them ; and they were judged, each one according to his works. And death and hades were cast into the lake of fire. This is the second death. And if any one were not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven, and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea. And I saw the holy city, the new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them, as their God. And God will wipe away all tears from their eyes ; and there will be no more death, nor sorrow, nor crying ; nor will there be any more pain, for the former things are passed away. And he who sat on the throne, declared, Behold, I make all things new. And he says to me, Write, for these are true and faithful words. And he said to me, it is accomplished. I am the Alpha and the Omega, the commencement and the termination. I will freely give water, from the fountain of life, to him who is thirsty. He that overcomes shall inherit these things ; and I will be to him a God, and he shall be my son. But the fearful, and faithless, and iniquitous, and detestable, and murderers, and sensualists, and magicians, and idolaters, and all liars, shall have their requital in the lake that burns with fire and sulphur, which is the second death.

Then there came one of the seven angels, who had the seven vials full of the seven last scourges, and conversed with me, saying, come, I will show you the bride, the wife of the Lamb. And he conducted me in the spirit to a great and high mountain, and showed me that holy city, Jerusalem, descending out of heaven from God, having the glory of God ; her lustre was like an invaluable gem ; as a jasper-stone clear as crystal : and having a great and high wall ; and having twelve gates,

and over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the sons of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he who spoke to me had a measuring-rod made of gold, to measure the city, and its gates, and its wall. And the city was a square; its length being equal to its breadth. And he measured the city with the rod, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, that is, of the angel. And the building of its wall was of jasper; and the city was pure gold, and resembling refined glass. And the foundations of the walls of the city were decorated with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; every gate was from one pearl: and the street of the city was pure gold, as transparent as glass. And I saw in it no temple; for the Lord God Almighty, and the Lamb, are its temple. And the city had no need of the sun, or of the moon, to shine upon it; for the glory of God enlightened it, and the Lamb was its lustre. And the nations shall walk in its light; and the kings of the earth bring to it their glory and honor. And its gates shall not be shut by day; for there shall be no night there. And they shall bring into it the glory and honor of the nations. And nothing that pollutes, or practises abomination and falsehood, shall by any means enter it; but those only, who are registered in the Lamb's book of life.

Then he showed me a pure river of the water of life, clear as crystal, proceeding from the throne of God, and of the Lamb. Between the principal street of the city, and the river that flowed around it, was the tree of life, which yielded twelve fruits, producing its fruit every month; and the leaves of the tree were for the healing of the nations. And every curse shall cease; and the throne of God and the Lamb shall be in it; and his servants shall worship him, and shall see his face; and his name shall be on their foreheads. And night shall be no more: and there will be no necessity for a lamp, nor for the light of the sun; for the Lord God will illuminate them; and they will reign for ever and ever.

Then he said to me, These words are faithful and true; and the Lord God of the spirits of the prophets has sent his angel to show his servants the things which must shortly be done. Behold, I come immediately; happy is he who retains the words of the prophecy of this volume.

And I John heard and saw these things; and when I had heard and seen them, I fell down to worship before the feet of the angel who show-

ed me these things. And he said to me, Desist ; for I am a fellow-servant with you, and with your brethren the prophets, and with those who keep the words of this volume : worship God. And he said to me, seal not the declarations of the prophecy of this volume ; the time is near. Let him who is unjust, remain unjust ; and let him who is polluted, remain polluted : and let him that is righteous, still perform righteousness ; and let him that is holy, continue holy.

Behold, I come quickly ; and my reward is with me, to recompense to each according as his work shall be. I am the Alpha and the Omega, the first and the last, the beginning and the end.

Happy are those that obey his commandments, that they may have authority over the tree of life, and may enter the city through the gates. Without, are dogs, and magicians, and sensualists, and murderers, and idolaters, and every one who loves and fabricates a falsehood.

I Jesus, have sent my angel to testify to you these things in the churches. I am the root and offspring of David, and the resplendent morning-star.

And the Spirit and the bride say, Come ; and let him, who hears, say, Come ; and let him who is thirsty, come ; and let him who will, receive freely the water of life.

I testify to every one that hears the words of the prophecy of this volume ; if any one add to these things, God will add to him the scourges which are written in this volume : and if any one take away from the words of the volume of this prophecy, God will take away his part from the tree of life, and from the holy city ; which are written of in this volume.

He, who testifies these things, declares, Indeed, I am quickly coming. Amen, come, O Lord Jesus !

May the favor of our Lord Jesus Christ be with all the Christians. Amen !



APPENDIX.

NOTES TO THE PREFACE.

THE division of the Holy Scriptures into chapters and verses, as we now have them, is not of very ancient date. About the year of our Lord 1240, Hugo de Sancto Caro, commonly called Cardinal Hugo, making an index or concordance to the Latin Bible, found it necessary to divide it into the parts which we call chapters; and further divided each chapter into sections, by placing the letters of the alphabet at certain distances in the margin. The subdivisions into verses came afterwards from the Jews; for about the year 1430, Rabbi Nathan, an eminent Jew, publishing a concordance to the Hebrew Bible, adopted the division into chapters made by Cardinal Hugo, and divided the chapters by affixing numeral letters in the margin. About one hundred years after this, Vatablus, a Frenchman, and eminent Hebrew scholar, taking his pattern from him, published a Latin Bible numbered with figures; and this example has been followed in all subsequent editions, in all languages, published in the western parts of Christendom. The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551. *Abstract from Prideaux*, by D'Oyly and Mant.

As to the division into chapters and verses, we know that the present is not that which obtained in primitive ages, and that even the earliest division is not derived from the Apostles, but from some of their first commentators, who, for the conveniency of readers, contrived this method.

It is not, however, without its inconveniences. This manner of mincing a connected work with short sentences, not barely in appearance, by their being ranked under separate numbers, and by the breaks in the lines, but in effect, by the influence which the text thus parcelled out, has insensibly had on copiers and translators, both in pointing, and in translating, is not well suited to the species of composition which obtains in all the sacred books, except the Psalms, and the Book of Proverbs. *Campbell*.

It cannot but be surprising, that by these divisions, *that* should be permitted to be done to the Holy Writings, which would visibly disturb the sense, and hinder the understanding of any other book. However plain this abuse is, and whatever prejudice it does to the understanding of the Sacred Scriptures, yet if a Bible were printed as it should be, and as the several parts of it were written, in continued discourses, where the argument is continued, I doubt not but the several parties would complain of it as an innovation, and a dangerous change in the publication of those Holy Books. And indeed, those who are for maintaining their opinions, and the systems of parties, by sound of words, with a neglect of the true sense of Scripture, would have reason to make and foment the outcry. They would most of them be immediately disarmed of their great magazine of artillery, wherewith they defend themselves, and fall upon others. If the Holy Scriptures were but laid before the eyes of Christians, in their connexion and consistency, it would not then be so easy to seize a few words, as if

they were separate from the rest, to serve a purpose, to which they do not at all belong, and with which they have nothing to do. *Locke.*

Nothing has contributed so much to obscure the Inspired Volume, as the injudicious manner, in which some parts of it are divided. It is no uncommon thing for a chapter to begin in the midst of an argument. And the verses often carry with them the appearance of so many distinct propositions or aphorisms, when, in reality, they are only portions of some narrative, or links in some chain of reasoning. This is an inconvenience, both to the learned, and unlearned reader. And it has been seriously lamented by many commentators on the Gospel. One of the most celebrated inquirers after religious truth, considers it as a principal cause of that obscurity, which we perceive in some of the writings of St Paul. He observes, that 'our minds are so weak, that they have need of all the helps that can be procured, to lay before them, undisturbedly, the thread, and coherence of any discourse.'* Hence, he infers, that an unnatural separation of sentences, and the breaking up of narrations and arguments into distinct fragments, must render it difficult to follow the writer. From the Epistles of Paul, he makes a transition to those of Cicero; and he inquires, whether the latter, if divided like the former, would not be far less intelligible and entertaining than they now are? *John Clarke.*

Suppose you were to receive a long letter from a person in a distant country, on some unknown subject; and that you should begin, before you read it, with dividing it into sixteen nearly equal parts, and then subdividing these parts into several hundreds of others of two or three lines in length.† If now each of these little fragments should be read as if it contained a whole and complete meaning in itself, without any regard to the general subject of the letter, or any attention to the connexion in which it stands, could you wonder that the meaning of your correspondent should be found with difficulty? Indeed can you think of any method of making a writer unintelligible more effectual than this? Yet this is exactly what has been done with every part of the sacred writings. This is one reason why the followers of every sect are all able to quote passages of scripture, which appear to be in favor of opinions the most various and discordant. Indeed with such a mode of studying the scriptures it is only wonderful that the number of sects is so small; for there is no absurdity so great that it may not in this way find the appearance of support. *Samuel C. Thacher.*

The manner in which the customary divisions of the chapters and verses are introduced into our common Bibles universally obscures the sense of the Sacred Writings. Many serious Christians, and those not merely among the uninformed and illiterate, insensibly acquire the habit of treating every part of the Scripture as if it consisted of a series of unconnected mottos or proverbs.‡ An inaccurate habit of reading the Bible is acquired in youth, which maturer judgment finds it very difficult to correct. Even in the case of those who are fully sensible of the evil, the mind can scarcely avoid being influenced by the eye, when a blank space presents itself in the midst of a sentence, followed by the appearance of a new paragraph in the next line. And this may perhaps account for a circumstance which has frequently been noticed; namely, that the lessons in our public service are usually read with much less propriety than the Epistles and Gospels. *Christian Observer.*

In this particular, endless citations might be furnished to the disparagement of the received text. Let two additional authorities be sufficient. Stuart, in the Preface to his Commentary on the Hebrews, observes, 'I have purposely avoided the usual division into chapters and verses, which is exhibited in our common editions of the Scriptures. I have done this, because the sense is sometimes disturbed by it, and the reader

* Locke.

† The Writer probably alludes in his example, to Paul's so much perverted Letter to the Romans. TRANS.

‡ The book is not, as the division into verses might lead the reader to suppose it is, — a body of aphorisms, or of sententious paragraphs, where every verse or chapter by itself contains a complete sense, and where a single glance suffices to detect the meaning, or a few moment's reading to master the subject. *Christian Examiner.*

is unwarily led to associate things together, in a manner which the writer of the epistle never intended.' And Secker, in remarks on Paul's Letter to the Philippians, represents it 'as under all the disadvantages of a translation made word for word, and broken into short verses.' Is it, indeed, inevitable, that the memory of the Apostle must continue to be thus assailed in the house of its friends? Let such as persist in countenancing these numberless impositions of blanks and figures, show their consistency, by ceasing to denounce those who add to or diminish from the scriptures; and by no longer pretending, while they advocate the publication of the Bible in such a form, that they do any thing more than merely affect to present it to the world, 'without note or comment.' *TRANS.*

The words of a translation that has long been in common use, have an advantage, of which they cannot be suddenly divested. The advantage results from this very circumstance, that it has been long in general use, and men are familiarized to its expressions. But, notwithstanding this, it may have considerable faults; it may, in several places, be obscure; and though it should very rarely convey a false sense, it may be often ambiguous. In this case, a new version will be of great utility, if it were but for rendering the old more intelligible. *Campbell.*

That one version expresses the sentiment more intelligibly, more perspicuously, or more emphatically, than another, will indeed occasion its being read with more pleasure, and even more profit; but it will never on that account, be considered by any, as giving a contradictory testimony. *Campbell.*

I am sorry to observe men of knowledge, discernment, and probity, appearing in support of measures which seem to proceed on the supposition, that a sort of disingenuous policy must be used with the people, for the defence of the truth. However necessary dissimulation and pious frauds as they are called, may be for the support of false, I have never seen them of any use to true, religion. If not treacherous, they are dangerous allies, at the best. *Campbell.*

Various translations are, upon the whole, much better calculated for confirming, than for weakening the faith of the unlearned. *Campbell.*

We think that to secure respect to the Bible is even more important than to distribute it widely. For this purpose its exterior should be attractive. *Christian Examiner.*

Every thing that allures the world to peruse the Bible, is a blessing to mankind. *Watts.*

There is a taste in moral and religious, as well as in other compositions, which varies in different ages, and may very lawfully and innocently be indulged. *Horne.*

The vicar's daughters regretted that religion, instead of being rendered venerable for its authority, should be degraded by the vulgarity of its medium of communication. They longed for some master spirit to arise, who should do homage to the majesty of the subject, by consecrating to it those lofty talents, which would be elevated by an association with the sublime and beautiful of religion. It was to them a subject of deep regret, that, while works of imagination were constantly teeming from the press, displaying the varied charms of brilliancy of imagination, and felicity of execution, works of a professedly religious tendency were written with such paucity of talent, as to lower the subject, by the meanness of its advocates. They knew that religion, presented in its native dignity, must command the admiration, if it did not win the hearts of persons of cultivated understanding. The progress of refinement required in their opinion a corresponding adaption of the mode of asserting the claims of religion. They were far, however, from thinking, that any abatement should be made of the requirements of piety, in accommodation to the excess of refinement; but, well aware how great is the offence of the cross to an unrenewed mind, they were anxious that that offence should not be unnecessarily increased. *Vicar of Iwer.*

I do not think it judicious to deny our language those variations which other languages so readily admit, and which are calculated to give a striking representation of the transaction, and to infuse life and vigor into the languor of a narrative. *Wakefield.*

When it can be done without injury to the sense, there seems to be an elegance in diversifying the expression as much as possible. Even truths, which came down from Heaven, though they cannot forego their meaning, may be disguised and disgraced by unsuitable language. *Cowper*.

When the Almighty himself condescends to address mankind in their own language, his meaning luminous as it must be, is rendered dim and doubtful, by the cloudy medium through which it is communicated. *Madison*.

They who have attended to the causes, by which the understanding is misled from the imperfections of language, will not be surprised at the deeper errors, into which similar causes may mislead the heart. *Alison*.

Ecclesiastical history is a proof incontestable of the dreadful mischief, which has resulted from religious maxims ill understood. *Bentham*.

One defect of the common version is, that it abounds with ungrammatical constructions, with uncouth and vulgar expressions, and obsolete words and phrases. A version designed for general use, should at least have the ordinary qualifications of good grammar, and correct and intelligible language. *Alexander Young*.

Since we find from experience, that in common subjects, the force of a sentiment is often lessened, and even utterly destroyed when a writer deviates into a meanness of language, we should be scrupulously careful to guard against it in a subject of the highest importance to mankind, a Version of the Holy Scriptures. *Symonds*.

Almost every page of our Version abounds with uncouth terms. This harshness arises partly from an injudicious choice of words and phrases, and partly from a stiff and awkward mode of arranging them. Had our translators expressed themselves in an easy and natural manner, they would have fixed more effectually the attention of their readers, and of course led them to a more frequent perusal of the Sacred Scriptures. *Symonds*.

It is impossible, in a brief note, even to glance at the various objectionable phraseology, by which the received text is characterized. My views relative to it are best illustrated by the continual departures from it, which are found in this volume. Let the reader be referred to the quaint and obsolete language;* to the offensive, unmeaning, uncouth, and rugged expressions;† to the dull routine of verbs terminating in *st* and *th*;‡ to the frequent and unnecessary occurrence of the exploded preposition *unto*, and to that of *upon*, instead of *to* and *on*; to the persevering and tiresome din of *say*, and *said*, and *saith*, and *saying*; to the superfluous use of *thee*, and *thou*, and *ye*, in a thousand cases where it is not even demanded by perspicuity; and add to this, the abrupt and irreverent manner in which the Deity is so often treated, and the repulsive, severe, and despotic character so frequently ascribed to him; all offering gross injustice to the scriptures, and tending greatly to deface their beauty; and he will have some faint idea of the coarse and harsh language, which pervades the ordinary version.

TRANS.

A superstitious fidelity loses the spirit, and a loose deviation the sense of the translated author — a happy moderation in either case is the only possible way of preserving both. *Cowper*.

There are minutiae in every language which transfused into another, will spoil the version. Such extreme fidelity is in fact unfaithful. Such close resemblance takes

* Such as *wot*, *trou*, *wist*, *howbeit*, *eschew*, *lack*, *wax*, *wagging*, *kinsfolks*, *marvel*, *twain*, *an-hungred*, *every whit*, *jot or tittle*, *was nothing bettered*, *sore afraid*, *to never a word*, *this ado*, *on this wise*, *do you to wit*, *blaze abroad the matter*, *cast the same in his teeth*, *set them at one again*, and numerous others.

† For example; the words *devil*, *damnation*, and *hell*, with their variations, are extensively foisted into that version, in defiance of the original, and of the context. With regard to the indecent expressions, this page shall not be sullied even by an exemplification.

‡ *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest.* John xxi, 18. Is it not time that such a style of expression should be exploded? *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* Heb. xii, 6. Is it possible that any taste would not prefer this translation? *Whom the Lord loves, he chastens, and scourges every son whom he receives.* TRANS.

away all likeness. The original is eloquent, easy, natural ; the copy is clumsy, constrained, unnatural : to what is this owing ? to the adoption of terms not congenial to your purpose, and of a context, such as no man writing an original work would make use of. *Cowper*.

We must abandon every principle of common sense, as well as every rule of sound criticism, to restrict to a literal version, on every occasion the phraseology of Scripture. *Wakefield*.

The Scriptures are ultimately what they were, as they came from the hands of the writers ; not as they came from the hands of the translators. *Dwight*.

It might easily be shown, that many parts of the received version were originally founded on the admission of the most feeble authorities, even to the rejection of the most powerful. *TRANS*.

I would ask, if there be no extravagance in exalting to an equality with the word of God, those errors in the English translation of the Scriptures, which all Greek and Hebrew scholars of the present day, of every denomination without exception, concur in admitting to exist ; and if there be none in obstinately maintaining the integrity of those passages which the most fair and learned critics of all denominations, on consulting the best manuscripts, pronounce to be spurious ? *Samuel Gilman*.

The [English] text is a version as uninspired as the annotation. The matter of inspiration is the truth of God ; and even admitting a plenary inspiration to have extended to the original expression of the truth conveyed, the interpretation of the original, whether by a literal rendering of the words or by an explanation of their meaning, can pretend to no such character. No translation, in fact, can claim to be deferred to as ultimate authority. One of the grossest errors of the church of Rome consists in her putting forth this claim on behalf of the Vulgate. All translations and all annotations on the sacred volume demand to be scrutinized with the most rigid severity, on account of the infinite importance of any material error in such representations of the substance of revealed truth. The appeal from the mistakes of either translators or commentators must equally lie to the Hebrew or Greek originals. *Eclectic Review*.

In regard to the common translation, I may justly say that, if it had not been for an immoderate attachment in its authors, to the Genevese translators, Junius, Tremellius, and Beza, it would have been better than it is ; for the greatest faults with which it is chargeable, are derived from this source. *Campbell*.

Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present authorized Version ; the church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity. *Clarke*.

I think a translator is bound to abstract from, and as far as possible, forget, all sects and systems, together with all the polemic jargon which they have been the occasion of introducing. His aim ought to be invariably to give the untainted sentiments of the author, and to express himself in such a manner as men would do, or (which is the same thing), as those men actually did, among whom such disputes had never been agitated. *Campbell*.

It is the business of the interpreter, much more of the translator, to give the obvious, literal sense of the author ; with a view to no particular system, and without regard to parties or principles. *Geddes*.

Unwedded to systems of any kind, literary, physical, or religious, a translator of the Bible should sit down to render his author with the same indifference he would sit down to render Thucydides or Xenophon. He should try to forget that he belongs to any particular society of Christians ; be extremely jealous of his most rational prepossessions ; keep all theological consequences as far out of his sight as possible ; and investigate the meaning of his original by the rules only of a sound and sober criticism ; regardless of pleasing or displeasing any party. *Geddes*.

King James's translators, like all other translators of their day, were too much guided by theological system ; and seem, on some occasions, to have allowed their religious prejudices to prevail over their judgment. *Geddes*.

The ambiguities in our version are very numerous ; and sometimes too gross to be defended. *Symonds.*

Whoever examines our version in present use with the least degree of attention, will find, that it is ambiguous and incorrect ; even in matters of the highest importance. *Symonds.*

There are writers who warmly contend, that our version is sufficiently clear and obvious in all things necessary to be believed and practised ; and that, therefore, to alter it in the least degree would be a daring and mischievous innovation. On this point I will freely join issue with them ; and rest the merits of the case upon a single argument. Has not the misrepresentation of *one word* driven thousands of well-meaning Christians from the Holy Communion. For the truth of this melancholy assertion, we may safely appeal to the masters of families, and to such as are concerned in parochial cures. *Symonds.*

Innumerable instances might be made [in the English Bible] of faulty translations of the divine original ; which either weaken its sense, or debase and tarnish the beauty of its language. *Blackwall.*

The English translation is undoubtedly capable of very great improvements. *Waterland.*

The authors of the translation of James 1st, adopted modes of expression which are abhorrent from the English idiom ; and perhaps from that of all other modern tongues. Our ears, indeed, are now accustomed to this phraseology ; and the language is become familiar to us, by being the language of the national religion : but a proof that many of those expressions are neither natural nor analogous is, that they have never yet been able to force their way into common usage, even in conversation ; and he who should employ them, would be supposed to jeer at Scripture, or to affect the language of fanaticism. *Geddes.*

In the prosecution of the work, the translator has been similarly impressed, relative to the established text, with the subsequent writer, who, in the Preface to his Annotations on the New Testament, presents the following just remarks :

‘ The Compiler was wholly unsuspecting, when he began, of the extent of the mistakes, which the negligence, prejudice, or ignorance of the authors of the Received or Public Version, had created. Upon these, as they have multiplied, he has felt, here and there, constrained to animadvert. Whether any other European translation, so indifferent, has chanced to attain the same consequence and authority, may well admit of a doubt. The mention of the prejudices, which disfigure the Common Version, brings to the mind the animadversions of Campbell upon Beza, in the same particular. What then must be the condemnation of our Translators ? They were, (by general admission), the obsequious imitators of Beza in their own work, whose single authority sometimes outweighed in the scale, that of the learned world beside ; and engrafted on the stock of his doctrinal prejudices, which they partook, local and temporary ones of their own. In connexion with the charge of ignorance, it is well to add the remark of a biblical orthodox friend, (than whom no one has for years been more assiduously occupied in these studies), — that the authors of our version seem often not to have looked into their grammar or lexicon, and (in despite of the profession of their title-page), to be little else than the Translators from Translators. Even where they appear to be exempt from this censure, praise is not to be inferred as a necessary consequence. The leading, characteristic fault, (if any such), of this Version, is servility to the letter of the Greek. Doubtless, there is an opposite error ; and into this Wakefield not unfrequently falls.* But the process of our Translators would seem literally to have

* Wakefield observes ; ‘ What are called *liberal translations*, I never could approve, considering them as too much calculated to weaken the dignity and efficacy of the sacred writings.’ He appears, therefore, to have estimated his undertaking differently, in this respect, from the preceding writer ; for by *liberal translations* he probably refers to those that are diffuse or paraphrastic : and I embrace the occasion, and I think it but justly due to the present work, to aver, that in the true sense, it is incomparably divested of paraphrase ; or, that in all probability, it is by far the most brief English translation of the Christian Scriptures ever presented to the public. *TRANS.*

been,—(let not this be thought caricature)—duly to seek out in the lexicon, each word of the original, and to place, after the manner of the tyro, the first meanings there found, side by side, till the sentence was complete. What result the aggregate might show, as to construction or sense, this they left to those who came after them, as being no part of their province. That variety of meanings, which the most esteemed philologists and critics now sanction, as deducible from the same word, was clearly very foreign from their thoughts; and perhaps, (in their reverence for God's word), they might deem all exercise of the judgment on the literal result from a Greek passage, criminal; even so much as was necessary to shape it into propriety and sense.' *Dabney.*

If Tyndal and Coverdale's translation was made from the vulgate Latin, and if the subsequent English translations, as they have been called, were only corrected editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, is it to be thought strange, that many of the errors of that translation, especially those copied from the vulgate, have been continued ever since, in the editions of the English Bible? Even that which is called *the king's translation*, though, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is, therefore, by no means, such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the Church. *Macknight.*

The same writer, after citing from 'Beza passages which,' as it is alleged, 'he has mis-translated, from his too great attachment to his own opinions,*—and strained criticisms, for the purpose of establishing particular doctrines, which the reader will find in Beza's notes,' further remarks, that 'Examples of strained criticism might be produced from Calvin, Grotius, Hammond, Linborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, because most of the Calvinist divines since his time, who have translated and interpreted the apostolical epistles, and among the rest our English translators, have followed him too implicitly.' *Macknight.*

It might be rather unnecessary than difficult, to cite similar examples of versions, resting too much on the preconceived and favorite hypotheses of the translators. As an illustration,—without adverting to the views of Socinians on the subject, it is believed that some of the assumed principles of interpretation, in the late version of the apostolic writings, on the basis of Newcome's translation, with respect to the characteristic complexion communicated to passages involving certain contested points of theology, are thought to be quite unsustained, even by some of the most learned, estimable, and distinguished Unitarians in the United States. The most impartial and illustrious men of every name still coincide in reprehending the prevalent version, and in the conviction that some substitute is indispensable. But, the great host of the orthodox and the heterodox, of men of all sects and classes in the Christian Church, seem combined to subserve the supposed interests of their respective divisions, by retaining that version with all its imperfections, by vindicating its many untenable interpretations, or by attempting to force upon the public mind criticisms of the sacred text, which all fair men of every class must pity for their weakness, if not abhor for a more serious reason. Bigotry on this subject reigns triumphant; the complexion of the clan must prevail; the object is sectarian aggrandisement; and a just translation of the Scriptures, for general use, is interdicted amid this remorseless rage of party.

In the present work, it is intended to present, in a style adapted to the advanced improvements of the present day, the most elegant, accurate, and impartial translation of the Christian Scriptures, which has yet appeared in our language. It is particularly

* Beza did not scruple to admit into the text a variety of readings, which were established by one MS alone, merely because they accorded with some of his particular tenets. *Symonds.*

designed for the general reader ; and while it is intended to enhance the word of God in the estimation of all, it is peculiarly addressed to persons of the highest cultivation and refinement. It has been proposed to comprise in the translation every correction of any value, and to embody in the notes a mass of illustration sufficient for general information. By a diversified interpretation, an extensive, chaste, and beautiful variety of language is attempted to be conveyed : and it is one of the principal objects of this effort, to recommend divine revelation to the perusal of those, to whom the prevalent translations are of a character ambiguous and repulsive, rather than lucid and alluring. And if the work does not carry with it the evidence of having been required by the many faults of the received, and other versions, and generally by the public wants in this respect : in a word, if these purposes of the translator have not, on his part, been faithfully accomplished, he will regard his undertaking not simply as an obtrusive occupation of the public attention, but as an absolute failure.

Men will possess the Bible whether they confide or not in its divine authority ; and for the cause of virtue, for the honor of Christianity, let them have it in a better form ; in such an one as will not so narrowly limit improvement ; as will no longer impose upon so many persons the oppressive burden of individually carrying about a thousand keys to unlock intricate paradoxes, idle solecisms, or absurd falsities. Our religion presents to the incredulous sufficient difficulties, without bewildering them with those that are only inherent in the ordinary version. But, libraries are adapted to the old standard ; it is identified with the speculative views of ecclesiastics, and they think to govern the world by it. They ought, however, to be frankly informed, that a large and respectable part of the world correctly appreciates their sophistry, and inclination to power ; that the charm of infallibility with which the common translation has been invested by its friends, is to some extent broken ; that there are many Gentlemen, and I trust, that I may assuredly add, many Ladies, who will not submit to be treated, by an assumed authority, as mere children on this subject ; who will not tolerate, who indeed revolt at the petty and perplexing restraints, with which the perusal of the scriptures is entangled ; who demand in their behalf, the same facilities, for a free reference to their invaluable contents, which other works present ; and who will no longer endure the shackles of those obnoxious associations, which have been fastened upon the generally received word of God ; that numerous readers everywhere call for an impartial and thorough revisal of that sullied and antiquated work ; that some tribute of amelioration is still due to enlightened investigators ; that among such votaries a spirit of inquiry has gone forth, casting off the trammels of a blind credulity, and ardently seeking, amid the vast resources of critical research, the interesting materials for a more correct comprehension of the sacred writings ; that zealous partizans of all classes are too prejudiced to preserve fidelity ; that their servile translations are not to be accredited ; that the public version cannot continue to be obtruded upon the great community, without the most baleful consequences ; that it has become a disgraceful reflection upon the present improved age ; that as a text-book it has ceased to be conclusive authority with the impartial and well informed ; that upon many, a devotion to it can no longer be enforced as a superstition ; that it must at no distant period be superseded by a more general acquiescence in the adoption of a corrected substitute ; and that its professional advocates eradicate Christianity more rapidly than they can plant it, by this stubborn adherence to error, this unhallowed persistence in arrogant imposture.—They authoritatively deprecate change, in regard to the received text ; laymen servilely respond ; and thus, while its absurdities confound the unlearned, it is extensively discarded by superior minds, and banished from the cultivated circle. It cannot, indeed, be there read, in course, without giving just occasion for offence. Some, even among Christian parents, decline to use it in their families, and are either reluctant, or absolutely forbid, that their children should peruse it. Its present aspect nauseates refined taste ; and is every where undermining the faith of man. It lies on the shelf, covered with dust,—a neglected, exploded book, — food for worms. Most of those, whose unquestionable duty it is, to engage in the requisite work of widely disseminating it, in

an improved character, complacently represent it as defective in detail, and with the same breath, angrily defend it as infallible in mass : and if any popular complaint is started against the disgusting object, it is easy with a view of quieting conscience in the inexcusable indolence of declining to abate the nuisance, gravely to assume sanctity, by referring every objection to a '*natural repugnance of the human heart to the Word of God ;*' and by vociferating, '*Depravity !*' vainly to attempt the suppression of all inquiry in this particular. The public understanding is insulted, overawed, tantalized ; and by this treacherous means, the cause of general opposition effectually cherished and advanced. In a word, the offence of thus continuing this odious public and general exhibition of the vulgar text, must appear, to the impartial, intelligent observer, highly atrocious, when it is considered, that by its interpolations, omissions, mistranslations, factious perversions, pernicious obscurities, terms of technical cant and mummery, and numerous other fallacies of various descriptions, it has become, in the aggregate, one of the most infamously successful examples of theological legerdemain, ever practised for so long a period, upon such an enlightened and extensive portion of mankind.

With respect to any adverse remarks, previously circulated, or which may subsequently appear, relative to this publication, or to the representation given of the received version of the Bible, I am, and shall continue to remain, unmoved. Firmly convinced, that the continuance of that version directly tends, within the range of its poisonous influence, to the extensive overthrow of Christianity, I could not rest inactive. I have, therefore, exerted myself to accomplish this translation, with its attendant elucidations ; and now leave the work to itself, under the protection of those who may view it with approbation. Opposition to it may be fairly sustained ; but it may also originate in reprehensible causes. Its annunciation has long since, in repeated instances, publicly elicited falsely injurious strictures, descending to vulgar personalities, from those who were perfectly ignorant of its contents, yet probably claim to be gentlemen, at least profess to be Christian ministers, indeed, some of them, even clerical brethren of the same communion ! — And it would betray great inattention to be ignorant of the ground on which I stand. The volume has been driven, under many repulses, to beg its slow and unpleasant way into existence. It is obvious, how public opinion is farmed out and fettered. Indeed, from particular observation, I cannot be insensible, that sound learning, correct discrimination, honorable repute, and legitimate pretensions, are extensively imagined to be the exclusive domain of a certain combination of dictators, who, inflated with the disingenuously acquired and idolized preferments, or with the ostentatious and equivocally merited applause of proud and powerful associations and communities, regard themselves as armed with authority, aside from their officious, partial, and shameless interference in the distribution of places among their respective factions, to engross and control all subjects of this class and its affinities ; except, in emergencies, as clothed with a dispensing power to such degraded agents, as are satisfied to bask in the beams of their complacency : while, they either gravely subject others, who are designated as the victims of this unprincipled system of favoritism, management, duplicity, and intrigue, to the anathema of a contemptuous silence, for engaging in projects clandestinely feigned as too inconsiderable to deserve attention ; or otherwise, openly doom them to the ban of the conspiracy, for pretended invasions of the most impudent prerogatives. Those sycophantic venders of reciprocal eclat, adulation, and advancement, affect to take in custody all objects of general interest, and to guard the avenues of public opinion, against the alleged intrusion of all strangers to the confederacy. From such dishonorable and rapacious monopolists, I have no eulogium to anticipate, and will not deign to deprecate their reproach. I am, however, consoled in the thought, that no fearful apprehension should be entertained, that wisdom will expire with them. As to the frivolous echo of their immediate, subordinate instruments, or more remote and numerous adherents, it may, deservedly, be disregarded. TRANS.

In respect to the sense and the accuracy of interpretation, the improvements, of which our version is capable, are great and numberless ; and the expediency of revising it becomes every day more and more evident. *Lowth.*

Many parts of it abound with invincible difficulties to the English reader ; and a sober and accurate revisal of it would essentially serve the cause of religion. *Newcome.*

The history of ancient and modern versions of the scriptures must convince every unprejudiced reader, that a translation of the sacred writings more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. *Macknight.*

The reasons for desiring a new translation of the Bible are so clear and strong, that the simple statement of them must satisfy any one who is not secured against conviction by his prejudices or his fears. *Ezra S. Gannett.*

A new translation cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is every where accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm. *Macknight.*

If it be indeed true, that the translation of the Christian Scriptures which is in general use among us, and which is constantly appealed to by so many millions of English readers as the only standard of faith and manners, is encumbered by defects, it certainly is high time that the reputation which it has so long enjoyed, and to which it can produce no other title but prescription, should come to an end. A new translation or a thorough revision of the old one is now very necessary, and it becomes all who call themselves Protestant Christians, to contribute their efforts to the accomplishment of this important object. These efforts may be made in various ways ; — by aiding and encouraging those who are willing and qualified to undertake the work ; by removing any unjust prejudices which exist in favor of the common version ; by showing the groundlessness of the common objections to a new translation ; and by silencing as far as possible the illiberal clamors, which are sometimes raised against any alteration of the common version. Let all those who have the interests of Christianity at heart — who are desirous that the Christian Scriptures should be understood and appreciated, do something that will help to carry forward this highly necessary work. All are equally concerned in having a correct version of the Word of Life, and of course should be alike willing to encourage any attempt to attain this object, which is made with a good spirit and purpose, and with suitable intelligence and skill. *Alexander Young.*

Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common ; and that the skill of a translator is shown, in his choosing from among the different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. *Macknight.*

The negligent use of the connecting particles between chapters, and single verses also, is one of the most prominent errors of our translators. *Dabney.*

The Greek particles, as used by the writers of the New Testament, have a great variety of significations. No translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings : and the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning : whereas by a wrong translation, it becomes quite incoherent, if not inconsequent. *Macknight.*

Are the words and phrases, employed by our Translators, generally placed in their proper order ? Are they so arranged, as to preclude all obscurity and ambiguity ? Do we always find the antecedents to which the relatives refer ? Has a right attention

been paid to the Modes and Times of Verbs? And is there a due propriety observed in the use of Particles, upon which the clearness of a sentence chiefly depends? I scarcely think that any one will venture to answer in the affirmative. *Symonds.*

An actual examination of the merits of the common version in respect to correctness or propriety would show that in innumerable instances it might be amended. Mistranslation of a very serious kind is comparatively rare, but faults which even one unacquainted with the ancient languages would discover appear on every page; and he who should institute a comparison between this version and the original text might make a long list of undoubted errors. The force of words is often misapprehended, the connexion often mistaken, rules of interpretation which it would now be considered shameful to disregard are neglected; in the rendering of particles especially, those connective words on which so much not only of the beauty but of the meaning of a writer depends, the translators evince great carelessness or ignorance; words frequently occur, which are now used in a widely different perhaps an opposite sense from that which they bore in the time of king James; some passages in the present version are absolutely unintelligible; the punctuation is faulty, and this circumstance together with the division into chapters and verses, by which the argument or narrative is unjustly broken into fragments, and the sense is both interrupted and darkened, impairs the value of every portion of the volume; in fine, obscurity, harshness, frequent misrepresentation of the meaning, and occasional violation of correct taste are charges which may be brought against this translation, and can be fully substantiated. *E. S. Gannett.*

A translator, I apprehend, then most effectually performs his duty, when, with all fidelity to the words of his authors, he expresses their thoughts as they would have expressed them in his times and in his language. *Wakefield.*

The use of one half of our language, in a translation of the scriptures, is now literally proscribed by some late writers, and the common translators actually vindicated in their childish and scanty materials, and this mode even proposed to be perpetuated in present and future efforts of this kind. Such has, indeed, long been, and is still, the prevalent prejudice. I should think, however, that in the estimation of readers of this age, who should forbear to look through the defects of a translation to the excellencies of the original, the enlightened would readily perceive, that a more effectual means could not be devised to degrade our Saviour and his apostles, than to attribute to them so exclusively, the stunted, and worse than all, puerile language comprised in the ordinary version. And I apprehend, that no man, who at this day cherishes enlarged attainments, would be thus manacled in his own productions; and that any modern author of a distinguished performance in a foreign language, would regard such a translation of it into ours, as a gross indignity, and palpable injustice. *TRANS.*

In other critical inquiries, wherein religion is not concerned, there is little to bias the judgment in pronouncing on which side the truth lies. But where religion is concerned, there are often not only inveterate prejudices, but secular motives, to be surmounted, to whose influence few can boast an entire superiority. Besides, in what relates to this subject, there has come a gradual change on the meaning of many words, consequent on the changes which have been gradually introduced into the church, in religious ceremonies, modes of government, and formularies of doctrine. Old names are given to things comparatively new, which have by insensible degrees arisen out of the old, and have at last supplanted them. To trace such changes with accuracy, is an essential quality of philology. A translator, when he finds that the words used by former translators, though right at first, have since contracted a meaning different from that in which they were originally employed, sees it necessary, that he may do justice both to his author and to his subject, to substitute such terms as, to the best of his judgment, are adapted to convey those sentiments, and those only, intended by the author; and should endeavor, in the interpretations given, to avoid, with equal care, an immoderate attachment to both extremes *antiquity* and *novelty*. *Campbell.*

Is there not, even in some who are the friends of truth, and the friends of freedom, who, in religion, as in other matters, would give scope to inquiry and communication, a sort of jealousy on the article of translation, which makes them less equitable, less candid judges, in regard to it, than in regard to any other matter that comes under their discussion? They are jealous for the honor of the common version; and though they are far from ascribing any supernatural power to the translators, they are afraid of the detection of any error, which might make that version sink in the opinion of the people. *Campbell.*

It has been said that the introduction of different translations tends to unsettle men in their principles, particularly with regard to the authority of sacred writ, which, say they, is made to speak so variously in these productions. For my part I have not discovered that this is in any degree the effect. *Campbell.*

Were a version of the Bible executed in a manner suitable to the magnitude of the undertaking, such a measure would have a direct tendency to *establish the faith of thousands*, to open their understandings, to warm their hearts, and to delight their imaginations. Absurd belief and corrupt practice arise from an ignorance or perversion of the scriptures; not from the best inducements and assistances to search and understand them. It is the nature of truth, and especially of divine truth, to captivate those who contemplate it, in proportion as the veil is withdrawn, and its genuine features appear. *Newcome.*

The scholar would feel a very sensible satisfaction at seeing errors corrected, obscurities illustrated, contradictions removed, obsolete expressions modernized, and a correctness given to the whole, which would not only be peculiarly pleasing to the friends of Revelation, but might be the means of recommending to the more serious notice of the Philosopher that sacred volume which he is too apt to treat with the most unmerited neglect and contempt, merely on account of those very errors in the translation, which it is the object of this proposal to rectify. *Richard Ormerod.*

As it is ultimately from the scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work, in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them when they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. *Macknight.*

I shall not take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the Christian Scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure, and have rendered my efforts in the cause unnecessary. And, though it be true, that some, equally distinguished for general learning and ingenuity, have pleaded the little necessity, and indeed the *danger* of a *new version of the scriptures*; these writers, to the best of my knowledge, have earned no reputation from their *theological* pursuits, to confer authority on their opinions; nor do they employ any arguments, but such as are equally levelled against *every* deviation from established usages, and are calculated to impede and frustrate the grand purpose of the divine administration; namely, the improvement and exaltation of the human species. *Wakefield.*

The change which our language has undergone within the space of two hundred years, must render a translation of so old a date in some respects unsuitable for readers at the present day. In such a length of time expressions become obsolete, words acquire new senses and lose the old ones, different associations grow up around words and phrases and invest them with another character, modes of construction familiar to one period are supplanted by those of a subsequent age; and while these and other variations in the use if not in the structure of a language are going on, a book written in a former century retains its original garb, and appears as it were the monument of departed sounds and feelings. *E. S. Gannett.*

Since the age of the common translators, the facilities for understanding the Bible have been greatly multiplied. The original languages are better understood. The design, scope, and tendency of the several books have been more clearly discerned, and their contents have been amply illustrated from a great variety of sources. We possess, at the present day, much better opportunities and means of making an accurate translation of the sacred volume. Scholars of all sects have been studying and elucidating it. They have labored diligently and faithfully in their respective walks. They have amassed a treasure of learned criticism and sound interpretation. We think that it is now time, that the people should have the benefit of their labors and studies. Of what use is it for the critic and the student of sacred literature to settle the text, and discover the true meaning of the Scriptures, if the people are not to have the results in plain English—if they are not to have the common English translation, which they read every day, corrected and improved? *Alexander Young.*

The authors of our received translation, at so early a period after the revival of letters, had acquired a less competent knowledge of the original language, than many since their times have been able to attain. It were a most injurious imagination to suppose, that the joint exertions of so many scholars for such a length of time have not been able to discover many things unknown to their predecessors. Accordingly, some mistakes of the grossest kind deform the common version of the Scriptures: a multitude of elegancies, depending on a more nice and accurate perception of the *Greek* and *Oriental phraseology*, escaped the notice of those who first engaged in this work. If readers of learning, discernment, and taste, can make no discoveries of this kind from a perusal of my translation, I have taken some pains to no purpose.* *Wakefield.*

Whatever is discovered to be the sense of the Spirit, speaking in the Scriptures, ought to be regarded by us as of the greatest consequence: nor will any judicious person, who has not been accustomed to consider religion in a political light, as a mere engine of state, deny that where the truth appears, in any instance, to have been either misrepresented, or but obscurely represented in a former version, the fault ought, in an attempt like the present, as far as possible to be corrected.* To say the contrary, is to make the honorable distinction of being instruments in promoting the knowledge of God, of less moment than paying a vain compliment to former translators, or, perhaps, showing an immoderate deference to popular humor, which is always attached to customary phrases, whether they convey the true meaning, or a false meaning, or any meaning at all. This, therefore, is unquestionably a good ground for varying from those who preceded us. *Campbell.*

Every age, since the reformation, has thrown some further light on difficult texts and paragraphs of the Bible, which have been long since obscured. It is certain there are several things in the Bible yet unknown, and not sufficiently explained; and it is certain that there is some way to solve these difficulties, and to reconcile these seeming contradictions. And why may not a sincere searcher after truth in the present age, by labor, diligence, study and prayer, with the best use of his reasoning powers, find out the proper solution of these knots and perplexities, which have hitherto been unsolved, and which have afforded matter for angry quarrelling. Happy is every man who shall be favored of heaven to give a helping hand towards the blessed age of light and love. *Watts.*

I believe that a new translation of the Scriptures would do away, in a considerable degree, the pernicious habit of repeating words without ideas, and reading the Bible without understanding it. It would break the mystery of words and syllables, and contribute more to a correct apprehension of the Scriptures than any other means whatever. In the execution of such a translation, I would have the defects of language entirely removed, as I see no reason why elegant taste, pure language, perspicuous expressions, and correct grammar, should be inconsistent with Christian piety and a correct faith. *Alexander Young.*

* Referring to their respective publications. TRANS.

It is time that we went beyond the measure of the old, technical, and almost childish ideas on this subject.* We have got beyond authoritative restrictions on the use of the sacred volume. We are getting beyond superstition ; and knowledge must come. The age demands it ; the Bible demands it ; religion demands it ; and it will not be always withheld. *Christian Examiner.*

Experience has taught me, that to get a victory over the world, over the love of fame, and to hold in perfect contempt human honor, adulation, and popularity, will do more to make the New Testament intelligible, than all the commentators that ever wrote. *Alexander Campbell.*

We hear continual expressions of reverence for the Bible ; but the most unambiguous proofs of it, we mean unwearied efforts to purify it from human additions, mutilations and corruptions, remain to be given. *Christian Examiner.*

The general tenor of our present Version of the four Gospels and of the Acts of the Apostles, must induce us to conclude that the Translators had not a thorough knowledge of Grammar and Syntax ; or, at least, that they did not sufficiently attend to the rules of them. *Symonds.*

We are desirous that the epistles should be understood as they may be understood by every intelligent Christian ; that correct notions should be entertained of their character and design ; that they should not, though written in English words, speak an unknown tongue to the great majority of readers ; that they should not remain veiled in almost impenetrable obscurity, so that only a glimpse of the true meaning of the writer here and there appears ; and that they should not, in consequence, admit of almost any perversion, and afford a lurking place for almost any error. When the meaning of the books of the New Testament is understood, and a proper use is made of them, then will the true character of our religion be revealed to men anew. *Norton.*

Every year that passes over us is throwing light on parts of the Scriptures that have been obscure, not only by direct theological investigation, but by the discoveries of science, the researches of travellers, the inquiries of historians, — and, in fact, by every intellectual department, in which the minds of men are vigorously exerted. *North American Review.*

Exegetical inquiry, rather than polemic disquisition, certainly constitutes the best preparation, for forming a true, and well supported system of Christian Theology. *Turner.*

Those who are profoundly read in theological controversy, before they enter on the critical examination of the divine oracles, if they have the discernment to discover the right path, which their former studies have done much to prevent, and if they have the fortitude to persevere in keeping that path, will quickly be sensible, that they have more to unlearn, than to learn ; and that the acquisition of truth is not near so difficult a task, as to attain a superiority over rooted errors and old prejudices. *Campbell.*

A simple and sincere desire to arrive at the truth, without any predilection in favor of any opinion whatever, and without any disturbing feeling of affection, or dislike, or hope, or fear, is the moral state of mind most favorable to success of inquiry. *Free Enquirer.*

To discover truth, and to represent it in the clearest and most intelligible manner, seem to me the only proper objects of all inquiries. Free discussion is the surest way, not only to disclose and strengthen what is true, but to detect and expose what is fallacious. *W. Lawrence.*

The time has happily come when names have lost their terror, and a man may confess without fear through what channels he receives knowledge and truth. *Sparks.*

He whose desires are directed solely to the attainment of correct views, will naturally seek for information wherever it is likely to present itself ; he will be without motive to partiality, and susceptible of the full force of evidence. *Free Enquirer.*

The argument against the expediency of divulging an opinion although it may be true, from the possibility of its being perverted, has been so much hackneyed, so often

* ‘ On reading the Scriptures.’

employed in the last resort by the defenders of all established abuses and errors, that every one who is conversant with controversy, rejects it immediately, as the sure mark of a bad cause, as the last refuge of retreating error. *W. Lawrence.*

In every country, no doubt, the truth will always excite the resentment of those men whose principles or pursuits cannot bear its piercing eye ; while an easy compliance with their views will alone secure their friendship. But whatever opinion the world may entertain of that left-handed *prudence*, or whatever apparent advantages it may bring along with it, yet, it is only by despising and violating its wretched maxims that ignorance can be banished, error detected, or truth propagated. *John Nelson.*

Reason and free inquiry are the only effectual antidotes of error. Give them full scope, and they will uphold the truth, by bringing false opinions, and all the spurious offspring of ignorance, prejudice, and self-interest, before their severe tribunal, and subjecting them to the test of close investigation. Error alone needs artificial support : truth can stand by itself. *W. Lawrence.*

I like every design of reconciling religion with reason, or, where that may not be done, of bringing them as near together as possible. *Middleton.*

In this age of reasoning, it is very necessary to be assured, that the religion which comes from God is perfectly conformable to the dictates of reason ; it is of the first importance to evince, that those religious opinions, which have created the greatest difficulties, and become the strongest impediments to embracing the Gospel, constitute no part of the Gospel ; that they are pernicious additions, which destroy the simplicity of our religion, and cast a deep shade over its native excellency.* *Cogan.*

The sober inquirer after truth, must be convinced by reason and argument. All else is nothing to him. And where these lead him, he will go. The path of truth is the path of duty. The approbation of God, for a sincere, candid, honest, believing heart, is worth infinitely more than all the honor which party zeal can bestow, or the world is able to give. *Stuart.*

If there be a right more sacred than any other, it is that, which gives every man an unlimited control over the operations of his own mind, especially in those inquiries, for the result of which he is accountable only to God. *Sparks.*

There is not a more striking feature in the religion of our protestant communities, than a fear of inquiry, a horror of innovation. He, who does not know that this spell is on the faculties of men, knows nothing about them. *Christian Disciple.*

Religion must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province ; let them clothe themselves with God's prerogative of judgment ; let them succeed in enforcing their creed by penalties of law, or penalties of opinion ; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation, and religion becomes the most blighting tyranny, which can establish itself over the mind. *Channing.*

The day of *authority* in the church is passed by ; it is to be hoped, that the day of *sound reason* and of *argument* is to follow. It is better to convince men by an appeal to their understandings and their hearts, than it is to terrify them by holding the rod of authority over them, and to deter them from speaking out their convictions by argu-

* The philosophic enemies of Christianity contemplate these adventitious blemishes with pleasure. They love to consider them as the most important parts of the Christian religion. They also affect to censure that class of Christians, who deny what are termed the peculiar doctrines, with as much severity as the orthodox believer. They are hurt when they meet with a Christian, who presumes to be rational, and impertinently insinuate that he cannot be a genuine Christian. The reason is obvious. The primitive unadulterated religion of Jesus consisting of a few principles, as rational as they are interesting, these opponents are disappointed when Christianity is confined to them ; they are now deprived of objects against which they may display the force of argument, or direct the shafts of ridicule. They weep because there is nothing left to conquer. *Cogan.*

ments *ad invidiam*. These are the never failing resource of minds, which are conscious of possessing no better means than such of convincing others, and which naturally resort to these which are most within their reach. *Stuart.*

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with truth. *Watson.*

There are victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice, or by intimidations from the pulpit and the press, dare not think ; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime ; who shrink from the seekers after truth as from infection ; who deny all virtue which does not wear the livery of their own sect : who, surrendering to others their best powers, receive unhesitatingly a teaching which wars against reason and conscience ; and who think it a merit to impose on such as live within their influence, the grievous bondage which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul. *Channing.*

O that Christians of all denominations would lay aside their discordant dialects, and listen to the voice of inspiration ; to that grand *key-note*, whose unadulterated sounds alone can harmonize the world ; to whose celestial vibrations, every voice and every heart, that is not sadly out of tune, will immediately respond ! O that they would renounce their narrow separations and party animosities, and unite on earth in one general and perpetual concert, in which not a discordant whisper should be heard ; and thus prepare for the blessedness of joining in the grand chorus of all ages, and of all nations, and of all worlds, in ascribing ‘ blessing, and honor, to him that sitteth on the throne, and to the Lamb forever ! *Samuel Willard.*

NOTE. The names of Campbell and Clarke, unless otherwise designated, uniformly refer in this Appendix, to George Campbell and Adam Clarke. TRANS.

ABBREVIATIONS,

AND

EXPLANATORY REMARKS.

THE figures and letters following the citation of the text in these Notes, designate the page and line in this work where the text may be found, or where it is omitted, if such be the fact. The letter T. denotes this Translation; R. T. the Received Text; and M. R. the Marginal Reading to that Text. The initial Capitals, that so often occur, indicate Manuscripts; and the general and particular names, that frequently follow, refer to Versions and Fathers. The passages in Italics, extensively succeeding the Received Text, are the Translations of the Writers respectively named; paraphrases and commentaries being in Roman letter, and sometimes indicated by abbreviations of those words. My own remarks, as well in the Notes to the introductory observations as to the body of the work, are designated by the contraction of the title of TRANSLATOR. I have usually, but not implicitly, relied upon the amended text of Griesbach, and have adverted in the Notes to many of the deviations from the Common Version, deeming an entire enumeration, however, to be rather superfluous, since the Text will exhibit the real extent of the liberty which I have taken with that Version. Indeed, to illustrate all the variations, would require volumes. I here insert some remarks relative to Griesbach's Work, which are contained in the Advertisement to the recent Edition of the Christian Scriptures entitled 'The New Testament in the Common Version, conformed to Griesbach's Standard Text'. TRANS.

In 1775, Dr John James Griesbach published his first edition of the New Testament, exhibiting in notes the most important of the various readings contained in the works of Wetstein and of other critics since his time, and introducing into the text such amendments of the received edition as were considered to be established by conclusive evidence. A second edition, revised and greatly enriched, appeared in 1796—1806, the store of means for emendation of the text having meanwhile received valuable contributions from the researches of Matthäi, Alter, Birch, and other distinguished biblical philologists. The work in its present state is the fruit of more than thirty years' devoted study. The materials for it,—drawn from nearly four hundred Greek manuscripts, besides large collations from ancient versions and citations of the early fathers,—amounted to not less than a hundred and thirty thousand various readings; the critical rules, applied in deciding between conflicting authorities, have been generally approved, and the impartiality of the editor may be considered beyond question, the principal alterations which he has introduced, being unfavorable to his own distinctly avowed theological opinions. Considering the great delicacy of this work, the all but

unanimous favorable testimony of learned men, of whatever denomination, is a result which it would have been extravagant to anticipate. *John G. Palfrey.*

It is very extraordinary after all that has been said on this subject, that so many people persist in talking of the Bible, as if the only one which was, or ever had been in existence, was that which was published in English by the authority of James I. At the bare sound of the word manuscript, they start and look incredulous; just as if there were any books in the world *but* manuscripts, till about four hundred years ago, a mere date of yesterday; and as if every portion of the Old Testament and New, every prophecy, gospel and epistle, had been printed on the spot, the moment it was uttered or written, and had been in type ever since. These are conclusions, to be sure, which would not be acknowledged by these persons, but still they are conclusions which are justifiably drawn from their conduct. *Francis W. P. Greenwood.*

All the printed editions of the Scriptures, however many, are derived from a very few original and independent editions; the authority, therefore, of all the printed editions, resolves itself into the authority of these few; and in like manner the authority of each of these few resolves itself into that of the particular MSS from which it was printed. *Gilbert Gerard.*

That there are various readings in the copies of the New Testament, and that it is highly useful to examine them, has for a long time been generally confessed; and they indeed supply the means of rendering the text of that part of Scripture in a very great degree correct. *Walton.*

APPENDIX.

NOTES ON THE TEXT.

APOSTOLIC PRODUCTIONS.

THE original Η Καινή Διαθήκη, which we translate *The New Testament*, and which is the general title of all the contents of that book, simply means *the new covenant*.

Clarke.

The original word Διαθήκη signifies either a testament, (that is to say a will), or a covenant ; and has been assigned from a very early period of the church to the Christian Scriptures. The term ‘Covenant’ would however have been on the whole a more appropriate translation. *Gisborne.*

The New Covenant is by the consent of all critics, the true title of the Christian Scriptures. *Dabney.*

That the rendering of the word διαθήκη, *covenant*, is the better version, is unquestionable ; but the title appropriated by custom to a particular book, is on the same footing with a proper name, and is hardly considered as a subject of criticism. *Campbell.*

MATTHEW’S HISTORY.

The Christian authors of the second and many following centuries, in speaking of the Gospel composed by Saint Matthew, concur in affirming it to have been originally written in Hebrew. A Greek translation however is acknowledged to have been speedily made ; and in consequence of the destruction of Jerusalem and the Jewish state, soon to have been in more general use than the original. That every other part of the New Testament, the Epistle to the Hebrews excepted, was composed at first in Greek, is a fact universally admitted. *Gisborne, Pretyman.*

The learned world have been nearly equally divided on the question, whether Matthew wrote his Gospel in Hebrew or Greek. Whether the Greek was written by himself or not, it is certain that it was not later than the Apostolic age. It seems that there was but one opinion among the ancients with regard to this subject of controversy. With one voice they inform us, that it was written in Hebrew ; or in the vernacular tongue of the Jews, which in the Scriptures, and by the Christian Fathers, is called Hebrew. This language is now called Syro-Chaldaic, or Western Aramean, but it consisted chiefly of words derived from a Hebrew origin, and was in fact the Hebrew corrupted by a large mixture of foreign words, and by various changes in the prefixes and affixes of the words. This was the language in which Jesus Christ spoke and delivered all his discourses. *Alexander.*

The native language of the writers of the New Testament was the Hebrew or Syro-Chaldaic. *Macknight*.

Matt. i, 1; Page 41, Line 1. *A register of the lineage.* T. *The book of the generation.* R. T. *A history of the life.* Wakefield. *The table of the genealogy.* Macknight. Campbell regards *βιβλος γενεας* as a Hebraism, and translates it *lineage*. *Register* is a secondary or more remote sense of *βιβλος*, usually rendered *book*, and is here the more appropriate word. The phrase *book of the generation* is unmeaning, and if otherwise, is quite inapplicable even to the lineage of our Lord, and cannot embrace Matthew's entire history. TRANS.

Matt. i, 11; p. 41, l. 13. JOACHIM. This name is added, agreeably to a reading found in numerous manuscripts, and by this means fourteen, instead of thirteen, are comprised in the second class of generations; thus corresponding with the number mentioned in the recapitulation. TRANS.

Josias was not the *father* of Jechonias; he was only the grand-father of that prince: 1 Chron. iii, 14—16. There are only *thirteen* in this 2d class of generations; or *forty-one* instead of *forty-two* in the whole. These and other difficulties disappear by adopting *Joachim*, a reading found in many MSS. *Clarke*. I here follow the same reading of the Bodleian and other *manuscripts*, (notice of which is taken in the margin of our Bibles). And this seems absolutely necessary to keep up the number of *fourteen generations*; unless we suppose that the Jeconiah here is a different person from that Jeconiah mentioned in the next verse, which seems a very unreasonable supposition, since it is certain that throughout this whole *table*, each person is mentioned twice, first as the son of the preceding, and then as the father of the following. *Doddridge*. Jechonias, mentioned in verse 12, of the genealogy, must be a different person from Jechonias in the 11th verse, because otherwise the number of fourteen generations will not be complete in the last class, even though the reading taken notice of in the margin of the English Bibles were adopted: a blunder that no author whatever can be supposed to have committed. *Macknight*.

Matt. i, 17; p. 41, l. 24. *To the Messiah.* T. *Unto Christ.* R. T. *Εως Του Χριστου.* The words *Messiah*, in Hebrew, and *Christ* in Greek, both signify *anointed*; and are epithets, often applied to that distinguished person who came to be the Saviour of the world. *Winthrop Bailey*.

Matt. i, 18; p. 42, l. 2. *Pledged to Joseph.* T. There was a previous marriage agreement, in which the parties mutually bound themselves to each other; without which no woman was ever married among the Jews. *Clarke*.

Joseph and Mary were engaged in marriage, but not married, in the usual acceptance. Much profane ridicule of unbelievers might have been spared, had these and other circumstances, from verses 18 to 25 inclusive, been duly regarded; and much misapprehension removed, had they been correctly represented in the received version. TRANS.

Matt. i, 18; p. 42, l. 3. *Through the Holy Spirit.* T. *Of the Holy Ghost.* R. T. In this and the 20th verse, and also in Luke i, 35, there is no article in the Greek, and *a holy spirit* is the literal rendering of the passage. See last Note on Matt. xxviii, 19. TRANS.

Matt. i, 19; p. 42, l. 4. *Being a benevolent man.* T. *Being a just man.* R. T. *A worthy man.* Campbell. *Righteous.* Wakefield. *Conscientious.* Priestley. Possessing the character of clemency. The ordinary inference from the word *just*, in this case, would be a disposition to punish, rather than a spirit of lenity, or extenuation. TRANS.

Matt. i, 20; p. 42, l. 6. *A messenger of the Lord.* T. *The angel of the Lord.* R. T. Campbell refers to several places in the New Testament where the Greek word *αγγελος* should be translated *messenger* instead of *angel* as in the common version; and with some deviations from both, I have followed him, to a considerable extent, in the present translation, where that term occurs. 'One case,' he remarks, 'wherein (I do not say it must, but) it may be properly rendered messengers, is when, though it evident-

ly refers to superior beings, it is joined with some word or epithet, which sufficiently marks the reference, as *αγγελος Κυριου*, *a messenger of the Lord.*' TRANS.

Matt. i, 21; p. 42, l. 10. *Jesus*, [that is, saviour]. T. *Jesus*. R. T. His name of Hebrew derivation, signifies 'The Saviour.' Wake; or 'A Saviour.' Porteus. *Jesus*, the same as Joshua, *Yehoshud*, from *yasha*, he *saved, delivered, put in a state of safety*. Clarke. This import of the name of *Jesus*, will explain the inference, that *he will save his people from their sins.* TRANS.

Christ came to deliver from the power still more than from the punishment of sin; his most important operation is within us; the highest end of his mission is the erection of God's throne in the soul, the inspiration of a fervent filial piety, a piety founded in confiding views of God's parental character, and manifested in a charity corresponding to God's unbounded and ever active love. Channing.

Matt. i, 23; p. 42, l. 14. *God with us*. T. and R. T. Or the powerful God with us. TRANS. He shall be called IM-MENU-EL; literally, THE STRONG GOD WITH US. Clarke.

Matt. ii, 2; p. 42, l. 20. *For, at the east, we have seen his star*. T. *For we have seen his star in the east*. R. T. *For we have seen his rising star, or meteor*. TRANS. *We have seen his star in the east country*. Campbell. *We have seen his star rise*. Wakefield. As to what is called a star, some make it a meteor, others a luminous appearance like an *Aurora Borealis*; others a comet! There is no doubt, the appearance made, was very striking: but it appears to have been a simple luminous meteor, provided for the occasion, in a star-like form, and at a very short distance from the ground, otherwise it could not have ascertained where the child lay. Clarke.

The star, or meteor. I say *meteor*, because no *star* could point out not only a town, but a particular house. It is not at all strange, Justin Martyr and other *fathers* should suppose it was a *comet*, considering how little *astronomy* was known in their days; but one would not have imagined Grotius should have gone so far as in the least to intimate such a suspicion. Doddridge.

Any appearance of a body of light in the air is called by the Greek and Latin authors a *star*, though it be only a meteor, that is, a transient, accidental, luminous vapor, neither of considerable height, nor long continuance; in which sense also the scripture speaks of *stars falling from heaven*. And such was that which the wise men saw. Porteus.

To see either star or meteor in the east, means in English to see it in the east quarter of the heavens, or looking eastward. But this is not the apostle's meaning here. The meaning here manifestly is, that when the Magians themselves were in the east, they saw the star. So far were they from seeing the star in the east according to the English acceptation of the phrase, that they must have seen it in the West, as they were by its guidance, brought out of the east country westward to Jerusalem.

Campbell.

Their seeing the star in *the east* is not to be understood as if they saw it to the eastward of themselves; but means that they being eastward of Judea, saw the star seeming probably to hang over that country. Porteus.

That Christianity has elevated the character of man, and blessed him in his domestic connexions, and his social relations, cannot be denied by the most obdurate scepticism. We must indeed shut our ears against the voice of experience, and our eyes against the light of truth, if we do not yield implicit faith to the exalting and meliorating virtues of our divine religion. We can, perhaps, form a striking estimate of its blessings, by supposing that it had never shed its effulgence upon the nations. What then would have been the state of the world? In all probability the Gothic darkness which benighted mankind, on the breaking up of the Roman empire, would have been perpetuated: man would have lost his recuperative energies, and the revolution of ages would have witnessed his torpid inactivity and hopeless debasement. The star that attracted the wondering curiosity of the wise men of the east, has become a sun of

light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge, and of virtue. *De Witt Clinton.*

Matt. i, 22; p. 42, l. 11. *Agreeably to the subsequent declaration of the Lord by the prophet.* T. *That it might be fulfilled which was spoken of the Lord by the prophet.* R. T. *Verified,* πληρωθῇ. Though it should be admitted, that the word πληρωθῇ is here used in the stricter sense, to express the fulfilment of a prophecy, which pointed to the single event; it cannot be denied that the general import of the word πληρωσῶ, in the Gospel, is more properly expressed by the English word *verify*, than to *fulfil*. Those things are said πληρωθῆναι, which are no predictions of the future, but mere affirmations concerning the present, or the past. . . To employ the word *fulfilling* for all those purposes, is to give a handle to cavillers, where the original gives none. It makes the sacred penmen appear to call those things predictions, which plainly were not, and which they never meant to denominate predictions. *Campbell.* See Note on John xii, 38. TRANS.

The *να πληρωθῇ το ρηθεν*, rendered in the Common Version, *that it might be fulfilled which was spoken*, and other forms equivalent in sense, in which the word πληρῶν, rendered, to *fulfil*, is used, occur frequently in the Gospels as introductory to quotations from the Old Testament. . . The common rendering by the term *fulfil*, fails, in some cases, of giving the proper sense. A verbal rendering from an ancient into a modern language, must often misrepresent the meaning of the original. The terms *corresponding to*, *conformably to*, or others equivalent, may sometimes be used with propriety in rendering the formulas under consideration. *Norton.*

Matt. ii, 2; p. 42, l. 21. *To render him homage.* T. *To worship him.* R. T. *To revere or reverence him.* TRANS. *To do him obeisance.* Newcome. *To do him homage.* Campbell. *To prostrate ourselves before him.* This I take to be generally the signification of προσκυνεῖν. It is a ceremony still used to *eastern* princes, and has been of great antiquity. *Doddridge.* The last writer translates the same word, in verse 8, *pay my homage.* Campbell renders it *pay him homage.* TRANS.

The homage or prostration, which is signified by this Greek word, in sacred authors, as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and Pagans. When God is the object, the word denotes adoration in the highest sense. In old English, the term *worship* was indifferently used of both. It is not commonly so now. *Campbell.* See Notes on Matt. v, 6; viii, 2; Luke xxiv, 52; and Heb. i, 6. TRANS.

Matt. ii, 12; p. 42, l. 40. *Being warned in a dream.* T. *Being warned of God in a dream.* R. T. That the warning came from God, there can be no doubt: but as this is not expressed, but implied, in the original, it ought to be exhibited in the same manner in the version. *Campbell.*

Matt. ii, 18; p. 43, l. 9. MOURNING. The word θένος, *lamentation*, is omitted by the Codex Vatic. Cypr. one of Selden's MSS, the Syriac, Arabic, Persic, Ethiopic, all the Itala, (except that in the Codex Bezae) Vulgate, and Saxon, several of the fathers, and above all *Jeremiah*, chap. xxxi, 15, from which it is quoted. Griesbach leaves it in the text with a note of doubtfulness. *Clarke.* θένος και, MOURNING AND, are both included in Griesbach's marginal doubt. TRANS.

Matt. ii, 23; p. 43, l. 22. Nazarean. T. NAZARENE. R. T. It is likely that before St Matthew wrote his gospel, those afterwards called Christians, bore the appellation of *Nazarites* or *Nazoreans*, for so the Greek word, Ναζωραῖος should be written. *Clarke.*

Matt. iii, 6; p. 43, l. 32. *In the Jordan.* T. *In Jordan.* R. T. Many of the best MSS and versions, with Mark i, 5, add ποταμῷ, the *river* Jordan. *Clarke.*

Matt. iii, 1; p. 43, l. 24. Wilderness. The words wilderness and desert, (Luke i, 80), do not bear in common use the sense which should be given them in reading the Scriptures. The 'wilderness' was not an uninhabitable nor an uninhabited region, but one comparatively barren and vacant of population. In Joshua xv, 61, 62, we find the names of 'six cities with their villages' 'in the wilderness.' *Ezra S. Gannett.*

Matt. iii, 2; p. 43, l. 24. *Reform.* T. *Repent.* R. T. '*Reform.*' The word 'repent' does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied on the noun of the same meaning in verse 8. *E. S. Gannett.*

Matt. iii, 2; p. 43, l. 25. *Dominion of heaven.* T. *The kingdom of heaven.* R. T. '*The kingdom of heaven,*' — the reign of the Messiah, which the Jews were then expecting; or as we Christians should say, the religion of Jesus Christ, which came from God to reign over the hearts and lives of men, and to make them partakers of the joys of heaven here and hereafter. *E. S. Gannett.*

Matt. iii, 7; p. 43, l. 34. *Baptism.* I should think the word *immersion* a better English name than *baptism*, were we now at liberty to make a choice. But we are not. The latter term has been introduced, and has obtained the universal suffrage: and though to us not so expressive of the action; yet, as it conveys nothing false, or unsuitable to the primitive idea, it has acquired a right by prescription, and is consequently entitled to a preference. *Campbell.*

Matt. iii, 7; p. 43, l. 35. *The approaching vengeance.* T. *The wrath to come.* R. T. '*The approaching vengeance*' — the destruction which is about to fall on your city and nation, the just punishment of your crimes, which can be averted only by reformation. *E. S. Gannett.*

Matt. iii, 8; p. 43, l. 36. *Appropriate fruit.* T. *Fruits meet.* R. T. A very great number of MSS read *καρπον αξιον*, *proper fruit*, among which are some of the oldest and most valued; likewise several ancient versions, as the Arabic, the second Syriac, Coptic, Ethiopic, Saxon, and Vulgate. It appears, too, that some of the earliest fathers read in the same manner. Of the moderns, Luther, Grotius, Simon, Bengelius, Mill, and Wetstein, have approved it. It is so read in the Complutensian, and some other old editions. *καρπους αξιους*, *proper fruits*, is universally allowed to be the genuine reading in Luke. Some ignorant transcriber has probably thought proper to correct one Gospel by the other. Such freedoms have been too often used. *Campbell.* Griesbach sanctions the amended reading. **TRANS.**

Matt. iii, 11; p. 43, l. 41. *Baptize you with water* — *with the Holy Spirit.* T. and R. T. *In water* — *in the Holy Spirit*, *εν υδατι* — *εν αγω πνευματος*. Vulgate *in aqua* — *in Spiritu Sancto*. Thus also the Syriac and other ancient versions. All the modern translations from the Greek which I have seen, render the words as our common version does, except Le Clerc, who says, *Dans l'eau* — *dans le Saint Esprit*. I am sorry to observe, that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render *εν τω Ιορδανη*, in the sixth verse, *in Jordan*, though nothing can be plainer, than that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying *with the water of Jordan*, which would have made their deviation from the text too glaring. The word *βαπτίζειν*, both in sacred authors, and in classical, signifies, *to dip*, *to plunge*, *to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion.* It is always construed suitably to this meaning. Thus it is *εν υδατι*, *εν τω Ιορδανη*. But I would not lay much stress on the preposition *εν*, which answering to the Hebrew **ב**, may denote *with* as well as *in*, did

* The body of learned Critics and Lexicographers, declare that the original meaning of both these words, *βαπτίζω*, and its root *βαπτω*, is to *tinge*, *stain*, *dye*, or *color*; and that, when it means Immersion, it is only in a secondary and occasional sense; derived from the fact, that such things as are *died*, *stained*, or *colored*, are often immersed for this end. This interpretation of the words, also, they support by such a series of quotations, as seem unanswerably to evince, that this was the original, classical meaning of these words. *Dwight.*

not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly the baptized are said ἀναβαινεν, *to arise, emerge, or ascend*, verse 16, ἀπο τοῦ ὕδατος, and Acts viii, 39, ἐκ τοῦ ὕδατος, *from or out of the water*. . . It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party. *Campbell*.

In this passage, and in Mark i, 8; Luke iii, 16; John i, 26; Campbell and Wakefield use *in* instead of *with*; and the latter also in Acts i, 5. *TRANS.*

Matt. iii, 16; p. 44, l. 6. *Immediately ascended from the water.* T. *Went up straightway out of the water.* R. T. It is said of our Saviour, that, after he was baptized, *he went up straightway from the water*, ἀνέβη ἀπο τοῦ ὕδατος, *He ascended from the water*: the word ἀναβαίνω, signifying *to go, or come, up; to ascend*; in whatever manner. This passage appears to be descriptive, solely of Christ's ascending the banks of *Jordan*, after he had received baptism. The preposition ἀπο, is erroneously rendered *out of* in our translation. Its proper meaning, as every Greek scholar knows, is *from*; and can be *out of*, only by accident: as in Matt. vii, 4. *Let me pull out the mote out of thine eye.* Even here it would be much better rendered, *Let me take the mote from thine eye.* *Dwight*.

Matt. iv, 1; p. 44, l. 11. *The enemy.* T. *The devil.* R. T. *The devil, or traducer.* *Campbell*. Whatever is calculated *to seduce men to sin*, is represented by the sacred writers under the figure of a *living agent*, called *the evil one—the adversary—the enemy—the devil—and Satan*. Wakefield. It is extensively believed, that unless we adopt a construction here, and in other places, which, if extended, would confound all distinction between figurative and real representations in the Scriptures, we must accredit their accumulated testimony, that there exists in the universe of God a living, intelligent being, who is the spiritual assailant of human virtue, the instigator to temptation among men, and the enemy of all integrity; but it is of very questionable, moral effect, or critical accuracy, to display him in the terms of the ordinary version. We are furnished with an example where phraseology similar to that, which I have adopted, is introduced into the Episcopal service, in the prayer for a sick person, in which we are directed to supplicate, that God would 'preserve him from the temptations of the enemy.' Who does not perceive that this expression is perfectly intelligible, and sufficient for all good purposes? *TRANS.*

The Leader, or Prince of evil angels, is styled in the Scriptures, '*the adversary; the calumniator; the father of lies; the destroyer; a murderer; and a liar from the beginning.*' *Dwight*.

The original words answering to this and the similar appellation *Satan*, are now considered by the best critics, to bear the general sense of *adversary, calumniator, tempter*, of whatever kind or order, wherever they occur in the New Testament. In many of these instances, they are thus rendered in the common version; in many others, they confessedly do not apply to a fallen spirit of a higher nature. (See Matt. xvi, 23; John vii, 70; 1 Tim. iii, 11, translated slanderers;* Acts xiii, 10; Eph. iv, 27). *Dabney*.

Because the old Latin translator said *diabolus*, which is not properly a Latin word, we say *devil*, not originally English. Had he, on the contrary, used the term *calumniator*, we had probably substituted for it *slanderer*, or some term equivalent. *Campbell*.

Διαβολος, δαιμων, and δαιμονιον, are rendered in the common translation almost invariably *devil*. The word διαβολος, in its ordinary acceptation, signifies *calumniator, traducer, false accuser*, from the verb διαβαλλειν, *to calumniate, &c.* Though the word is sometimes, both in the Old Testament and in the New, applied to men and women of

* See also 2 Tim. iii, 3; Titus ii, 3; where the word in the plural is rendered, by the common translators, *false accusers*. *TRANS.*

this character, it is by way of eminence, employed to denote that apostate angel, who is exhibited to us, particularly in the New Testament, as the great enemy of God and man. *Campbell.*

Δαίμονιον occurs frequently in the Gospels, and always in reference to possessions, real or supposed. But the word διαβολος is never so applied. . . What places the difference of signification in the clearest light is that, though both words διαβολος and δαιμονιον, occur often in the Septuagint, they are invariably used for translating different Hebrew words. . . What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us, with any certainty to affirm; but as it is evident that the two words, διαβολος and δαιμονιον, are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty; they can by no just rule of interpretation, be rendered by the same term. . . The unlearned English reader will object, Where is the impropriety in speaking of a devil? Is any thing more common in the New Testament? How often is there mention of persons possessed with a *devil*? We hear too of numbers of them. Out of Mary Magdalene went seven; and out of the furious man who made the sepulchres his residence, a legion. The Greek student needs not to be informed, that in none of those places, is the term διαβολος, but δαιμων or δαιμονιον. Nor can any thing be clearer from Scripture than that, though the demons are innumerable, there is but one devil in the universe. *Campbell.*

I have never used the term *devil* in this translation, and from the same consideration that I have avoided those of *hell*, *damnation*, and other impertinent and repulsive expressions of that class. The common translation, by indiscriminately denoting several Greek words by the same one in English, has thrown the latter into confusion, and led to great misapprehension. I have chosen to adopt various other terms, which, while more consonant to the original and the respective context, are neither harsh, vindictive, impious, nor vulgar. The sands of the sea-shore would scarcely outnumber the examples of low profanity and other mischiefs, which have followed in the train of such unfortunate interpretations of the usual version. *TRANS.*

Matt. iv, 3; p. 44, l. 12. *If thou art a son of God.* T. *If thou art the son of God.* R. T. *If thou be a son of God.* Campbell. Or, *a son of God*, υιος του Θεου: υιος is here, and in Luke iv, 3, written without the article; and therefore should not be translated *THE Son*, as if it were ο υιος, which is a phrase that is applicable to Christ as the *Messiah*: but it is certain, whatever Satan might *suspect*, he did not fully *know* that the person he tempted was the *true Messiah*. Perhaps one grand object of his temptation was to find him out. *Clarke.*

Matt. iv, 21; p. 44, l. 44. *In a fishing-boat.* T. *In a ship.* R. T. *In a vessel.* It was not a 'ship,' and hardly a 'vessel,' which the fishermen on the Sea of Galilee used, but a large kind of boat or bark. *E. S. Gannett.*

Matt. iv, 17; p. 44, l. 37. *Reform.* T. *Repent.* R. T. *Reform, for the reign of heaven, &c.* Campbell. Many other interpreters also prefer the word *reform* in this passage, and wherever this exhortation occurs, as better expressing the full extent of the original. *Clarke.* The same remark may be extended to *reformation* instead of *repentance*; but Wakefield on Matthew iii, 8, observes, 'This verse shows how improperly Dr Campbell renders μετανοιαν by *reform*: for the proper fruits of reformation is absurd: the fruits required being reformation itself.' *TRANS.* Μετανοια implies a change of conduct, as well as sorrow for what is past. *Campbell.*

Matt. iv, 24; p. 45, l. 6. *Demoniacs.* T. *Those which were possessed with devils.* R. T. Our common version which renders the word δαιμονιζομενους, *those possessed by devils*, is not strictly correct; as the word *devil*, διαβολος, is not found in the plural in any part of the Sacred Writings, when speaking of evil spirits: for though there are multitudes of *Demons*, Mark v, 9; yet it appears there is but one *DEVIL*, who seems to be *supreme*, or *head* over all the rest. *Clarke.* *Those possessed with devils*: rendered by Campbell, Wakefield, and most translators, in this and similar passages, — *demoniacs.* *Dabney.*

The proper translation of *δαίμονιον* is *demon*, *fiend*, or *evil spirit*, improperly rendered *devil*, in the received text; and thereby confounding the use of the word *διαβολος*, which is also translated *devil* in that version, and thus in both cases often incorrectly applied to *Satan*. See notes on Matthew iv, 1. TRANS.

Matt. iv, 25; p. 45, l. 7. This verse is immediately connected with the 5th chapter, and should not be separated from it. *Clarke*.

Matt. v, 5; p. 45, l. 12. *Happy the meek*. In some good MSS., and several ancient versions, the *fourth* and *fifth* verses are transposed. *Clarke*.

Matt. v, 17; p. 45, l. 31. *I have not come to subvert, but to establish*. T. *I am not come to destroy, but to fulfil*. R. T. The precepts of philosophy, and of the Hebrew code, laid hold of actions only. Jesus pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountain-head. . . He taught emphatically, the doctrine of a future state, which was either doubted or disbelieved by the Jews; and wielded it with efficacy, as an important incentive, supplementary to the other motives to moral conduct. *Jefferson*.

Human laws labor under many and great imperfections. They cannot reach that catalogue of secret crimes which are committed without any witness, save the all-seeing eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice. *Kent*.

Purify the fountain, and the stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce an effect, but the Gospel of the Redeemer carried home to the heart by his Spirit? Mere human virtue is a cheat — a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a show in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future state of never-ending existence, dependent on his approbation, can impose a moment's restraint on the indulgence of human passion; and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness here, as well as his only hope hereafter. — This is the spiritual work of the Gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality to which he is hastening. *Wirt*.

It seems to me, that just in proportion as the human mind makes progress, the inward evidences of Christianity, the marks of divinity which it wears on its own brow, are becoming more and more important. I refer to the evidences which are drawn from its excellence, purity, and happy influences; from its adaptation to the spiritual wants, to the weakness and the greatness, of human nature, from the original and un-borrowed character, the greatness of soul, and the celestial loveliness of its founder; from its unbounded benevolence, corresponding with the spirit of the universe; and from its views of God's parental character and purposes, of human duty and perfection, and of a future state; views manifestly tending to the exaltation and perpetual improvement of our nature, yet wholly opposed to the character of the age in which they were unfolded. *Channing*.

Matt. v, 21; p. 45, l. 40. *To the ancients*. T. *By them of old time*. R. T. To them of old time, (not by them). This change of preposition, (and in verse 27, and 33 also), is approved by Grotius, Whitby, Campbell, and Wakefield. *Dabney*. *Thou shalt not kill*. In our translation it is, *ye have heard that it was said by them of old time*. However, the sense of the passage and the opposition of the clause, *But I say*

unto you, require that *αἰχμαίσις* should be translated not *by*, but *to them of old time*, in the dative case. *Macknight*.

Matt. v, 22; p. 45, l. 45. *Will be exposed to the gehenna of fire.* T. *Shall be in danger of hell fire.* R. T. *Will be liable to the torment of fire.* E. S. Gannett. The interpretation of this passage, in the words of a great scripturist, Dr Samuel Clarke, is as follows: — that the three gradations of crimes are an allusion to the three different degrees of punishment, in the three courts of judicature among the Jews;* — and our Saviour's meaning was, that every degree of sin, from its first conception to its outrage, — every degree of malice and hatred, shall receive from God a punishment proportionable to the offence. Whereas the old law, according to the Jewish interpretation, extended not to these things at all, — forbade only murder and outward injuries: — whosoever shall say, thou fool, shall be in danger of hell-fire. — The sense of which is, not that in the strict and literal acceptation, every rash and passionate expression shall be punished with eternal damnation — (for who then would be saved?) — but that at the exact account in the judgment of the great day, every secret thought and intent of the heart shall have its just estimation and weight, in the degrees of punishment which shall be assigned to every one in his final state. *Sterne*.

These expressions are not to be understood literally, for our Lord did not describe in them the administration of justice which then prevailed, but by comparisons familiar to those whom he addressed he illustrated the truth, that they might commit grievous sins concerning which their teachers had been silent. Unjust or immoderate anger, contemptuous epithets, and passionate reproach, were in fact breaches of that law of social duty, every violation of which was an offence of greater or less magnitude against the Supreme Lawgiver and Judge. *E. S. Gannett*.

As there could not be a greater punishment inflicted than *death*, in the above terrific forms, and this was to be inflicted for minor crimes; then the punishment of murder must not only have death here, but a hell of fire in the eternal world attached to it. *Clarke*.

In the common translations of this verse, there is a confounding of things present and future, of things human and divine, that illy comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell-fire? Why should one expression of anger only subject a person to human judges, and another subject him to hell-fire, in the usual sense of these words! Now if the terms in this verse conveyed the same meaning to us which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and beauty in them which is not manifest in the common translations of them. The fact is that the allusions in this verse, are all to human institutions or customs among the Jews; and the judges, the sanhedrin, and the hell-fire here introduced, are all human punishments. Parkhurst observes on the phrase Γέεννα πυρός, a Gehenna of fire, that in its *outward* and *primary* sense, it relates to that dreadful doom of being burnt alive in the valley of Hinnom. *Alexander Campbell*.

In danger of hell-fire: this figure used in those times to denote future punishment, is borrowed from the fire which was burning constantly in the valley of Hinnom. MSS Notes. *Dabney*. See Note on Mark ix, 43. *TRANS*.

Shall be obnoxious to a gehenna of fire, that is, by a common figure of speech, 'obnoxious to the fire of the valley of Hinnom,' obnoxious to a degree of punishment which may be fitly represented by that fire. *Macknight*.

That γέεννα, *gehenna*, is employed in the New Testament to denote the place of future punishment prepared for the devil and his angels, is indisputable. *Campbell*.† The word γέεννα is the appropriate name of hell in the Scriptures. *Dwight*.

* Judgment and counsel probably refer to different courts of Judicature among the Jews. *Priestley*.

† *Gehenna* is found *twelve* times in the New Testament, namely; Matt. v, 22, 29, 30; x, 28; xviii, 9; xxiii, 15, 23; Mark ix, 34, 44, 47; Luke xii, 5; James iii, 6. In 2 Peter ii, 4, Ταρταρώσας, *Tartarus*, is also rendered *hell* in the received version. *TRANS*.

Hell is universally and exclusively used in our language (excepting when it is figuratively transferred to some scene or condition in this life) to represent the state of the wicked after death. Unless therefore *gehenna* is meant to signify exclusively suffering or punishment in another life, it cannot be rendered by *hell*. To define a general term by one of partial signification is certainly wrong. Have we then any word in English that will exactly express the force of the Greek? I believe not; for we have none that suggests that idea of its origin which was also included in the word *gehenna*. Unless we adopt this term into our language, we must be satisfied with giving the idea which it was made the instrument of conveying, viz. extreme and excruciating punishment. The word *torment* I have thought preferable to any other for this purpose, and have therefore used it in the translation. *E. S. Gannett.*

The common method of distinguishing *γεεννα* from *αδης*, hitherto observed by translators, has been to retain the word *gehenna*, and translate *hades* either *hell* or *grave* as appeared most to suit the context. I have chosen to reverse that method, to render *γεεννα* always *hell* and to retain the word *hades*. *Campbell.*

The preceding writer assigns as one reason for the distinction he makes, that 'though English ears are not entirely familiarized to either term, they are much more so to the latter than the former, in consequence of the greater use made of the latter in theological writings.' I am not aware that such is the fact in relation to the mass of readers; and when it is considered, what confusion the common translation of the Bible has thrown over the word *hell*, by the almost universal and indiscriminate rendering of the Greek words by that term, I have concluded in this translation to adopt the terms *gehenna* and *hades*, and thus uniformly to designate the difference of expression embraced in the original. See the Notes on Matt. xi, 23; Luke xvi, 23; Acts ii, 31. TRANS.

In the Scriptures, the punishment of sinners, as *immediately inflicted by the hand of God*, is necessarily exhibited in general terms, and in a phraseology, not used according to its simple, or literal meaning, but employed in the way of simile and allusion. *It is called Death. It is presented to us as the sufferance of the Wrath of God. It is called Darkness and the Mist, and blackness of DARKNESS: and sometimes the Shadow of Death. It is often styled Fire; a Furnace of fire; a Lake of fire and brimstone; the fire prepared for the devil and his angels.* All these are figurative representations; but not on this account the less awful. They are so employed as to convey to us the most terrible images, which have ever been presented to the human mind; and such as in all ages have, more than any others, awakened alarm and anguish in the heart of man. The sufferings of the impenitent *will also spring from themselves: and the moral character of sinners will in itself, and in its effects, constitute much of their misery in the future world.* *Dwight.*

Men's ignorance of the great truth stated in this discourse,* is seen in the low ideas attached by multitudes to the word salvation. Ask multitudes what is the chief evil from which Christ came to save them, and they will tell you 'From hell, from penal fires, from future punishment.' Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbor may quench a conflagration that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which in a faithful translation, would not once occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks, and flames; given them the idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus, as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly

* The great good which God confers through Jesus Christ; or, the excellence of Christianity.

dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin ; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word ; which renounces its Father, and hardens itself against Infinite Love ; which, endued with divine powers, enthrals itself to animal lusts ; which makes gain its God ; which has capacities of boundless and ever growing love, and shuts itself up in the dungeon of private interests ; which gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events ; which living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue ; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue, and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. To save in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience and love. This was chiefly the salvation for which Christ shed his blood. For this the holy spirit is given ; and to this all the truths of Christianity conspire. *Channing.*

Matt. v, 27 ; p. 46, l. 8. *You have learned that it was declared.* T. *Ye have heard that it was said by them of old time.* R. T. By the ancients, τοῖς ἀρχαίοις is omitted by nearly a hundred MSS, and some of them of the very greatest antiquity and authority ; also by the Coptic, Ethiopic, Armenian, Gothic, and Slavonian versions, by four copies of the old Itala ; and by Origen, Cyril, Theophylact, Euthymius, and Hilary. On this authority Wetstein and Griesbach have left it out of the text. *Clarke.* The words are not found in a great number of the most valuable MSS and ancient versions, particularly the Syriac. The Vulgate indeed has them. Mill and Wetstein reject them. *Campbell.*

Matt. v, 34 ; p. 46, l. 24. *Swear not at all.* It seems very plain, that our Lord did not have in view judicial oaths, nor oaths that might be taken on subjects and at seasons the solemnity of which would render an appeal to the Supreme Being appropriate and proper ; but those frequent and familiar oaths which were allowed in the conversation of the Jews, and are still heard to the disgrace of Christian communities. *E. S. Gannett.*

How directly in the face of these precepts of our Master is that habit of profane swearing, in which so many who bear his name allow themselves to their own great harm and to the discredit of religion. Wherever this practice prevails, and on whatever occasion it is permitted to intrude its hateful presence, it deserves unqualified rebuke. If oaths are banished from what is called genteel society, and yet are pronounced in the common scenes of life, or in moments of passion by those who frequent the higher walks of society, what does such irregular restraint show but that fear of man or respect for woman is stronger than the fear or the love of God ? Alas, it is true that public opinion acts more powerfully than religious principle on many who profess to be disciples of Jesus Christ. *E. S. Gannett.*

Matt. v, 37 ; p. 46, l. 29. *Originates from evil.* T. *Cometh of evil.* R. T. *The evil one.* So I render again verse 39, and in other places ; as our translators rightly render below. Nearly in the same manner, chap. xiii, verse 19, and elsewhere, *the wicked one.* Wakefield. *Proceedeth from evil,* ἐκ τοῦ πονηροῦ ἐστίν. Some render it *cometh from the evil one*, supposing τοῦ πονηροῦ to be the genitive of ὁ πονηρός, *the evil one*, that is, *the devil.* But it is at least as probably the genitive of τὸ πονηρόν, *evil* in the abstract, or whatever this epithet may be justly applied to. The same doubt has been raised in regard to that petition, in the Lord's prayer, *Deliver us from evil,* ἀπο τοῦ πονηροῦ, or *from the evil one.* I consider it as a maxim in translating, that when a word is, in all respects, equally susceptible of two interpretations, one of which as a genus, comprehends the other, always to prefer the more extensive. *Campbell.*

Matt. v, 38; p. 46, l. 30. *Eye for eye.* T. *An eye for an eye.* R. T. There are two opposite descriptions of character, under which mankind may generally be classed. The one possesses vigor, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, inflexible in its purpose, violent in its resentments: the other, meek, yielding, complying, forgiving; not prompt to act, but willing to suffer; silent and gentle under rudeness and insult; suing for reconciliation where others would demand satisfaction. The former of these characters is, and ever has been, the favorite of the world. It is the character of great men. There is a dignity in it, which universally commands respect. The latter is apt to be deemed poor-spirited, tame, and abject. Yet so it has happened, that with the Founder of Christianity this latter is the subject of his commendation, his precepts, his example; and the former is so in no part of its composition. This is the character designed in the following passage, ver. 38 — 44. The morality contained in this is no common-place, but is truly original. Now it is certainly true, however contrary it may be to popular opinion, that the meek and yielding character possesses most of true worth, both as being most difficult to be acquired and sustained, and as contributing most to the happiness of social life; for, if this disposition were universal, the world would be a society of friends; and, if the disposition be only partial, as is the case in the world; if a few be actuated by it, among a multitude who are not, in whatever degree it does prevail, in the same proportion it prevents and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery, as far as happiness and misery depend upon man. *Paley.*

Matt. v, 39, 40; p. 46, l. 31. *If any one strike —— have thy mantle.* T. *Whosoever shall smite —— have thy cloak.* R. T. ‘If a man smite one cheek, turn the other’ — ‘If he take thy cloak, let him take thy coat also’ — That is, I suppose, rather than on a vindictive principle avail yourself of that remedy the law allows you, in the way of retaliation, for that was the subject immediately under the discussion of the speaker. Nothing is so contrary to the genius of the Gospel, as the gratification of resentment and revenge; but I cannot easily persuade myself to think, that the author of that dispensation could possibly advise his followers to consult their own peace at the expense of the peace of society; or inculcate an universal abstinence from the use of lawful remedies, to the encouragement of injury and oppression. *Cowper.*

St Paul again seems to condemn the practice of going to law, ‘Why do ye not rather suffer wrong? &c.’ But if we look again, we shall find that a litigious temper had obtained, and was prevalent among the professors of the day. This he condemned, and with good reason; it was unseemly to the last degree, that the disciples of the Prince of Peace should worry and vex each other with injurious treatment, and unnecessary disputes, to the scandal of their religion in the eyes of the Heathen. But surely he did not mean any more than his Master, in the place above alluded to, that the most harmless members of society should receive no advantage of its laws, or should be the only persons in the world, who should derive no benefit from those institutions, without which society cannot subsist. Neither of them could mean to throw down the pale of property, and lay the Christian part of the world open, throughout all ages, to the incursions of unlimited violence and wrong. *Cowper.*

I think it plain, that the expressions of *smiting on the cheek, taking away the coat, &c.* are of the same kind with those ver. 19; namely, *the cutting off the right hand, and the plucking out the right eye.* They are all figurative; and denote something less than they literally import. *Macknight.*

Matt. v, 47; p. 46, l. 44. *Friends.* T. *Brethren.* R. T. Instead of *αδελφους*, *brethren*, upwards of one hundred MSS, and several of them of great authority and antiquity, have *φιλους*, *friends*. The *Armenian*, *Slavonic*, and *Gothic* versions, with the latter *Syriac*, and some of the *primitive Fathers*, agree in this reading. *Clarke.*

Matt. v, 47; p. 46, l. 45. *Pagans.* T. *Publicans.* R. T. *τελωναι*, — but *εθνηκοι*, *heathens*, is adopted by Griesbach, instead of *τελωναι*, on the authority of the Vatican. & Bezae, and several others; together with the *Coptic*, *Syriac* later, and *Syriac Jerusalem*; two

Arabic, Persic, Slavonic; all the *Itala* but one; *Vulgate, Saxon*, and several of the *primitive Fathers*. Clarke. The reading is *οι εθνικοι*, *the heathens*, in the Cambridge and several other MSS. It is supported by a number of ancient versions, the *Vulgate, Coptic, second Syriac, Ethiopic, Arabic, Saxon*. It was so read by Chrysostom and several of the Fathers. It is, besides, much in our Lord's manner, not to recur to the same denomination of persons, but to others in similar circumstances. *Campbell*. 'The Gentiles' — the Heathens, whom the Jews almost held in abhorrence. The common version has 'publicans' instead of Gentiles, but the latter reading has the better support from manuscripts. *E. S. Gannett*.

Matt. vi, 4, 6; p. 47, l. 10. 16. PUBLICLY. T. *Openly*. R. T. *Εν τω φανερω*. Griesbach retains the words in verse 4, but deems them of very doubtful authority; and notes the same expression in verse 6, as rejected by some authorities, but thinks it ought not to be omitted. TRANS. Verse 4. In the common Greek copies, after *αποδοσει σοι*, *shall reward thee*, we read *εν το φανερω*; which our translators render *openly*. But these words are not found in some ancient and valuable MSS, were not received by several of the most eminent Fathers, nor have been admitted into the *Vulgate, the Saxon, or the Coptic versions*. *Campbell*.

Matt. vi, 5; p. 47, l. 12. *Praying* — *at the corners of the streets*. Our Lord is here treating of private prayer, for which reason his rules must not be extended to public devotion. *Macknight*.

It is evident that the force of this precept is not aimed against public prayer, but against private prayer performed in public; against the ostentatious display which seeks to distinguish us from others, not the genuine sympathy which makes us desirous of blending our feelings with theirs? It was devotion obtruding itself in the face of business, amid the show and bustle of the world. It did not seek for fellowship, but observation. It did not want the concurrence of men, but to be seen by them. *Mrs Barbauld*.

Matt. vi, 11; p. 47, l. 23. *Necessary subsistence*. T. *Daily bread*. R. T. *Επιουσιον*. This interpretation of the epithet seems to be as just as any: *That which is sufficient to our life*. *Macknight*.

Matt. vi, 13; p. 47, l. 25. *For thine is the kingdom, and the power, and the glory, for ever. Amen*. R. T. The whole of this Doxology is rejected by *Wetstein, Griesbach*, and the most eminent critics. The authorities on which it is rejected may be seen in *Griesbach* and *Wetstein*, particularly in the second edition of Griesbach's Testament, who is fully of opinion, *that it never made a part of the sacred text*. It is variously written in several MSS, and omitted by most of the Fathers, both Greek and Latin. As the Doxology is at least very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not, in my opinion, be left out of the text; merely because some MSS have omitted it, and it has been variously written in others. *Clarke*.

This doxology is wanting not only in several ancient Greek MSS, but in the *Vulgate, Coptic, Saxon and Arabic versions*. It was not in the Greek copies used by Origen, Gregory Nyssen, or Cyril. Cesarius quotes it, not as from the scripture, but as from the liturgy used in the Greek churches, whence, in all human probability, according to the judgment of the most celebrated critics, it has first been taken.

Campbell.

Matt. vi, 18; p. 47, l. 34. *Will reward thee*. T. *Shall reward thee openly*. R. T. *Openly*. *Εν τω φανερω*. These words are omitted by *nine* MSS in uncial letters; and by more than *one hundred* others, by most of the *versions*, and by several of the *primitive fathers*. As it is supported by no adequate authority, Bengel, Wetstein, Griesbach, and others, have left it out of the text. *Clarke*. In regard to the 18th verse, the number of MSS as well as of ancient versions which omit the phrase are so many, that Wetstein has thought fit to reject it. *Campbell*. The same expression in verse 6, as well as 18, is thought by Campbell to be an interpolation. TRANS.

Matt. vi, 25 ; p. 48, l. 1. *Be not anxious.* T. *Take no thought.* R. T. Be not anxiously careful, *μη μετμενατε* ; this is the proper meaning of the word. *Μετμενα*, *anxious solicitude*, from *μεριζειν τον νουν*, *dividing*, or *distracting* the *mind*. Clarke. *Take no thought.* I do not think there is, in the common version, a more palpable deviation than this from the original. *Campbell.*

Horne takes the last verse of this chapter as a text, and after a long preamble, deprecating in a facetious strain of surprise the common import of the phrase, *take no thought*, comes to this grave conclusion. 'The truth is, that the Greek word here rendered *take no thought*, signifies properly, *Be not anxious, solicitous, miserable* about to-morrow ; literally and strictly, be not of a *doubtful, divided* mind.' Moreover, Parkhurst remarks ; 'The word in the original Greek bears a much stronger sense than is conveyed by our expression, 'Take no thought.' At the time when our English translation was made, the phrase 'to take thought' appears to have implied anxious thought and carefulness.' Now, as there is here a manifest falsity of interpretation, even directly opposed to other parts of revelation, why not correct this text, with numerous others of a similar class, and when, in the revolutions of language, the word *anxious*, like the words *take no thought*, shall have become equivalent to the word *regardless*, it will then be in time to search the vocabulary for some other materials, which will express the present idea of *inordinate solicitude* ? TRANS.

Matt. vi, 30 ; p. 48, l. 13. *Cast into the furnace.* T. *Cast into the oven.* R. T. *To-morrow are cast into the oven.* The scarcity of fuel in the East obliges the inhabitants to burn the dried stalks of plants and other substances. *E. S. Gannett.*

Matt. vii, 1 ; p. 48, l. 21. *Judge not.* I think it may be generally asserted, that those who are the readiest to examine others, are the most backward to examine themselves ; that the more we feel inclined to scrutinize our brother Christians with severity, the less able are we to endure such a scrutiny ourselves. Before Christianity can arrive at any degree of perfection, there must be less *tongue*, and more *heart work*. If a man be faithful to his convictions, he will find too much to do at home, to busy himself with what he has no opportunity of sufficiently knowing,—his neighbor's heart. We are to consider ourselves at all times as miserably ignorant ; and it is only while we do consider ourselves as such, that we are in a disposition to learn of a teacher so averse to the pride of the human heart, as Jesus Christ. *Henry Kirke White.*

Matt. vii, 4 ; p. 48, l. 25. *Let me take the splinter from thine eye.* T. *Let me pull out the mote out of thine eye.* R. T. *Pull out the mote* : rather an extremely small *splinter* or *shiver* of wood ; so Grotius, Wakefield, &c. The opposing term which follows, Campbell well translates *thorn* instead of *beam* ; which word has too much obscured the true meaning of the text. *Dabney.*

Matt. vii, 14 ; p. 48, l. 45. *How narrow is the gate.* *Because*, is the textual, and *How*, the marginal reading, in the received version. TRANS. Instead of *οτι*, *because*, I should prefer *τι*, *how*, which reading is supported by a great majority of the best MSS, *versions* and *fathers*. Clarke. Griesbach adopts the corrected reading. TRANS.

Matt. vii, 29 ; p. 49, l. 26. *Not as the scribes.* Several excellent MSS, and almost all the ancient versions read, *και οι φαρισαι*, *and the Pharisees*. Clarke. The Vulgate, Syriac, Saxon, and Armenian versions, with one MS., add, *and the Pharisees*. Campbell.

Matt. viii, 2 ; p. 49, l. 28. *Prostrating himself.* T. *Worshipped.* R. T. *Prostrated himself.* So the word should be translated here, and in many other places, where in the common version it is rendered 'worshipped.' This appears to have been its original meaning, signifying an act expressive of great respect, whence it came to signify worship paid to God, as in Matt. iv, 10. *E. S. Gannett.* See Note on Matt. ii, 2. TRANS.

Matt. viii, 5 ; p. 49, l. 35. *A centurion.* This officer in the Roman army had the command of a hundred men. *Priestley, Campbell.* Griesbach removes the words *τω Ιησου*, *Jesus*, from the text into the margin, as an interpolation. TRANS.

Matt. viii, 8, p. 49, l. 39. *But command by word.* T. *But speak the word only.* R. T. Or instead of *ειπε λογον*, read *ειπε λογω*, *Speak by word or command.* This reading is supported by the most extensive evidence from MSS, versions and fathers. *Clarke.*

Matt. viii, 11; p. 49, l. 46. *Will recline.* T. *Shall sit down.* R. T. *Will be placed at table.* TRANS. *Will recline with Abraham—in the kingdom of God.* The word recline expresses the attitude in which the orientals place themselves at table. *E. S. Gannett.*

Matt. viii, 15; p. 50, l. 8. *Entertained him.* T. *Ministered unto them.* R. T. *αυτοις*, *them*, is the reading of most of the *printed* editions, but *αυτω*, *to him*, has the utmost evidence in its support from MSS, versions and fathers. *Clarke.* *Him.* The common Greek copies have *αυτοις*, *them*. But the reading is *αυτω*, *him*, in a great number of MSS, several of them ancient; it is supported also by some of the old versions and fathers, is approved by Mill and Wetstein, and is more agreeable than the other to the words in construction, none but Jesus having been mentioned in the preceding words. *Campbell.*

Matt. viii, 18; p. 50, l. 14. *To the other side.* T. *Unto the other side.* R. T. *To go to the other side*, i. e. of the Lake, or Sea, of Tiberias. Capernaum, where Jesus then was (Matt. viii, 5), was situated at the northwestern extremity of the lake, and the territory of the Gergesenes lay on the southeastern shore. It was necessary therefore to pass over the whole length of the lake in going from the one place to the other. *E. S. Gannett.*

Matt. viii, 29; p. 50, l. 34. *Son of God.* Griesbach omits the word *Jesus*, on the authority of several MSS of the greatest antiquity and respectability; besides some *Versions*, and several of the *Fathers*, I heartily concur with these MSS, &c. *Clarke.* The word '*Jesus*' is omitted here by the best manuscripts, but it is found in Mark and Luke. *E. S. Gannett.*

Matt. viii, 31; p. 50, l. 37. *Send us away.* T. *Suffer us to go away.* R. T. *Επιτρεψου ημιν απελθειν*; this is the common reading, but *αποστειλον ημας*, *send us away*, appears more genuine. This latter reading, Griesbach has adopted on the authority of three ancient MSS, the *Coptic*, *Sahidic*, *Ethiopic*, *Syriac*, all the *Arabic*, *Saxon*, most of the *Itala*, and the *Vulgate*. *Send us away* seems to express more fully the absolute power Jesus Christ had over them. *Clarke.*

Matt. ix, 1; p. 50, l. 44. This verse properly belongs to the preceding chapter. *Clarke.*

Matt. ix, 13; p. 51, l. 20. *But sinners.* T. *But sinners unto repentance.* R. T. Most of the common editions add *εις μετανοιαν*, *unto repentance*; but this is omitted in the *Codex Vatic.* And Beza, sixteen others, both the *Syriac*, both the *Persic*, *Ethiop.* *Armen.* *Gothic*, *Anglo-Saxon*, all the *Itala* except three, the *Vulgate*, *Clemens Roman.* *Origen*, *Basil*, *Jerom*, *Augustin*, *Ambrose*, and *Barnabas*. The omission is approved by Mill and Bengel. Griesbach leaves it out of the text. *Clarke.*

To Reformation, *εις μετανοιαν*. These words are wanting in a good many MSS. There is nothing to correspond to them in the *Vulgate*, *Syriac*, *Gothic*, *Saxon*, and *Ethiopic* versions. Critics are divided about them. To me there scarcely appears sufficient evidence for rejecting them. Besides, it is allowed by all, that if they be not expressed in this place, they are understood. *Campbell.*

Matt. ix, 35; p. 50, l. 16. *Among the people.* R. T. *Εν τω λαω*. This clause is omitted by about fifty MSS, several of them of the first antiquity and authority; by the *Complutensian*, and by Bengel; by both the *Syriac*, both the *Arabic*, both the *Persic*; the *Ethiopic*, *Gothic*, *Saxon*, and all the *Itala*, except four. Griesbach has left it out of the text. *Clarke.*

This clause is wanting in many MSS, in the *Vulgate*, the *Syriac*, and most other ancient versions. As in this case the evidence on the opposite sides may be said to balance each other, and as the admission or the rejection makes no alteration in the sense; that the clause possesses a place in the common Greek editions, and in the English Translation is here sufficient ground for deciding in its favor. *Campbell.*

Matt. ix, 36; p. 52, l. 18. *They were sorrowfully afflicted.* T. *They fainted.* R. T. Instead of *εκλελυμενοι*, *fainted*, all the best MSS, Versions, and Fathers, read *εσκυλμενοι*,

grieved, and melancholy. *Clarke.* Campbell acknowledges that the latter is the word in a very great number of MSS, but prefers the common reading, translating *ἡσαν ἐκκελυμένοι καὶ ἐγριμμένοι, they were scattered and exposed.* Griesbach adopts the amended reading. *TRANS.*

Matt. x, 1 ; p. 52, l. 23. *Over impure spirits.* T. *Against unclean spirits.* R. T. The word *κατα, against*, which our translators have supplied in *Italic*, is found in many MSS of good note, and in the principal Versions. *Clarke.*

Matt. x, 4 ; p. 52, l. 29. *Even he who betrayed him, or delivered him up ;* for so, I think, *ο καὶ παραδους αυτον*, should be translated. The common translation, *who also betrayed him*, is very exceptionable, as it seems to imply, he was betrayed by *some others* as well as by Judas. *Clarke.*

Matt. x, 8 ; p. 52, l. 34. *RAISE THE DEAD.* This is wanting in the manuscripts marked E K L M S of *Griesbach*, and in those marked B H V of *Matthæi*, and in upwards of *one hundred* others. It is also wanting in the *Syriac*, (Vienna edition) latter *Persic*, *Sahidic*, *Armenian*, *Slavonic*, and in one copy of the *Itala* ; also in *Athanasius*, *Basil*, and *Chrysostom*. There is no evidence that the disciples raised any dead person previously to the resurrection of Christ. The words should certainly be omitted, unless we could suppose that the authority now given respected not only their present mission, but comprehended also their future conduct. But that our blessed Lord did not give this power to his disciples *at this time*, is, I think, pretty evident from verse 1 ; and from Luke ix, 6, 10 ; x, 19, 20 ; where if any such power had been *given*, or *exercised*, it would doubtless have been mentioned. *Wetstein* has rejected it, and so did *Griesbach* in his first edition ; but in the second (1796) he has left it in the text with a note of doubtfulness. *Clarke.* Campbell and Wakefield reject the passage as an interpolation. *TRANS.*

In several copies, the clause, *raise the dead*, is wanting ; for which reason, and because the disciples did not raise any person from the dead, Dr Mill takes it to be an interpolation. But his opinion is ill-founded, as it is certain that this, with several other articles in the apostles' first commission, have a direct relation to the period comprehended under that more extensive commission, which they received after their master's resurrection. See ver. 18, 21, 23, of this chapter. *Macknight.*

Matt. x, 10 ; p. 52, l. 37. *Or staves.* T. *Nor yet staves.* R. T. *ῥαβδον, a staff*, as in the *margin* ; but instead of *ῥαβδον, staff*, which is the common reading, all the following MSS and versions have *ῥαβδους, staves*, and C E F G K L M P S — V., *ninety-three* others, *Coptic*, *Armenian*, latter *Syriac*, one of the *Itala*, *Chrysostom* and *Theophylact*. This reading is of great importance, as it reconciles this place with Luke ix, 3 ; and removes the seeming contradiction from Mark vi, 8. *Clarke.*

The common reading in Greek is *ῥαβδον, staff*. This is one of the few instances in which our translators have not scrupled to desert the ordinary editions, and say *staves*, notwithstanding that the Vulgate agrees with the common Greek, and has *virgam, staff*. There is sufficient ground, however, for preferring the other reading, which is not only well supported by MSS, some versions, and old editions, and is approved by *Wetstein* and other critics ; but is entirely conformable to those instructions as represented by the other Evangelists. *Campbell.* *A staff : ῥαβδον.* This reading has the most authority from versions and MSS. *Wakefield.*

Matt. x, 12 ; p. 52, l. 40. *THUS salute it, PEACE BE TO THIS HOUSE.* T. *Salute it.* R. T. *Wish it peace.* Wakefield. *Λεγοντες ειρηνη εν τω οικω τουτω, saying, 'Peace be to this house.'* This clause, which, as explanatory of the word *ασπασασθε*, is necessary to the connexion in which it now stands, is added by the manuscripts D and L, *forty-three* others, the *Armenian*, *Ethiopic*, *Slavonic*, *Saxon*, *Vulgate*, all the copies of the old *Itala*, *Theophylact* and *Hilary*. The clause is also found in several modern versions. Some suppose it an addition taken from *Luke*, but there is nearly as much reason to believe *he* took it from *Matthew*. *Clarke.*

Campbell remarks, that 'the corresponding words in Greek are found in some MSS, but not in so many as to give any countenance for relinquishing the common reading.' *TRANS.*

Matt. x, 23; p. 53, l. 14. *In this city, fly to another.* T. *In this city, flee ye into another.* R. T. There is a remarkable repetition of this clause found in MSS D L, and eight others; the *Armenian*, *Saxon*, all the *Itala* except three; *Athan.* *Theodor.* *Tertul.* *August.* *Ambr.* *Hilar.* and *Juvencus.* *Bengel* in his *gnomon*, approves of this reading. On the above authorities, Griesbach has inserted it in the text. It probably made a portion of this gospel as written by Matthew. *Clarke.*

Matt. x, 25; p. 53, l. 20. *Beelzeboul.* T. *Beelzebub.* R. T. This name is variously written in the MSS. *Beelzeboul*, *Beelzeboun*, and *Beelzebud*; but there is a vast majority in favor of the reading *Beelzeboul*, which should by all means be inserted in the text instead of *Beelzebub.* *Clarke.* Griesbach introduces the correction. *TRANS.*

Matt. x, 29; p. 53, l. 28. *For an assarius.* T. *For a farthing.* R. T. The value of the *assarion* is three farthings sterling. *Campbell.* This is equal to about a cent and a third. *TRANS.*

Matt. x, 29; p. 53, l. 29. *Without the permission of your Father.* T. *Without your Father.* R. T. *της βουλης*, the *will* or *counsel* is added here by *Origen*, *Coptic*, all the *Arabic*, latter *Persic*, *Gothic*, all the *Itala* except two; *Tert. Iren. Cypr. Novatian*, and other *Latin* fathers. If the evidence be considered as insufficient to entitle it to admission into the *text*, let it stand there as a supplementary *Italic* word, necessary to make the meaning of the place evident. *Clarke.*

Matt. x, 32; p. 53, l. 32. *Acknowledge me.* T. *Confess me.* R. T. The verb *μολογῶ* signifies indifferently *to profess* and *confess*; and these words differ only in this; that one of them denotes *an acknowledgement made with, the other without any supposed present, or previous reluctance.* Wherever such reluctance is not supposed, it ought to be translated *profess.* *Dwight.*

Matt. x, 34; p. 53, l. 35. *I came not to send peace, but a sword:* an energetic mode of representing the *actual consequences* of a measure clearly foreseen, as if it had been the purpose for which the measure was adopted. *Campbell* and *Priestley*, cited by *Dabney.* In consequence of the perversion of his advent our Lord becomes the precursor, not of temporal prosperity, but of desolating calamities. *TRANS.*

The *expectation* of the Jews was, that when the *Messiah* should come, all temporal *prosperity* should be accumulated on the land of Judea; therefore *την γην*, in this verse, should not be translated *the earth*, but *this land.* The import of our Lord's teaching here, is this, Do not imagine, as the Jews in general vainly do, that I am come to *send forth* (*βαλλειν*) by *forcing* out the Roman power, that *temporal prosperity* which they long for; I am not come for this purpose, but to send forth (*βαλλειν*) the Roman *sword*, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. *Clarke.*

Without doubt the effect, not the design of Christ's coming is expressed. *Macknight.*

In Matt. x, 34, we read our Saviour's declaration, that he had not 'come to send peace on earth, but a sword,' to promote domestic jealousies and quarrels. It is quite unnecessary to prove, that the chief purpose, for which Christ came into the world was, to promote peace; first, between God and man, and then among all the members of the human family; and it is undeniable, that where the Gospel is cordially received, such will be its effects. Still, our Lord, foreseeing that in consequence of its partial reception, animosities and dissensions would spring up, persecutions and violence be excited, speaks as if these effects were to be ascribed to his Gospel, when, in reality, they resulted from human passions. The tendency of his system was indeed pacific, but the wickedness of its opposers caused it to give rise to contention and bloodshed. *Turner.*

Matt. x, 42; p. 54, l. 3. *A cup of cold water.* *Υδατος*, *water*, is not in the common text, but it is found in the *Codex Beza*, *Coptic Armenian*, *Gothic*, *Anglo-Saxon*, *Slavonic*, all copies of the *Itala*, *Vulgate*, and *Origen.* It is necessarily understood, the ellipsis of the same *substantive* is frequent, both in the Greek and Latin writers.

Clarke.

Matt. xi, 2 ; p. 54, l. 9. *Two of his disciples.* Instead of *δύο, two*, several excellent MSS with both the *Syriac, Armenian, Gothic*, and one copy of the *Itala*, have *δια, by* ; *he sent by his disciples.* Clarke.

Matt. xi, 16 ; p. 54, l. 32. *The place of public resort.* T. *The markets.* Ἀγοραίς. R. T. *In the Market-place.* A great number of MSS, as well as the *Vulgate, Gothic*, and *Syriac* versions, have the word in the singular. The passage was also read thus by some of the ancient expositors. Moreover, the reading itself appears preferable. Campbell. Griesbach hesitates between the two readings. TRANS.

Matt. xi, 16 ; p. 54, l. 34 ; calling to their *companions.* T. *Fellows.* R. T. Instead of *εταίρους, companions*, many of the best manuscripts have *ετέροις, others.* The great similarity of the words might have easily produced this difference. Clarke.

Matt. xi, 19 ; p. 54, l. 38. *But wisdom is vindicated by her works.* T. *But wisdom is justified of her children.* R. T. It is likely that by *children* our Lord simply means the *fruits* or *effects* of wisdom, according to the Hebrew idiom, which denominates the fruits or effects of a thing, its *children.* It was probably this well known meaning of the word, which led the *Codex Vaticanus*, one of the most ancient manuscripts in the world, together with the *Syriac, Persic, Coptic*, and *Ethiopic*, to read *εργων, works*, instead of *τεκνων, sons*, or *children.* Wisdom is vindicated by her works, i. e. the good effects prove that the cause is excellent. Clarke.

Matt. xi, 21 ; p. 54, l. 40. *Alas for thee, Chorazin — Bethsaida !* T. *Woe unto thee, Chorazin — Bethsaida !* R. T. It would be better to translate the word *οὐαι σοι, alas for thee* than *woe to thee.* The former is an exclamation of pity ; the latter a denunciation of wrath. It is evident that our Lord used it in the former sense. Clarke.

Matt. xi, 23 ; p. 54, l. 45. *Thou Capernaum — exalted to heaven.* A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. This was properly spoken of this city, because that in it our Lord dwelt, and wrought many of his miraculous works. Clarke.

Matt. xi, 23 ; p. 54, l. 46. *Wilt be brought down to hades.* T. *Shalt be brought down to hell.* R. T. Perhaps not meaning here, the place of torment, but rather a state of *desolation.* The original word is Ἄδης, from *α, not* ; and *ιδειν, to see* — the *invisible* receptacle or mansion of the dead, answering to *עֵשֶׂת sheol*, in Hebrew ; and implying often, 1st, the *grave* ; 2dly, the state of *separate souls*, or *unseen* world of spirits, whether of *torment*, Luke xvi, 23 ; or, *in general*, Rev. i, 18 ; vi, 8 ; xx, 13, 14. The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word ; because *hell* is only used to signify the place of the damned. Clarke.

The literal sense of the word *hades* implies properly neither *hell* nor the *grave*, but the place or state of departed souls.* Campbell.

Brought down to hell, &c. This is not to be taken literally ; for as the exaltation of Capernaum into heaven was not a local, but a metaphorical exaltation, denoting the greatness of the privileges with which it was blessed, so its being thrust down into hell, (Ἄδης), signifies the greatness of the judgments which were to fall upon it. Macknight.

Matt. xi, 25 ; p. 55, l. 4. *I entirely concur with thee.* T. *I thank thee.* R. T. Εὐλογοῦμαι σοι, *I fully agree with thee* — I am perfectly of the same mind. Clarke.

Matt. xii, 31 ; p. 56, l. 19. *In men may be forgiven.* T. *Shall be forgiven unto men.* R. T. *In men is pardonable.* As the Hebrew has no subjunctive or potential mood, the future tense is frequently made use of, for supplying this defect. This idiom is common in the *Septuagint*, and has been thence adopted into the *New Testament.* It is evidently our Lord's meaning here, not that every such sin shall actually be pardon-

* HADES is found eleven times in the *New Testament*, namely ; Matt. xi, 23 ; xvi, 18 ; Luke x, 15 ; xvi, 23 ; Acts ii, 21, 27 ; 1 Cor. xv, 55 ; Rev. i, 18 ; vi, 8 ; xx, 13, 14. In the received text, the word in *Corinthians* is rendered *grave*, and in all the other places *hell* ; but the latter is now universally admitted to be an incorrect translation. See the Notes on Matthew v, 22 ; Mark ix, 43, 45 ; Luke xvi, 23 ; Acts ii, 31. TRANS.

ed, but that it is, in the divine economy, capable of being pardoned, or is *pardonable*. The words *remissible* or *irremissible*, would have been less equivocal, but are rather technical terms, than words in common use. *Campbell*.

Matt. xii, 35; p. 56, l. 28. *A good man from his good treasure.* T. *A good man out of the good treasure of the heart.* R. T. *Της καρδιας*, of his heart, is omitted by upwards of one hundred MSS, many of them of the greatest antiquity and authority: by all the *Syriac*, *Arabic*, and *Persic*; by the *Slavonic*, *Saxon*, *Vulgate*, and *Itala*, (except four), and by several of the *primitive fathers*. It seems to have been added here by some copyist, merely to explain. *Clarke*. The words *της καρδιας*, of his heart, are wanting in so many MSS, even those of the greatest note, ancient versions, and commentators, that they cannot be regarded as authentic. *Campbell*. Griesbach rejects them. TRANS.

Matt. xiii, 11; p. 57, l. 30. *You are permitted to understand the secrets.* T. *It is given unto you to know the mysteries.* R. T. *Τα μυστηρια*. That the common signification of *μυστηρια* is as rendered by Castalio *ARCANA*, *secrets*, there can be no doubt. The moral truths here alluded to, and displayed in the explanation of the parable, are as far from being mysteries, in the common acceptation, *doctrines incomprehensible*, as any thing in the world can be. *Campbell*.

The Greek word *μυστηριον* occurs frequently in the New Testament, and is uniformly rendered in the English translation, *mystery*. If I mistake not, this sense is unsupported by the usage of the inspired penmen. After the most careful examination of all the passages in the New Testament, in which the Greek word occurs, and after consulting the use made of the term, by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings called Apocrypha, I can only find two senses nearly related to each other, which can strictly be called scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret, any thing not disclosed, not published to the world, though perhaps communicated to a select number. There is another meaning which the term *μυστηριον* sometimes bears in the New Testament. But it is so nearly related to, if not coincident with, the former, that I am doubtful whether I can call it other than a particular application of the same meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain that in this case, the term *μυστηριον* is used comparatively; for, however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, it is obscure, compared with the literal sense, which, to the unintelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. *Campbell*.

The difference between the sense of the word *μυστηριον*, *mystery*, as used by the apostles, and its popular sense, is clear and easily defined. The apostles always meant by the word something that was concealed, but which might be made known; whereas, in its vulgar signification, it is employed to denote a thing, which is not only concealed, but *incomprehensible*. This difference is broad and important, and deserves the careful attention of every one, who would attain just conceptions of the apostles' instructions. It may be stated as a rule, which is without exception, that they never used the term to express any truth or doctrine, which was in its nature incomprehensible, or impossible to be understood. On the contrary, it is uniformly employed by them to denote something, which had been obscure, or unknown, but which was made clear by revelation, or would be made so by the means that were employed to diffuse a knowledge of truth, and of divine things. *Sparks*.

Matt. xiii, 12; p. 57, l. 32. *He who has much, to him will be given.* T. *Whosoever hath, to him shall be given.* R. T. This is an allusion to a common custom in all countries: he who possesses *much*, or is *rich*, to such a person *presents* are ordinarily given. *Clarke*.

Matt. xiii, 12; p. 57, l. 33. *While he who has but little, will be deprived even of that little.* T. *Whosoever hath not, from him shall be taken away even that he hath.* R. T. That is, the *poor man*: he that has little may be easily made a prey of, and so lose his little. This is a proper sense of the word *εχειν* in sacred and profane writers. *Clarke.* The received text involves an obvious contradiction. How can a person be divested of any thing, who possesses nothing? *TRANS.*

Matt. xiv, 33; p. 50, l. 41. *Thou art a Son of God.* T. *Thou art the Son of God.* R. T. Critics have remarked, that when the phrase is used to denominate the MESSIAH, both the articles are used: *ὁ υἱὸς τοῦ Θεοῦ*, and the words without the articles mean, in the common phrase, *a divine person.* *Clarke.*

Matt. xv, 7; p. 61, l. 11. *Isaiah.* T. *Esaias.* R. T. In every place where the proper names of the Old Testament occur, in the New the same mode of orthography should be followed: I therefore write *Isaiah* with the Hebrew, not *Esaias* with the Greek. *Clarke.*

Matt. xv, 8; p. 61, l. 12. *THIS PEOPLE APPROACH ME WITH THEIR MOUTH.* T. *This people draweth nigh unto me with their mouth.* R. T. This clause, which is taken from Isaiah, chap. xxix, 13, is omitted by several excellent MSS, and by several versions and fathers. Erasmus, Mill, Drusius, and Bengel, approve of the omission; and Griesbach has left it out of the text; but as I find it in the prophet, the place from which it is quoted, I dare not omit it, however respectable the above authorities may appear. *Clarke.*

Matt. xv, 19; p. 61, l. 29. *Calumnies.* T. *Blasphemies.* R. T. *βλασφημία*, properly denotes *calumny*, *detraction*, *reproachful* or *abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned, being in every case, sufficient for conveying the sense. *Campbell.* *BLASPHEMIES.* The verb *βλασφημῶ*, when applied to men, signifies *to speak INJURIOUSLY of their persons, characters, &c*; and when applied to God, it means *to speak IMPIOUSLY of his nature, works, &c.* *Clarke.*

Matt. xv, 39; p. 62, l. 21. *The coast of Magdala.* In the parallel place, Mark viii, 10, this place is called *Dalmanutha*. Either *Magdala* was formed by a transposition of letters from *Dalman*, to which the Syriac termination *atha* had been added, or the one of these names refers to the *country*, and the other to a *town* in that neighborhood. Jesus went into the *country*, and proceeded till he came to the chief *town* or *village* in that district. *Clarke.*

Matt. xvi, 3; p. 62, l. 25. *Hypocrites.* R. T. *Υποκριται.* But this word is not found in some of the most valuable MSS, nor has it been in those copies from which the Vulgate, second Syriac, Armenian, Ethiopic, and Saxon versions were made. Nor was it in the copies used by Chrysostom. *Campbell*—who excludes it from the text. Griesbach notes it as extremely doubtful. *TRANS.*

Matt. xvi, 8; p. 62, l. 34. *But Jesus, perceiving it, said.* T. *When Jesus perceived, he said unto them.* R. T. *Αυτοις*, *unto them*, is wanting in B D K L M S, and twenty others; one of the Syriac, the Armenian, Ethiopic, Vulgate, and most of the Itala; also in Origen, Thophylact, and Lucifer Calaritanus. Mill approves of the omission, and Griesbach has left it out of the text. *Clarke.*

Matt. xvi, 18; p. 63, l. 5. *On that very Rock.* T. *Upon this Rock.* R. T. *Upon this very Rock*, *ἐπὶ ταυτῇ τῇ πέτρᾳ*—this true confession of thine—that I am THE MESSIAH,* that am come to reveal and communicate THE LIVING GOD. . . That *Peter* is not designed in our Lord's words, must be evident to all who are not blinded by prejudice. *Clarke.*

Matt. xvi, 18; p. 63, l. 6. *My church*, *μου τὴν ἐκκλησίαν*, *my assembly*, or *congregation*. In the proper use of the word, there can be no such thing as THE church, exclu-

* Upon this very rock, myself, thus confessed, alluding probably to Psalm cxviii, 22; Isaiah xxviii, 16. *Clarke.*

sively — there may be *a church*, and *the churches*, signifying a *particular* congregation, or the different assemblies of religious people : and hence, the Church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously, as it does absurdly. *Church* is very properly defined in the 19th article of the Church of England, to be ‘a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly ministered, according to Christ’s ordinance.’ *Clarke*.

Matt. xvi, 20 ; p. 63, l. 11. *That he was the Messiah.* T. *That he was Jesus the Christ.* R. T. The common text has *Jesus the Christ*, but the word *Jesus* is omitted by 54 MSS, some of which are not only of the greatest *authority*, but also of the greatest *antiquity*. It is omitted also by the *Syriac*, later *Persic*, later *Arabic*, *Sclavonic*, six copies of the *Itala*, and several of the *Fathers*. The most eminent critics approve of the omission, and Griesbach has left it out of the text in both his editions. I believe the insertion of it here to be wholly superfluous and improper. *Clarke*. The name *Jesus* is wanting in many MSS, and some ancient versions. *Campbell*.

Matt. xvi, 23 ; p. 63, l. 17. *Depart from me, opposer !* T. *Get thee behind me, Satan.* R. T. Ὑπαγε ὀπίσω μου, σατανᾶ. *Get behind me, thou adversary.* This is the proper translation of the Hebrew word שָׂטָן, *Satan*, from which the Greek word is taken. Our blessed Lord certainly never designed, that men should believe he called Peter, *DEVIL*, because he, through erring *affection*, had wished him to avoid that death which he predicted to himself. This translation, which is literal, takes away that *harshness* which before appeared in our Lord’s words. *Clarke*. *Satan*, though conceived by us as a proper name, was an appellative in the language spoken by our Lord ; for from the Hebrew it passed into the *Syriac*, and signified no more than *adversary* or *opponent*. *Campbell*.

Matt. 16, 25 ; p. 63, l. 22. *Whoever would desire to save his life.* T. *Whosoever will save his life.* R. T. That is, *shall wish to save his life* at the expense of his conscience. *Clarke*. He who will save his life, *by violating his duty*, shall lose it. *Dwight*.

Matt. xvi, 26 ; p. 63, l. 24. *Forfeit his own life.* T. *Lose his own soul.* R. T. Or, *lose his life*, τὴν ψυχὴν αὐτοῦ. On what authority many have translated the word ψυχή, in the 25th verse, *life*, and in this verse, *soul*, I know not : but am certain it means *life* in both places. *Clarke*. *Forfeit* comes nearer the import of the original word, which Doddridge has endeavored to convey by a circumlocution, *Should be punished with the loss of his life*. But the chief error in the English translation lies in changing, without necessity, the word answering to ψυχή, calling it in the preceding verse, *life*, and in this, *soul*. *Campbell*. In the four examples occurring in those verses, *Campbell*, *Newcome*, and *Wakefield*, translate the word, *life*. *TRANS.*

Matt. xvi, 28 ; p. 63, l. 29. *Entering upon his reign.* T. *Coming in his kingdom.* R. T. Or, *to his kingdom*. Instead of βασιλεία, *kingdom*, four MSS, later *Syriac*, *Coptic*, *Ethiopic*, *Saxon*, and one copy of the *Itala*, with several of the primitive fathers, read δόξα, *glory*, and to this is added, τοῦ πατρὸς αὐτοῦ, *of his Father*, by three MSS, and the versions mentioned before. *Clarke*.

Matt. xvii, 1 ; p. 63, l. 30. *After six days.* Mark ix, 2, has the same number ; but Luke says, ix, 28, after *eight* days : The reason of this difference seems to be the following : Matthew and Mark reckon the days from that mentioned in the preceding chapter, *to* that mentioned in this. Luke includes *both* days as well as the six intermediate ; hence the one makes *eight*, the other *six*, without any contradiction. *Clarke*.

Matt. xvii, 21 ; p. 64, l. 23. *This description, however, is not dispossessed, except by prayer and fasting.* T. *This kind goeth not out but by prayer and fasting.* R. T. There is great difficulty in the text. The whole verse is wanting in the *Vatican MS*, one of the most ancient and most authentic, perhaps, in the world ; and in another, one of *Colbert’s*, written in the 11th or 12th century. It is wanting also in the *Coptic*, *Ethiopic*, *Syriac hieros*, and in one copy of the *Itala*. But all the MSS acknowledge it in the parallel place, Mark ix, 29 ; only the *Vatican MS* leaves out νηστεύειν, *fasting*. I strongly suspect it to be an interpolation ; but if it be, it is very *ancient*, as *Origen*,

Chrysostom, and others of the primitive fathers, acknowledge it. *Clarke*. Griesbach thinks that it ought not to be omitted. *TRANS*.

Matt. xvii, 22; p. 64, l. 26. *Is about to be surrendered*. T. *Shall be betrayed*. R. T. *The Son of Man shall be betrayed into the hands of men*. ΜΕΛΛΕΙ—ΠΑΡΑΔΙΔΟΣΘΑΙ ΕΙΣ ΧΕΙΡΑΣ—*The Son of Man is about to be delivered into the hands, &c.* I am fully of the mind of two eminent critics, *Grotius* and *Wakefield*, that παραδιδοςθαι should be here translated, *delivered*, or *delivered up*, not *betrayed*. *Clarke*. *Is to be delivered up*, μελλει παραδιδοςθαι. In my notion of the import of this compound future, there is much the same difference between παραδοθισεται and μελλει παραδιδοςθαι in Greek, as there is between the phrases *will be delivered* and *is to be delivered*, in English. The latter gives a hint of the nearness of the event, which is not suggested by the other. *Campbell*.

Matt. xviii, 1; p. 64, l. 40. *At that period*. T. *At the same time*. R. T. Or *hour*; but ωρα is frequently used to signify some particular time: however, instead of ωρα, *hour*, three MSS, all the *Itala* but four, and *Origen*, read ημερα, *day*. *Origen* says both readings were extant in MSS, in his time. *Clarke*. Griesbach cites the latter in the margin as a distinguished reading. *TRANS*.

Matt. xviii, 7; p. 65, l. 4. *Alas for the world!* Woe! or *alas!* ουαι. It is the opinion of some eminent critics, that this word is ever used by our Lord to express *sympathy* and *concern*. *Clarke*.

Matt. xviii, 8; p. 65, l. 6. *Cause thee to offend*. T. *Offend thee*. R. T. In the original language, the text conveys a meaning somewhat different from that, which the English reader would derive from our translation. The word here rendered *offend*, should be rendered *cause to offend*. Our Saviour is not designing to reprove those, who irritate his disciples; but those, who would in any way withdraw them from their christian profession, weaken their faith, unsettle their principles, or cause them to neglect or violate his commands. *John Emery Abbot*.

Matt. xviii, 10; p. 65, l. 13. *In the heavens*. T. *In heaven*. R. T. The clause, εν ουραναις, *in the heavens*, is wanting in several MSS, Versions and Fathers. *Clarke*.

Matt. xviii, 17; p. 65, l. 26. *To the religious assembly*. T. *Unto the church*. R. T. *The congregation*. *Campbell*. Or *Society of Christian brethren*. *Mann*. Lay the whole matter before the congregation of Christian believers, in that place of which he is a member, or before the *minister* and *elders*, as the *representatives* of the church or assembly. *Clarke*. ΕΚΚΛΗΣΙΑ. *Congregation*. That word we find used in two different, but related senses, in the Old Testament. One is for a whole nation, considered as constituting one commonwealth or polity. The other is for a particular *congregation* or *assembly*, either actually convened, or accustomed to convene, in the same place: Now as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel, should be made a national affair, we are under the necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as *Lightfoot* and others have observed, is the evidence we have that the like usage actually obtained in the synagogue, and in the primitive church. Whatever foundation, therefore, there may be, from those books of scripture that concern a later period, for the notice of a church representative; it would be contrary to all the rules of criticism, to suppose that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant only a few heads or directors. *Campbell*.

Matt. xviii, 19; p. 65, l. 31. *Again, I assure you*. T. *Again I say unto you*. R. T. The word αμην, *verily*, is added here in ninety-eight MSS, (many of which are of the greatest antiquity and importance) seven editions, all the Arabic, the Slavonic, and several of the *Itala*. *Clarke*. Griesbach regards it as a respectable reading. *TRANS*.

Matt. xviii, 28; p. 66, l. 2. *A hundred denarii*. T. *A hundred pence*. R. T. Rather *denarii*. The denarius was a Roman coin, worth about *seven pence halfpenny* Eng-

lish. The original word should be retained, as our word penny does not convey the *seventh part* of the meaning. *Clarke*.

Matt. xviii, 29; p. 66, l. 4. *Falling at his feet*. T. *Fell down at his feet*. R. T. This clause is wanting in several ancient MSS, Versions, and Fathers. Several printed editions also have omitted it; Griesbach has left it out of the text. Παντα, *all*, is omitted by a multitude of MSS, Versions, and Fathers. *Clarke*. Griesbach retains in the text πεισαν, *fell down*, and παντα, *all*, but notes the latter as a questionable reading; and rejects εις τους ποδας αυτου, *at his feet*. TRANS. The common Greek adds παντα, *all*. But this word is not found in many MSS, several of them of principal note, nor in some ancient versions and editions. Mill and Wetstein have both thought proper to reject it. *Campbell*.

Matt. xviii, 30; p. 66, l. 6. *Committed him to prison, till he should pay the debt*. T. *Cast him into prison, till he should pay the debt*. R. T. If the person be *poor*, or *comparatively poor*, is his imprisonment likely to discharge his *debt*? His *creditor* may rest assured that he is now further from his object than ever; the man had no other way of discharging the debt, but by his labor; that is now impossible through his *confinement*, and the creditor is put to a *certain* expense towards his maintenance. How foolish is this policy! And how much do such laws require *revision* and *amendment*. Imprisonment for debt in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge, or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. Dr *Dodd* very feelingly inquires here, 'Whether rigor in exacting temporal debts, in treating without mercy such as are *unable* to satisfy them——whether this can be allowed to a *Christian*, who is bound to imitate his God and Father? To a *debtor*, who can expect forgiveness only on the condition of forgiving others? To a *servant*, who should obey his Master? and to a *criminal*, who is in daily expectation of his Judge and final sentence?' *Clarke*.

Matt. xviii, 35; p. 66, l. 15. *Their trespasses*. R. T. Τα παραπτώματα αυτων. There is nothing in the Vulgate answering to these words. The same may be said of the Arabic, the Coptic, the Saxon, and the Ethiopic versions. They are wanting also in the Cambridge and three other MSS. *Campbell*. These words are properly left out by GRIESBACH, and other eminent critics, because they are wanting in some of the *very best* MSS, most of the Versions, and by some of the chief of the Fathers. The words are evidently an interpolation; the construction of them is utterly improper; and the concord false. *Clarke*.

Matt. xix, 4; p. 66, l. 21. *That at the beginning, when the Creator made man, he formed a male and a female*. T. *That he which made them in the beginning, made them male and female*. R. T. In this translation, our Lord's argument does not appear. But the original, literally translated, gives this meaning: *That he who made them, at the beginning made a male and a female*. According to this translation, our Lord's reasoning is clear and conclusive: At the beginning, God made only one male and one female, of the human species, to show, that adultery and polygamy are contrary to his intention in creating man. *Macknight*.

It was surely unnecessary to recur to the history of the creation, to convince those pharisees of what all the world knew, that the human race was composed of men and women, and consequently of two sexes. The weight of the argument, therefore, must lie in this circumstance, that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations. *Campbell*.

Matt. xix, 16; p. 66, l. 45. *Excellent Teacher*. T. *Good Master*. R. T. This is intended to be a highly respectful mode of address, and demands that the word αγαθε, *good*, should be used in its highest sense, that of *excellent*: for any construction that might convey the most distant inference that Christ was not in some sense good, would be absurd, and contradictory to numerous other scriptures. TRANS.

Matt. xix, 17; p. 67, l. 1. *Why do you denominate me excellent? There is none excellent, but the one God.* T. *Why callest thou me good? there is none good but one, that is, God.* R. T. *Why callest thou me good? Or, Why dost thou question me concerning that good thing?* Τι με ερωτας περι του αγαθου. This important reading is found in B D L, three others, the *Coptic, Sahidic, Armenian, Ethiopic*, latter *Syriac, Vulgate, Saxon*; all the *Itala* but one. *Origen, Eusebius, Cyril, Dionysius, Arcop. Antiochus, Novatian, Jerom, Augustin, and Juvenius.* This authority appears so decisive to *Griesbach*, that he has received this reading into the text of his second edition, which in the *first* he had *interlined*. And instead of *None is good but the one God*, he goes on to read, on nearly the same respectable authorities, εις εστιν ο αγαθος, *There is one who is good.* Let it be observed also that in the 16th verse, instead of διδασκαλε αγαθε, *good teacher*, διδασκαλε only, is read by B D L, one other, one *Evangelistarium*, the *Ethiopic*, three of the *Itala*, *Origen* and *Hilary*. The whole passage therefore may be read thus: *O Teacher! what good thing shall I do, that I may have eternal life? And he said unto him, why dost thou question me concerning that good thing? There is one who is good. (Or he who is good is one) But if thou art willing to enter into that life, keep the commandments.* Clarke.

Why dost thou call me good? It is certain, that some very ancient *manuscripts* read this clause, τι με ερωτας περι του αγαθου; *Why dost thou ask me, what good thing is to be done?* But neither the number of *copies*, nor the turn of our *Lord's answer*, will by any means admit of such a reading. *Doddridge*.

Why callest thou me good? Τι με λεγεις αγαθον; *Vulgate.* *Quid me interrogas de bono?* Five MSS read, in conformity to the *Vulgate*, Τι με ερωτας περι του αγαθου; with this agree also the *Coptic, the Armenian, the Saxon, and the Ethiopic versions.* This reading is likewise approved by *Origen*, and some other ancients after him, and also by some moderns, among whom are *Ernesti, Grotius, Mill, and Bengelius.* The other reading is, nevertheless, in my opinion, preferable, on more accounts than one. Its evidence from MSS, is beyond comparison superior; the versions on both sides may nearly balance each other: but the internal evidence arising from the simplicity and connexion of the thoughts, is entirely in favor of the common reading. Nothing can be more pertinent than to say, 'If you believe that God alone is good, why do you call me so?' whereas nothing can appear less pertinent than 'If you believe that God alone is good, why do you consult me concerning the good that you must do?'
Campbell.

In the parallel places in *Luke* and in *Mark*, the epithet αγαθε, *good*, is applied to διδασκαλε, *Teacher*, and omitted as to τι ποιησω, *the action to be performed.* In the substituted reading, '*There is one who is good;*' or, '*He who is good is one,*' can any connexion with the previous inquiry be perceived? If the last clause might be supposed to imply, *He who is good, is consistent or uniform: and if, &c, keep the commandments,* it might better comport with the context. The conclusion of the interviews manifests, on the part of the young man, a want of uniform obedience, or an incongruity of character. It is, however, very singular, that our Lord should instantly proceed to answer a question, after inquiring, why it was asked, and without pausing for a reply;—thus presenting a most irrelevant circumstance, on the very face of the amended reading. *TRANS.*

Why callest thou me good? Why dost thou give me a title not ascribed to your most renowned rabbies; not due to any mere man; thou oughtest to believe that I am more than human, and that the Divine nature dwelleth in me, if thou conceivest this title truly to belong to me, since 'there is none good but One, that is, God.' *Whitby.*

The title that thou hast given me, if thou desirest it to be understood in its true and full import, implies your belief that I am come from God; for he alone is the author and source of all good. *Mann.*

But one, that is, God. But God only: but God pre-eminently, as the fountain of all wisdom, sovereignty, power, immortality, and goodness, which in all other beings, even in the Son himself, are derived from the Father. *Hales.*

In several passages of scripture the Father alone is declared to be God. . . We are taught, that the Father is the only true God : and that Jesus Christ is another being, distinct from him. — If any further proof were necessary to show, that Christ and the Father are not one being, I might refer you to such an expression as the following. ‘Why callest thou *me* good? None is good but one; that is, God.’

Winthrop Bailey.

What the real reason was, for which Christ gave this answer, I shall not here examine. If Christ is not God; then he certainly would disclaim, and ought to disclaim, this character. If he is; then this assertion does not at all declare, that he is not possessed of this goodness. The decision of this question will, therefore, determine the true application of this answer. *Dwight.*

Matt. xix, 20; p. 67, l. 7. FROM MY CHILDHOOD. *From my youth.* Several MSS, Versions, and Fathers, leave out these words. Grotius and Mill approve of the omission, and Griesbach leaves them in the text with a note of suspicion. *Clarke.*

Matt. xix, 23; p. 67, l. 13. *It will be difficult for a rich man to enter.* T. *A rich man shall hardly enter.* R. T. That is into the *spirit* and *privileges* of the gospel in *this world*, and through them into the *kingdom of glory*. Earthly riches are a great obstacle to salvation; but what rich man can be convinced of this? Christ himself affirms the difficulty of the salvation of a rich man with an oath, *verily*, but who of the rich either hears or believes him? *Clarke.*

Matt. xix, 24; p. 67, l. 15. *A camel.* Instead of *καμηλον*, *camel*, six MSS read *καμιλον*, *cable*, a mere gloss inserted by those who did not know that the other was a proverb common enough among the people of the East. *Clarke.*

Matt. xix, 28; p. 67, l. 24. *You will also sit on twelve thrones, presiding over the twelve tribes of Israel.* T. *Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* R. T. That is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day. *Macknight.*

Matt. xx, 7; p. 67, l. 35. *And whatever is reasonable, I will give you.* T. *And whatsoever is right, that shall ye receive.* R. T. This clause is wanting in some of the best MSS, Versions and Fathers. *Clarke.* Griesbach marks it as doubtful. TRANS.

The hours in this narrative are calculated from the present six o'clock in the morning as the first hour. Hence, the third hour there mentioned answers to nine of our computation, the sixth to twelve, the ninth to three, the eleventh to five, and evening to six, being the termination of the period of labor, which comprised twelve hours. This statement is applicable to other places in the New Testament, where the hours of the day are mentioned. TRANS.

Matt. xx, 16; p. 68, l. 7. *The last shall be first, and the first last.* The Gentiles, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also has rejected them. *Clarke.*

Matt. xx, 22, 23; p. 68, l. 22, 23. *And to be baptized with the baptism that I am baptized with.* R. T. This clause in *this* and the *next verse*, is wanting in B D L, two others (7 more in ver. 23), *Coptic*, *Sahidic*, *Ethiopic*, Mr WHEELLOCK's *Persic*, *Vulgate*, *Saxon*, and all the *Itala* but two. Grotius, Mill, and Bengel, think it should be omitted, and Griesbach has left it out of the Text in both his editions. It is omitted also by *Origen*, *Epiphanius*, *Hilary*, *Jerom*, *Ambrose*, and *Juvencus*. According to the rules laid down by critics, to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text. It may be asked, Does not *drink of my cup*, convey the same idea? Does the clause add any thing to the perspicuity of the passage? And though found in many good MSS, is not the balance of evidence in point of antiquity against it? *Clarke.*

The whole of this clause, and that corresponding to it, in the subsequent verse, are in this Gospel wanting in the Vulgate and several MSS. As they are found, how-

ever, in the far greater number both of ancient versions, and of MSS, and perfectly coincide with the scope of the passage, I did not think there was weight enough in what might be urged, on the opposite side, to warrant the omission of them; neither indeed does Wetstein. But Grotius and Mill are of the contrary opinion. *Campbell.*

Matt. xx, 23; p. 68, l. 23. *To sit on my right hand, and on my left, is not mine to impart, except to those, for whom it is prepared by my Father.* T. *To give, unless to those.* Wakefield. The common translation, in which the words, *it shall be given to them*, are interpolated by our translators, utterly changes and destroys the meaning of the translators. It represents Christ (in opposition to the whole Scriptures), as having nothing to do in the dispensing of rewards and punishments. The true construction of the words is this — *to sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father.* Clarke. *I cannot give, unless to those.* The conjunction *αλλα*, when as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with *εμην*, *nisi*, *unless*, *except*. Otherwise, the verb must be supplied, as is done here, in the common version. But as such an ellipsis is uncommon, recourse ought not to be had to it without necessity. Of the interpretation I have given of the conjunction *αλλα*, we have an example, Mark ix, 8, compared with Matthew xvii, 8. *Campbell.*

Matt. xx, 28; p. 68, l. 33. *A ransom for many.* *Λυτρον αντι πολλων*, or, *a ransom instead of many*, — one ransom, or atonement, *instead* of the *many* prescribed in the Jewish law. Mr *Wakefield* contends for the above translation, and with considerable show of reason and probability. *Clarke.*

Matt. xxi, 42; p. 70, l. 33. *A stone, which the builders rejected.* An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the *very stone* which had been before *rejected*, may be found the most suitable as the *head stone of the corner.* *Clarke.*

Matt. xxi, 44; p. 70, l. 36. The 44th verse should certainly come before ver. 43, otherwise the narration is not consecutive. *Clarke.*

Matt. xxii, 7; p. 71, l. 6. *The king himself.* T. *The King.* R. T. *But when the king HIMSELF:* or, *this very king.* I have added *εκεινος*, on the authority of *nine* of the most ancient MSS, and nearly one hundred others; the later *Syriac*, *six* copies of the *Itala*, and some of the *Fathers*. Several printed editions have it, and *Griesbach* has received it into the text. *Clarke.*

Matt. xxii, 18; p. 71, l. 27. *Dissemblers.* T. *Hypocrites.* R. T. The Greek word *υποκριτης*, as metaphorically used in Scripture, has more latitude of signification than the word *hypocrite* formed from it, as used in modern languages. The former is alike applicable to all who dissemble on any subject or occasion; the latter is in strictness applied only to those who, in whatever concerns religion, lead a life of dissimulation. It must be owned, that it is to persons of this character, that it is most frequently applied in the Gospel; but the judicious philologist hardly needs to be informed, that the more the signification of a word is extended, the more vague and general it becomes, and consequently, if a reproachful epithet, the softer. *Campbell.*

Matt. xxii, 23 — 31; p. 71, l. 33. *Who deny a future state.* T. *Which say that there is no resurrection.* R. T. *Αναστασις*, or, *future existence of man.* This word is commonly, but often erroneously rendered *Resurrection*. So far as I have observed, it usually denotes *our existence beyond the grave*. Its original and literal meaning is *to stand up*, or *to stand again*. Many passages of Scripture would have been rendered more intelligible, and the thoughts contained in them more just and impressive, had this word been translated agreeably to its real meaning. *Then came to him*, says the Evangelist, *the Sadducees, who say there is no resurrection:* *μη ειναι αναστασιν*, *that there is no future state, or no future existence of mankind.* They ask, *Whose wife shall she be in the resurrection:* *εν τη αναστασει*; *in the future state?* They could not suppose, that she would be any man's wife in the resurrection: a momentary event; and of such a nature as

to forbid even the supposition, that the relations of the present life could be of the least possible importance, or be regarded with the least possible attention, during its transitory existence. Our Saviour answers them, *In the Resurrection*, or as it should be rendered, *In the future state*. But as touching the resurrection of the dead; or as it ought to be rendered, concerning the future existence of those who are dead. Dwight.

Matt. xxii, 34; p. 72, l. 5. Convened for the same purpose. T. They were gathered together. R. T. *Ἐπὶ τὸ αὐτὸ* — they came together with one accord, or, for the same purpose; i. e. of ensnaring him in his discourse, as the Sadducees had done, ver. 16. Clarke. For the same purpose. Wakefield.

Matt. xxii, 35; p. 72, l. 5. Νομικοί, a teacher of the law. What is called lawyer in the common translation, conveys a wrong idea to most readers. These teachers of the law were the same as the Scribes. Clarke.

Matt. xxiii, 5; p. 72, l. 27. They extend the breadth of their scrolls. T. They make broad their phylacteries. R. T. Phylacteries may be rendered frontlets or scrolls. Newcome. Phylacteries. Φυλακτήρια from φυλάσσω, to keep or preserve. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms, for three purposes. — 1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits. Clarke.

Matt. xxiii, 7; p. 72, l. 31. Teacher, TEACHER. T. Rabbi, Rabbi. R. T. The second Rabbi is omitted by several excellent MSS, by most of the ancient Versions, and by some of the Fathers. Griesbach has left it in the text, with the note of doubtfulness. Clarke. It is not found in some MSS, and in all the ancient versions; by which I always understand those in the London Polyglott, and the Coptic version. Wakefield.

Matt. xxiii, 8; p. 72, l. 31. You have only one teacher. T. One is your Master. R. T. Instead of καθηγητής, guide, or leader, (the common reading here, and which occurs in verse 10,) the famous Vatican MS., upwards of fifty others, and most of the ancient Versions, read διδάσκαλος, master. The most eminent critics approve of this reading; and independently of the very respectable authority by which it is supported, it is evident that this reading is more consistent with the context than the other, — Be not ye called MASTERS, for one is your MASTER. Clarke.

Matt. xxiii, 8; p. 72, l. 31. Even Christ. R. T. Griesbach has left this out of the text, because it is wanting in many of the most excellent MSS, Versions, and Fathers. Mill and Bengel approve of the omission. Clarke.

Matt. xxiii, 14, 13; p. 72, l. 38. Alas for you, scribes. T. Woe unto you, scribes. R. T. I think the fourteenth and thirteenth verses should be transposed. This transposition is authorized by some of the best MSS, Versions, and Fathers. The fourteenth is wanting in the B D L, and in many others of inferior note, as well as in several of the Versions. Griesbach had left it out of the text in his first edition; I hesitated, and left it in, thus transposed. I am happy to find that a more extensive collation of MSS, &c, has afforded proof to that eminent critic, that it should be restored to its place. In his second edition he has transposed the two, just I have done. The fifteenth reads better after the thirteenth. Clarke. Alas! for you: οὐαὶ ὑμῖν. So I uniformly render this interjection. Woe unto you! is an exclamation better suited to the enthusiasts of modern times, who denounce damnation against all but their own sect, than to the benevolent Saviour of mankind. Wakefield. See Note on Matthew xviii, 7. TRANS.

Matt. xxiii, 15; p. 72, l. 46. Son of gehenna. T. The child of hell. R. T. A Hebraism for an excessively wicked person. Clarke. A Hebrew expression for one deserving of hell. Beausobre.

Matt. xxiii, 21; p. 73, l. 10. By him who dwelt therein. T. By him that dwelleth therein. R. T. The common reading is κατοικουντι, dwelleth or INHABITETH, but κατοικησαντι, dwelt or DID inhabit, is the reading of C D E F G H K L M, eighty-six

others : this reading has been adopted in the editions of *Complutum*, *Colineus*, *Bengel*, and *Griesbach*. *Clarke*.

Matt. xxiii, 25 ; p. 73, l. 19. *Rapine and injustice*. T. *Extortion and excess*. R. T. Ἀγρῶν καὶ ἀκρασίας, *rapine and intemperance* : but instead of ἀκρασίας, *intemperance*, many of the very best MSS, C E F G H K S, and more than a hundred others, the Syriac, Arabic, Ethiopic, Slavonic, with Chrysostom, Euthymius, and Theophylact, have ἀδικίας, *injustice*, which Griesbach has admitted into the text instead of ἀκρασίας. *Clarke*. There is such a general consent of MSS and Fathers, with the Syriac, Arabic, and Ethiopic versions, for the word ἀδικίας, *injustice*, that it is hardly possible to doubt of its being the genuine reading. Besides, it suits much better with all the accounts we have, in other places, of the character of the Pharisees, who are never, as far as I remember, accused of intemperance, though often of injustice. The former vice is rarely found with those who, like the Pharisees, make great pretensions to religion.

Campbell.

Matt. xxiv, 2 ; p. 74, l. 5. *View all these things*. T. *See ye not all these things*. R. T. The common text, and many manuscripts have οὐ βλέπετε, *do ye not see*, or *consider*. But the *negative* particle is omitted by several excellent manuscripts, by the Coptic, Sahidic, Armenian, Ethiopic, Slavonic, Vulgate, and Itala versions, and by some of the primitive fathers, who all read it thus, *see* or *consider all these things*. *Clarke*. *All this ye see*. The οὐ, *not*, is wanting in many MSS. The Vulgate, Ethiopic, Coptic, Arabic, and Saxon versions have no negative particle in this place. As the expression must be read interrogatively, if we admit the negative ; and affirmatively, if we reject it ; the difference cannot be said to affect the sense. The composition is rather simpler without it. I have, therefore, with many modern critics, omitted it. *Campbell*. Griesbach leaves it in the text, but designates it in the margin as in the highest degree doubtful. TRANS.

Matt. xxiv, 3 ; p. 74, l. 9. *Conclusion of this state*. T. *End of the world*. R. T. Τοῦ αἰῶνος ; or, *of the age* ; viz. the Jewish economy, which is a frequent *accommodated* meaning of the word αἰών. *Clarke*. *End of the age*. Newcome. Wakefield.

Matt. xxiv, 17 ; p. 74, l. 9. *The things*. T. *Any thing*. R. T. Instead of τι, *any thing*, we should read τα, *the things* ; which reading is supported by all the best MSS, Versions, and Fathers. *Clarke*. *To carry things*. There is a very general consent of MSS, early editions, ecclesiastical writers, and some ancient versions, which read τα instead of τι. This reading I have, after Mill and Wetstein, preferred. *Campbell*.

Matt. xxiv, 22 ; p. 74, l. 37. *Unless those days be restricted, no individual could survive*. T. *Except those days should be shortened, there should no flesh be saved*. R. T. Josephus computes the number of those who perished in the siege at *eleven hundred thousand*, besides those who were slain in other places, WAR, book vi, c. 9 ; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely extirpated : but *for the sake of the elect*, the Jews, that *they* might not be utterly destroyed, and for the *Christians* particularly, the days were shortened. *Clarke*.

Matt. xxiv, 22 ; p. 74, l. 38. *On account of the chosen*. T. *For the elect's sake*. R. T. We frequently find in the New Testament those who are called to the knowledge and belief of the christian faith, called the elect. *Whitby*.

Matt. xxiv, 27 ; p. 74, l. 46. *As the lightning*. It is worthy of remark, that our Lord in the most particular manner, points out the very march of the Roman army : they entered into Judea on the EAST, and carried on their conquest WESTWARD, as if not only the extensiveness of the ruin, but the very route which the army would take, were intended in the comparison of the lightning issuing from the east, and shining to the west. *Clarke*.

Matt. xxiv, 28 ; p. 75, l. 1. *Where the dead carcass is, there the eagles will be collected*. T. *For wheresoever the carcass is, there will the eagles be gathered together*. R. T. Meaning that, as the eagles collect wherever they find their prey, so shall the Roman

armies follow the call of Divine vengeance. This expression contains a beautiful allusion to the eagles of the Roman Standards. *Newcome.*

Matt. xxiv, 29; p. 75, l. 3. *The sun will be darkened.* In prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens. *Clarke.*

These which follow are strong figurative expressions, denoting that the Jewish state should be utterly destroyed. By similar figures we frequently find described in Scripture an utter desolation, and terrible destruction brought upon nations and capital cities. *Whitby.*

Matt. xxiv, 30; p. 75, l. 5. *And the sign of the Son of man will then appear.* The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of Divine vengeance, such a signal manifestation of Christ's power and glory, that all the *Jewish tribes* shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By *της γης*, of the land, in the text, is evidently meant here, as in several other places, the *land of Judea*, and its *tribes*, either its then *inhabitants*, or the Jewish people wherever found. *Clarke.*

Matt. xxiv, 31; p. 75, l. 8. *He will send his messengers.* T. *He shall send his angels.* R. T. *Τους αγγελους*, his messengers, the *apostles*, and their successors in the Christian ministry. *Clarke.*

Then it shall become most evident that Jesus was the true and only Messiah, and the Jews shall lament and mourn, and be forced to acknowledge the power, and glory, and majesty of Christ, who will then send forth his ministers among the Gentiles, and will gather into one body those who believe and obey his Gospel, from among all the nations of the earth. In like manner at the end of the world, after long persecutions and afflictions of the church, and after great disturbances and revolutions in all the nations of the world, Christ will at last appear in the clouds of heaven with power and great glory, and he will send his angels through the world, and gather together his elect, that is, all good men who have believed and obeyed him, and reward them with eternal life. *S. Clarke.*

Matt. xxv, 9; p. 76, l. 6. *Go rather to those who sell.* T. *But go ye rather to them that sell.* R. T. By leaving out the particle *δε*, but, (on the indisputable authority of A B D G H K S, and H V, of Matthæi, with sixteen others, the *Armenian*, *Vulgate*, and all the *Itala* but one) and transposing a very little the members of the sentence, the sense is more advantageously represented and the reading smoother: *Rather go to them that sell, and buy for yourselves, lest there be not enough for us and you.* *Beza*, *Mill*, *Bengel* and *Griesbach* approve of the omission of the particle *δε*. *Clarke.*

Matt. xxv, 13; p. 76, l. 13. *Wherein the Son of Man cometh.* R. T. *Εν ᾧ ὁ υἱος του ανθρωπου ερχεται.* These words are omitted by many excellent MSS, most of the Versions, and several of the Fathers. *Griesbach* has left them out of the text: *Grotius*, *Hammond*, *Mill*, and *Bengel*, approve of the omission. *Clarke.* I have not translated this clause. It is wanting in so many MSS, and in the *Vulgate*, *Syriac*, and most of the ancient versions, as well as the early ecclesiastical writers who commented on the Gospel, that it cannot, in a consistency with the rules of criticism, be received. *Campbell.*

Matt. xxv, 29; p. 76, l. 43. *To every one, who attends to what he has.* T. *Unto every one that hath.* R. T. In natural things, as well as in spiritual, it is a never failing truth, that to him who hath, (that is, to him who occupies what he hath diligently, and so as to increase it), more shall be given. *Cowper*. *Doddridge*. Whosoever hath, or rather improveth what he hath, to him shall be given; but whosoever hath not, or rather neglecteth what he hath, from him even that shall be taken. This is a part of the parable of the ten talents, and relates to the unprofitable servant. It needs no comment; it is the universal rule of the divine dispensations. *Henry Colman.*

Matt. xxv, 31; p. 77, l. 2. *Angels.* T. *Holy angels.* R. T. The word *αγιοι*, *holy*, is omitted by many excellent Manuscripts, Versions, and Fathers. *Mill* and *Bengel* approve of the omission, and *Griesbach* has left it out of the text. *Clarke.*

Matt. xxv, 37; p. 77, l. 12. *When did we see thee hungry.* T. *When saw we thee an-hungred.* R. T. This barbarous expression *an-hungred*, should be banished out of the text, wheresoever it occurs, and the simple word, *hungry*, substituted. *Clarke.*

Matt. xxv, 40; p. 77, l. 16. *Since you performed this.* T. *As ye have done it.* R. T. It is a most remarkable fact, and above all things, let every one remember it, that in our Saviour's account of his administrations at the final day, he has founded his approbation of good men and their everlasting reward, upon their performance of the duties of charity. *Dwight.*

Matt. xxvi, 28; p. 78, l. 26. *And having praised God.* T. *And blessed it.* R. T. Many Greek copies, [upwards of 100], have, *gave thanks*. M. R. Both St *Matthew* and St *Mark* use the word *ελογησας*, *blessed*, instead of *ευχαριστησας*, *gave thanks*, which is the word used by St *Luke* and St *Paul*. But instead of *ελογησας*, *blessed*, *ευχαριστησας*, *gave thanks*, is the reading of ten MSS in uncial characters, of the *Dublin Codex rescriptus*, published by Dr Barrett, and of more than one hundred others, of the greatest respectability. This is the reading also of the *Syriac*, and *Arabic*, and is confirmed by several of the primitive fathers. The terms, in this case, are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But what was it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word *ιτ*, which is improperly supplied in our version. *Clarke.* Griesbach cites the corrected reading in the margin, as of very high authority. *TRANS.*

Having given thanks. The number of MSS, many of them of principal note, editions, fathers, &c, that read *ευχαριστησας*, instead of *ελογησας*, is so great as to remove every doubt of its being genuine. Mill and Wetstein both receive it. Indeed it may be said to be of little consequence here which way we read, as the two words are admitted by critics to be, in this application, synonymous. *Campbell.*

Matt. xxvi, 29; p. 78, l. 32. *Of this product of the vine.* T. *Of this fruit of the vine.* R. T. *Of the product of the vine*, *εκ τουτου γεννηματος της αμπελου*. The Greek term for fruit is *καρπος*. The word, *γεννημα*, I have literally rendered. Besides, *The fruit of the vine* is not *wine*, but *grapes*; and we speak of *eating*, but never of *drinking*, *fruit*. *Campbell.*

Matt. xxvi, 29; p. 78, l. 32. *Drink it new with you.* That is, I shall no more drink of the produce of the vine with you; but shall drink *new* wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. The term *new*, in Scripture, is often taken in this sense. So that *NEW heaven*, the *NEW earth*, the *NEW covenant*, the *NEW man*—mean a *heaven*, *earth*, *covenant*, *man*, of a very different nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth: and to make that which had *last* been the subject of conversation, the means of doing it. *Clarke.*

Matt. xxvi, 34; p. 78, l. 40. *Before a watch-trumpet shall sound.* T. *Before the cock crow.* R. T. That is, probably 'before the trumpet sounds for the third watch.' *Improved Version.* Can it be presumed, that the accomplishment of the predicted defection of Peter was actually indicated by the crowing of a particular fowl? See Note on Luke xxii, 34. *TRANS.*

Matt. xxvi, 38; p. 97, l. 1. *Jesus then says to them.* T. *Then saith he unto them.* R. T. *Then saith*—Jesus:—I have added the word *Jesus*, *ὁ Ἰησους*, on the authority of a multitude of eminent MSS. *Clarke.*

Matt. xxvi, 45; p. 79, l. 16. *Of sinners.* *Αμαρτωλων*, viz. the *Gentiles* or *heathens*, who were generally distinguished by this appellation, from the *Jews*. *Clarke.* *Of sinners*, means of the *Gentiles*; as is plain from Matthew xx, 18, 19. *Macknight.*

Matt. xxvi, 50; p. 79, l. 25. *Jesus said to him, Companion, against whom are you come?* T. *Jesus said unto him, Friend, wherefore art thou come?* R. T. *Companion.* M. R. *Jesus said*—*Friend*. Rather *companion*, *εταίρος* (not *FRIEND*) *wherefore*, rather *against whom* (*εφ' ω*, the reading of the best MSS) *art thou come?* *Clarke.* This is the reading of Griesbach. *TRANS.*

Matt. xxvi, 66; p. 80, l. 12. *He deserves to die.* T. *He is guilty of death.* R. T. The latter is an unmeaning expression. TRANS.

Matt. xxvi, 71; p. 66, l. 20. *Said to them, This person was also there.* T. *Said unto them that were there.* R. T. Instead of *λεγει τοις εκει και*, more than one hundred MSS, many of which are of the first authority and antiquity, have *λεγει αυτοις εκει και*, *she saith unto them, This man was there also.* I rather think this is the genuine reading. Griesbach approves of it. Clarke. A very great number of MSS, among which are some of the most ancient, read *λεγει αυτοις Εκει και ουτος ην*. The Syriac and Gothic have read so. It is in the Com. and Ald. editions. It is supported by Origen and Chrysostom, and preferred by Grotius, Mill, and Wetstein. I might add, that, in the common reading, the adverb *εκει*, *there*, is absurdly superfluous; for who can imagine that she addressed herself to those who were not there. Campbell.

Matt. xxvi, 74; p. 66, l. 24. *Positively to affirm*—*καταθεματιζειν*. But the common reading is *κατανθεματιζειν*, which signifies *to wish curses on himself*. The former reading is supported by almost every MS. of value, and is, beyond dispute, the true reading. Clarke. Griesbach adopts it. TRANS.

Matt. xxvii, 4; p. 80, l. 35. *Innocent man.* T. *Innocent blood.* R. T. *Αιμα αθων*, a Hebraism for an *innocent man*. But instead of *αθων*, innocent, two ancient MSS, Syriac, Vulgate, Sahidic, Armenian, and all the *Itala*; Origen, Cyprian, Lucifer, Ambrose, Leo, read *δικαιον*, *righteous*, or *just*. Clarke.

Matt. xxvii, 5; p. 80, l. 38. *Was strangled.* T. *Hanged himself.* R. T. *Was choked with anguish.* Wakefield. Or *was strangled*—*απηξαστο*. Some eminent critics believe that he was only *suffocated* by excessive grief, and thus they think the account here given will agree with that in Acts i, 18. Mr Wakefield supports this meaning of the word with great learning and ingenuity. I have my doubts. . . I have thought proper, on a matter of such difficulty, to use the word *strangled*, as possessing a middle meaning between *choking* or *suffocation* by excessive grief, and *hanging*, as an act of suicide. Clarke. The Greek word plainly denotes strangling; but does not say how, by hanging, or otherwise. It is a quite different term that is used in those places where *hanging* is mentioned. It may be rendered, *was strangled*, or *was suffocated*. Campbell.

Matt. xxvii. 29; p. 81, l. 32. *An acanthine crown.* T. *A crown of thorns.* R. T. *Στεφανον εξ ακανθων*. It does not appear, that this crown was intended to be an instrument of *punishment* or *torture* to his head, but rather to render him ridiculous; for which cause also, they put a *reed* in his hand by way of *sceptre*, and bowed their knees, pretending to do him homage. The crown was not probably of thorns, in our sense of the word: there are eminently learned men, who think that the crown was formed of the herb *acanthus*; and Bishop Pearce and Michaelis are of this opinion. Mark, chap. xv, 17; and John, chap. xix, 5, term it *στεφανον ακανθινον*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *bear's-foot*. This, however, is a prickly plant, though nothing like *thorns*, in the common meaning of that word. Many Christians have gone astray in magnifying the sufferings of Christ from this circumstance; and painters, the worst of all commentators, frequently represent Christ with a crown of long thorns, which, one standing by, is striking into his head with a stick. These representations produce ideas, both false and absurd. Clarke.

Platted a crown of thorns. 'This may have been made of the herb *acanthus*, or *bear's-foot*, said to be very common in the vicinity of Jerusalem, and which is not thorny, but soft and smooth. Bp Pearce also, says, that he does not find it mentioned as an instance of cruelty towards our Saviour, by any of the primitive Christians, till the time of Tertullian, nearly two centuries after Christ. As the reed in his hand was intended for mockery only, the same, it is likely, was the design of the crown.' Priestley. Grotius expresses a similar opinion. That it was not made from the above herb, and that it was painful, is, on the other hand, strenuously maintained by Campbell. Dabney.

Matt. xxvii, 34; p. 81, l. 42. *They gave him sour wine.* T. *They gave him vinegar.* R. T. Instead of *οξος*, *vinegar*, several excellent MSS and Versions have *οινον*, *wine*; but as *sour wine* is said to have been a general drink of the common people, and Roman soldiers, it being the same as vinegar, it is of little consequence which reading is here adopted. *Clarke*. Griesbach regards the two readings as of equal authority. TRANS.

Matt. xxvii, 35; p. 81, l. 44. *That it might be fulfilled which was spoken by the prophet, saying, They parted my garments among them, and upon my vesture did they cast lots.* R. T. The whole of this quotation should be omitted, as making no part originally of the genuine text of this Evangelist. It is omitted by almost every MS. of worth and importance, by almost all the Versions, and the most reputable of the primitive Fathers, who have written or commented on the place. The words are plainly an interpolation, borrowed from John xix, 24. *Clarke*.

These words are wanting in a very great number of MSS, in which the most valuable are included, in the works of some ancient commentators, in several early versions and editions. Though the Vulgate in the common editions, has this clause, it is not found in many of their best MSS. As it was a practice with some transcribers, to correct, and, as they imagined, improve, one Gospel by another, it is extremely probable, that this clause has been, at first, copied out of John, to whose Gospel it properly belongs. *Campbell*. Griesbach excludes the passage from the text. TRANS.

Matt. xxvii, 38; p. 82, l. 1. *Two robbers.* T. *Two thieves.* R. T. *Λησται*, *robbers*. *Clarke*. The Greek word *λησται*, *robbers*, is in this verse, and in Mark xv, 27, and in Luke x, 30, as well as in other places, incorrectly rendered *thieves*, by the English translators. TRANS.

Matt. xxvii, 40; p. 82, l. 5. *If thou art God's Son.* T. *If thou be the Son of God.* R. T. *God's Son.* *Campbell*. *The Son of God.* Or rather *Υιός του Θεου*, A son of God, i. e. a peculiar favorite of the Most High; not *Ο Υιός του Θεου*, THE SON OF GOD. 'It is not to be conceived, says a learned man, that every passenger who was going to the city, had a competent knowledge of Christ's supernatural conception by the Holy Spirit, or an adequate comprehension of his character as the Messiah, and (*κατ' ἐξοκην*) THE SON OF GOD. There is not a single passage, where *Jesus* is designed to be pointed out as the MESSIAH, THE SON OF GOD, where the *article* is omitted: nor on the other hand, is this designation ever specified *without the article*, thus, *Ο Υιός του Θεου*, *The Son of God*. See chap. xvi, 16; xxvi, 63; xxviii, 19. *Clarke*.

Matt. xxvii, 42; p. 82, l. 8. *We will believe in him.* T. *We will believe him.* R. T. Instead of *αυτω*, *him*, many excellent MSS have *εν' αυτω*, *in him*: this is a reading which *Griesbach* and other eminent critics have adopted. *Clarke*.

Matt. xxvii, 46; p. 81, l. 14. *My God, my God, to whom hast thou surrendered me?* T. *My God, my God, why hast thou forsaken me?* R. T. Some have taken occasion from these words to depreciate the character of our blessed Lord. 'They are unworthy,' say they, 'of a man who suffers, *conscious of his innocence*, and argue imbecility, impatience, and despair.' This is by no means fairly deducible from the passage. However, some think that the words, as they stand in the *Hebrew* and *Syriac*, are capable of a translation which destroys all objections, and obviates every difficulty. The particle *למה* *lamah*, may be translated *to what—to whom—to what kind or sort—to what purpose or profit*. . . The words taken in this way, might be thus translated: *My God! My God! to what sort of persons hast thou left me?* The words thus understood are rather to be referred to the wicked Jews, than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who *steeled* their hearts against every operation of the Spirit and power of God. . . Through the whole of the Sacred Writings, God is represented as *doing* those things, which, in the course of his providence, he only *permits to be done*; therefore, the words, *to whom hast thou left or given me up*, are only a *form* of expression for 'How astonishing is the wickedness of those persons, into whose hands I am fallen!' If this interpretation be admitted, it will free this celebrated passage from much embarrassment, and make it

speaking a sense consistent with itself, and with the dignity of the Son of God. . . The words of St Mark, chap. xv, 34, agree pretty nearly with this translation of the Hebrew: Εἰς τί με εγκατέλιπες; *To what [sort of persons, understood] hast thou left me.* . . It may be objected, that this can never agree with the ὡς, *why*, of Matthew. To this it is answered, that ὡς must have here the same meaning as εἰς τί—as the translation of למה *lama*; and that if the meaning be at all *different*, we must follow the Evangelist, who expresses most *literally* the meaning of the original: and let it be observed, that the Septuagint often translate למה by ὡς, instead of εἰς τί, which evidently proves that it often had the same meaning. . . One thing is certain, that the words could not be used by our Lord, in the sense in which they are generally understood.

Clarke.

Matt. xxvii, 54; p. 82, l. 27. *A Son of God.* T. *The Son of God.* R. T. *This was certainly the Son of a God.* If the words in connexion be ever sufficient to remove all doubt, they are sufficient in v. 54. That the expression in question came from one, who, as he believed a plurality of Gods, could scarcely have spoken otherwise than indefinitely, is perfectly decisive. Let it be observed, further, that the same indefinite expression is used in the parallel place, Mark xv, 39. *Campbell.*

It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and did not use the words in this sense. *A Son of God*, as the Romans used the term, would signify no more than a very *eminent* or *divine person*; a *hero*. *Clarke.*

The centurion being convinced (by what he had beheld) of the truth of our Lord's assertions, declared his belief in that truth, by ascribing to him the title which he had claimed with his dying breath, and for claiming which he had been sentenced to die; and consequently used the phrase in the sense in which our Lord himself applied it, whatever sense that might be—'Truly this man must have been that which he called himself, THE SON OF GOD.'—Besides, it still remains to be asked, what reason is there to presume, that the centurion, who had been a resident in Judea, was not a devout man, and one who had been taught to look for the kingdom of the Messiah? . . . The Greek article is not necessarily to be rendered by the English definite, much less is the English indefinite to be always employed where the Greek article is wanting.

Magee.

The presumption that the centurion did not refer to our Lord as the Messiah, may be derived from the fact, that according to Luke, he simply declares, This was, assuredly, a righteous man. The violation of the Greek in this place, appears, therefore, to be unauthorized. *TRANS.*

In Jesus Christ we have such an example of moral excellence, as neither before nor since that time has been exhibited to the admiration of mankind. Its grandeur compels our homage; its benevolence and purity speak to our hearts. To act upon the best principles and with the purest intentions; in the discharge of duty to rise superior to all personal considerations, and to be unappalled by the anticipation, and unbroken by the reality of danger and suffering; to sacrifice every valuable interest in life, and to surrender life itself with a single reference to the will and purposes of heaven; to be entirely devoted to truth and virtue, to the good of mankind and the glory of God; this, my brethren, is the history of Jesus. His fidelity and perseverance in the performance of his duty; his courage, and patience, and meekness amidst the greatest sufferings; his superiority to every emotion of resentment under accumulated provocations; his compassion and forgiveness towards his betrayers and murderers; his forgetfulness of his own sufferings, in his tenderness and affection for his mother, so touchingly displayed in the midst of his agonies; and lastly, his rational and inflexible piety, and the lofty spirit of religious confidence, which sanctified all his actions, and sustained him under all his trials; what a dazzling constellation of the most difficult, useful, and sublime virtues! what a perfect test of the efficacy, and what a glorious display of the fruits, of the religion which he taught! Such virtues define the

farthest limits of human excellence ; they reflect the light of heaven ; they bear the impression of the divinity ; truly this was the Son of God. *Henry Colman.*

Matt. xxvii, 63 ; p. 82, l. 41. The word *Κυριε*, is here very properly translated *Sir*, which, in many other places, is as improperly translated *Lord*. When a Roman is the speaker, or the person addressed, *Κυριε* should always be translated *Sir* : when strangers addressed our Lord, the word is a title of civil respect ; and should, in general, be translated in the same way. *Clarke.*

Matt. xxvii, 64 ; p. 82, l. 44. *Lest his disciples should come, clandestinely convey him away.* T. *Lest his disciples come by night, and steal him away.* R. T. *Νυκτες*, *by night*, is wanting in ten of the uncial MSS, and in several others, and in most of the Versions. *Erasmus, Aldus, Bengel and Boghard*, with *Griesbach*, leave it out of the text. *Clarke.*

Matt. xxviii, 9 ; p. 83, l. 18. *And as they went to tell his disciples.* R. T. This clause is wanting in the *Codex Vatican.* and *Codex Bezae*, and in twenty others, and in most of the *Versions*. The omission is approved by *Mill, Bengel, and Schmid.* *Griesbach* leaves it in the text with a note of doubtfulness. It appears to be superfluous. To connect this with the next clause, the article *και*, *and*, is obliged to be suppressed in all the translations. I think the verse should begin with *And behold*, &c, and the former clause be suppressed. *Probabiliter delenda*, [it should probably be erased,] says Professor White. *Clarke.*

Matt. xxvii, 16 ; p. 83, l. 30. *The eleven disciples.* From the *eleventh* to the *fifteenth* verse inclusive, should be read in a parenthesis, as the *sixteenth* verse is the continuation of the subject mentioned in the *tenth*. *Clarke.*

Matt. xxviii, 19 ; p. 83, l. 34. *Christianize all the nations.* T. *Teach all nations.* R. T. *Make disciples, or, christians of all nations.* M. R. *Convert all the nations.* Campbell. *Make disciples of all nations.* Wakefield. The word *μαθητευσατε*, rendered *teach* in the common translation, is literally rendered *disciple*. *Διδασκω* is the proper term to denote *teaching*. *Μαθητευω* denotes *to make a person a disciple*, in the same sense, in which the Apostles and their cotemporary Christians, were disciples of Christ. *Dwight.* There is no such verb as *to disciple* in the language. *Campbell.* The marginal translation in our Bible, is more agreeable to the Greek Testament : Go ye therefore and make disciples, or, Christians of all nations : the Greek word signifying not only *to teach*, but also admit as a scholar ; and it is different from the word rendered *teaching*, in the middle of the text, which properly signifies, *to teach*, or instruct. *Seabury.*

Matt. xxviii, 14. *Baptizing them in the name.* *In, or into, the name.* *Dwight, Winthrop Bailey, Improved Version.* At the present time, *into* is known to be preferred in the performance of this rite by many pastors, without distinction of doctrinal belief. *Dabney.*

Matt. xxvii, 19. *The Holy Spirit.* T. *The Holy Ghost.* R. T. *Πνευμα*, in this connexion, is uniformly rendered *Spirit*, by the highest authorities. *TRANS.*

Matt. xxviii, 20 ; p. 83, l. 37. *Amen.* This word is omitted by some of the oldest and most authentic MSS, and by some Versions and Fathers. When it is considered that the word *amen* simply means *so be it !* we may at once perceive, that it could not be added by our Lord. *Clarke.* *Griesbach* leaves the word *amen* out of the text, at the conclusion of all the books of the New Testament, except *Rom.*, *1 Cor.*, *Gal.*, and *Jude*, where he inserts it as of unequivocal authority, and also *Philip.*, *2 Thess.*, *Heb.*, and *2 Pet.*, in which, though he includes the word, he remarks that it should probably be omitted. *TRANS.*

MARK'S HISTORY.

MARK i, 1; p. 84, l. 1. *The beginning of the gospel of Jesus Christ, the Son of God.* R. T. It would not be easy to decide, whether this ought to be accounted part of the sacred text, or a title afterwards prefixed, which may have been inadvertently admitted into the text. *Campbell.*

Mark i, 1, 2; p. 84, l. 2. *As it is written by Isaiah the prophet.* T. *As it is written in the prophets.* R. T. Rather, *as it is written by Isaiah the prophet.* I think this reading should be adopted, instead of that in the common text. It is the reading of the *Codex Bezae, Vatican.*, and several other MSS of great repute. It is found also in the *Syriac, Persic, Coptic, Armenian, Gothic, Vulgate, and Itala* versions, and in several of the *Fathers*. As this prophecy is found in *Isaiah* and *Malachi*, probably the reading was changed to *τις προφητας, the prophets*, that it might comprehend both. In one of ASSEMAN'S *Syriac* copies, both *Isaiah* and *Malachi* are mentioned. The *parallel* place in *Matthew*, chap. iii, 3, where the prophet *Isaiah* is mentioned, seems fully to establish the authority of this reading. *Clarke.* Griesbach adopts it; and moreover, he rejects *εμπροσθεν σου, before thee*, being the last words in the second verse. TRANS.

Mark i, 28; p. 85, l. 5. *Rapidly.* T. *Immediately.* R. T. The word *ευθως, immediately*, occurs more frequently in this Evangelist, than in any other writer of the New Covenant: it is very often superfluous, and may often be omitted in the translation, without any prejudice to the sense of the passage in which it is found. It seems to be used by St Mark, as our ancient writers used *forsooth*, and such like words. *Clarke.*

Mark ii, 16; p. 86, l. 20. *Saw him eating with the tax-gatherers and pagans.* T. *Saw him eat with publicans and sinners.* R. T. By *αμαρτωλοι, sinners*, the Gentiles or heathen are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves. *Clarke.*

Mark ii, 17; p. 86, l. 25. *To repentance.* R. T. This is omitted by A B D K L, twenty-seven others; both the *Syriac, Persic, Coptic, Ethiopic, Armenian, Gothic, Vulgate*; six copies of the *Itala*; *Euthymius*, and *Augustin.* Griesbach has left it out of the text; *Grotius, Mill*, and *Bengel* approve of the omission. Properly speaking, the *righteous* cannot be called to *repentance*. In the other parallel place, *Luke* v. 32, all the MSS and Versions retain *μετανοιαν, repentance.* *Clarke.* *To reformation, εις μετανοιαν.* This clause is wanting here in a greater number of MSS and ancient versions than in *Matthew* ix, 13. It is rejected by *Grotius, Mill*, and *Bengel.* It is not improbable that it has originally, by some copyist who has thought the expression defective without it, been borrowed from *Luke* v. 32; about which there is no diversity of reading. But though there may be some ground to doubt of its authenticity in this place, and in that above quoted from *Matthew*; yet, as there can be no doubt of its appositeness, I thought it better to retain it in both places, and distinguish it as of doubtful authority. *Campbell.*

Mark iii, 5; p. 87, l. 13. *Whole as the other.* This is omitted by the best MSS and Versions. *Grotius, Mill*, and *Bengel* approve of the omission, and Griesbach leaves it out of the text. *Clarke.*

Mark iii, 9; p. 87, l. 19. *A small vessel.* T. *A small ship.* R. T. It was doubtless something of the *boat* kind. The word *ship* is utterly improper in many places of our Translation; and tends to mislead the people. *Clarke.* Campbell generally adopts the term, *bark.* TRANS.

Mark iii, 21; p. 87, l. 38. *To restrain the multitude.* T. *To lay hold on him.* R. T. *Schoetgen* contends, that the *multitude*, and not *Christ*, is here intended. Christ was in the house: the multitude, *οχλος*, verse 20, pressed upon him so, that he could not eat bread. His disciples, or friends, went out, *κρατουνται αυτον, (scil. οχλον)* to restrain it, viz. the multitude, to prevent them from rushing into the house and disturbing their Master, who was now taking some refreshment. This conjecture should not be lightly

regarded. *Clarke*. And when his own family heard of it they went out to secure him; for some had told that he was gone out.—*he was gone out*: ἐξῆσται. This proper original meaning of the word restores this passage upon which *critics* and *commentators* have so long labored in vain, as well as myself to perfect good sense and perspicuity. Indeed it is now so clear, as to need no comment or explanation. Their *going after* him is here spoken of: and the arrival of *his own family* is accordingly mentioned in verse 31, and all between verse 21 and 31 happened whilst they were on the way, and is in a parenthesis. *Wakefield*.

Mark iii, 21. Most translators render this verse as we do; but the meaning which they give is false, and such as suggests a very unbecoming idea of our Lord, who on no occasion behaved so as to give his friends room to suspect that he was mad. The original runs thus. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξηλθόν κρατῆσαι αὐτὸν· ἐλεγον γὰρ· Ὅτι ἐξῆσται. Οἱ παρ' αὐτοῦ, *they that were with him*, namely in the house, (ver. 19) ἀκούσαντες, *hearing*, viz. the noise which the mob made at the door, *they went out*, κρατῆσαι αὐτὸν, *to restrain or quell*, not Jesus, for he was in the house, (ver. 19) but *the multitude or mob*, (αὐτὸν, it, viz. ὄχλον) either by dispersing them or keeping them out; *for they said*, (ἐξῆσται, viz. ὄχλος) *The multitude or mob is mad*. *Macknight*.

Mark iii, 29; p. 88, l. 5. *Perpetual transgression*. T. *Eternal damnation*. R. T. Or, *everlasting judgment*, αἰωνίου κρίσεως. But instead of κρίσεως, B L and two others read ἀμαρτηματος, *sin*. The Codex Bezae, two others, and some of the Fathers read ἀμαρτίας, a word of the same import. *Grotius*, *Mill*, and *Bengel*, prefer this latter reading; and *Griesbach* has queried the common reading, and put ἀμαρτηματος, *sin*, in the margin. *Sin* or *trespass* is the reading of the *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and all the *Itala* but two. *Everlasting trespass* is the translation in my Old MS. English Bible. *Clarke*.

Mark iii, 31, 32; p. 88, l. 8. *His mother and his brothers*. T. *His brethren and his mother*. R. T. Or rather, *his mother and his brethren*. This is the arrangement of the best and most ancient MSS, and this clause, καὶ αἱ ἀδελφαὶ σου, *and thy sisters*, verse 32, should be ADDED, on the authority of A D E F G M S U V, *fifty-five* others, some editions, the margin of the later *Syriac*, *Slavonic*, *Gothic*, and all the *Itala* except four. *Griesbach* has received this reading into the text. *Clarke*. It is excluded in the second edition of *Griesbach*, but noted in the margin as a reading of secondary authority. *TRANS*.

Mark iv, 4, 9; p. 88, l. 22. *The birds*. T. *The fowls of the air*. R. T. Του οὐρανοῦ, *of the air*, is the common reading; but it should be omitted, on the authority of nine *uncial* MSS, upwards of *one hundred* others, and almost all the Versions. *Bengel* and *Griesbach* have left it out of the text. It seems to have been inserted in Mark, from Luke viii, 5. *Clarke*. In verse 9, αὐτοῖς, *to them*, is omitted by *Griesbach*. *TRANS*.

Mark iv, 11; p. 88, l. 32. *It is imparted to you to know*. T. *Unto you it is given to know*. R. T. Γινῶναι, *to know*, is omitted by A B K L, ten others, the *Coptic*, and one of the *Itala*. The omission of this word makes a material alteration in the sense; for without it, the passage may be read thus — *To you the mystery of the kingdom of God is given; but all these things are transacted in parables to those without*. *Griesbach* leaves it doubtful. And Professor White says, *probabiliter delendum*. [It should probably be erased.] I should be inclined to omit it, were it not found in the parallel passages in Matthew and Luke, in neither of whom it is omitted by any MS. or Version. *Clarke*.

Mark iv, 12; p. 88, l. 34. *So that they do not perceive what they look at*. T. *That seeing they may see, and not perceive*. R. T. The expression is somewhat proverbial, and relates to those who might see, if they would use their faculties, what they overlook through their inattention and folly. *Le Clerk*, cited by *Dabney*.

Mark iv, 24; p. 89, l. 12. *And unto you that hear shall more be given*. R. T. This clause is wanting in D G, *Coptic*, and four copies of the *Itala*; and in others where it is extant, it is variously written. *Griesbach* has left it out of the text, and supposes it to be a gloss on, *Whosoever hath, to him shall be given*. *Clarke*. In some noted MSS,

the words τοῖς ἀκουουσιν, *that hear*, are wanting; as well as in the Vulgate, Coptic, and Arabic versions. *Campbell*.

Mark iv, 38; p. 89, l. 28. *In such comparisons*. T. *With many such parables*. R. T. Πολλὰς, *many*, is omitted by L, sixteen others; the Syriac, both the Persic, one Arabic, Coptic, Armenian, Ethiopic, and two of the Itala. Mill approves of the omission, and Griesbach leaves it doubtful. It is probably an interpolation: the text reads better without it. *Clarke*.

Mark v, 9; p. 90, l. 9. *My name is Legion*. A Roman legion consisted at that period of six thousand men; but with the Jews, it was only a usual phrase to express a great number. *Le Clerk*, cited by *Dabney*.

Mark v, 11; p. 90, l. 12. *The mountain*. T. *The mountains*. R. T. Τα ὄρη. *The mountain*. There is so great a concurrence of the most valuable MSS, early editions, Fathers, and ancient versions, in favor of τῷ ὄρει, in the singular, that it is hardly possible to question its authenticity. The ancient translations which corroborate this reading, are all those that are of any account with critics; the Vulgate, both the Syriac, the Arabic, the Gothic, the Coptic, the Saxon, and the Ethiopic, Grotius, Mill, and Wetstein receive it. *Campbell*. Griesbach adopts it. TRANS.

Mark v, 12; p. 90, l. 12. *The demons besought him*. T. *All the devils besought him*. R. T. Πάντες, *all*, is omitted by many MSS and Versions: Griesbach leaves it out of the text. Οἱ δαίμονες, *the devils*, is omitted also by several: Griesbach leaves it doubtful. Probably it should be read thus, *And they besought him saying*. *Clarke*. Griesbach excludes it in his second edition. TRANS.

Mark v, 19; p. 90, l. 24. *This he did not permit*. T. *Howbeit Jesus suffered him not*. R. T. Ὁ δὲ Ἰησοῦς, *howbeit Jesus*, is omitted by A B K L M, twenty-seven others, both the Syriac, both the Persic, Coptic, Gothic, Vulgate, and one of the Itala. Mill and Bengel approve of the omission; and Griesbach leaves it out of the text. *Clarke*. Instead of δὲ, *however*, Griesbach inserts καὶ, *and*, at the beginning of the clause. — Were the expression authentic, *howbeit* is exploded. TRANS.

Mark v, 34; p. 91, l. 5. *Rescued from your disease*. T. *Be whole of thy plague*. R. T. Rather, *continue whole*, not *be whole*, for she was already healed. *Clarke*.

Mark vi, 2; p. 91, l. 27. *And how are such miracles*. T. *That even such mighty works*. R. T. *And how are so great miracles*, οὗτοι καὶ δυνάμεις τοιαυταί. The conjunction οὗτοι, *that*, is wanting in a great number of MSS, including many of chief note, and in several of the oldest and best editions. Wetstein and other writers reject it. Add to all these that the sense is clear without it. *Campbell*. Griesbach omits it. TRANS.

Mark vi, 11; p. 91, l. 44. *Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city*. R. T. All this clause is omitted in B C D L, two others, one Arabic, one Persic, Coptic, Armenian, Vulgate, and all the Itala but three. Mill and Beza approve of the omission, and Griesbach leaves it out of the text. It has probably been transferred here from Matthew x, 15. *Clarke*.

Mark vi, 15; p. 92, l. 4. *It is a prophet, like those of ancient times*. T. *That it is a prophet, or as one of the prophets*. R. T. H, *or*, is omitted by A B C E G H K L M S — B H V, and one hundred others, Syriac, all the Arabic, all the Persic, Coptic, Armenian, Vulgate, two Itala, Origen, Victor, and Theophylact. Bengel, Wetstein, and Griesbach leave it out of the text: the omission of it mends the sense much. *Clarke*. There is such a consent of MSS, several of them of the first note, versions, as Vulgate, Syriac, Arabic, Gothic, Coptic, Saxon, and Ethiopic, with editions, Fathers, critics, for rejecting the conjunction η, *or*, as to remove all doubt concerning it. The sentence is also more perspicuous without it. *Campbell*.

Mark vi, 33; p. 92, l. 27. *The people*. Or, οἱ ὄχλοι, *the multitudes*. This is wanting in many MSS, but it seems necessary to make the sense clear. There is scarcely a verse in the whole New Testament that has suffered so much from transcribers as this verse. Amidst the abundance of various readings, no one can scarcely tell what its original state was. *Clarke*. As to οἱ ὄχλοι, *the people*, and αὐτον, *him*, in this verse, Campbell

thinks that there is sufficient ground for their omission ; and Griesbach rejects them.

TRANS.

Mark vi, 44 ; p. 93, l. 13. *Five thousand men.* T. *About five thousand men.* R. T. Ωσει, *about*, is omitted by a great majority of the best MSS, and by the principal Versions. It is wanting in several editions : Bengel, Wetstein, and Griesbach, leave it out of the text. Clarke. *Five thousand*, ωσει πενταχισχιλοι. We have the authority of all the best MSS, editions, and versions, Vulgate, both the Syriac, Ethiopic, Arabic, Saxon, and Coptic, for rejecting ωσει, *about*. Campbell.

Mark vii, 2 ; p. 93, l. 38. *They found fault.* R. T. This is wanting in A B E H L V, nineteen others, and several versions. Mill and Bengel approve the omission, and Griesbach rejects the word. If the third and fourth verses be read in a parenthesis, the second and fifth verses will appear to be properly connected, without the above clause.

Clarke.

Mark vii, 4 ; p. 93, l. 40. *And returning from.* T. *And when they come.* R. T. This clause is added by our translations, to fill up the sense ; and it was probably a part of the original : for εαν ελθωσι, *when they come*, is the reading of the Codex Bezae, Vulgate, Armenian, and most of the Itala. . . . The words seem essentially necessary to a proper understanding of the text ; and if not admitted on the above authority ; they must be supplied in *Italics*, as in our common translation.* Clarke.

Mark vii, 26 ; p. 94, l. 34. *She was a Grecian woman.* T. *The woman was a Greek.* R. T. Or, *Gentile.* M. R. *A Greek.* Ελληνις. This woman is called Matthew xv, 21, *Canaanitish* ; here a *Syrophœnician*, and a *Greek*. There is in these denominations no inconsistency. By birth, she was of *Syrophœnicia* ; so the country about Tyre and Sidon is denominated ; by descent, of *Canaan*, as most of the Tyrians and Sidonians originally were ; and by religion a *Greek*, according to the Jewish manner of distinguishing between themselves and idolaters. Campbell. Rosenmüller has well observed, that all heathens or idolaters were called Ελληνες, *Greeks*, by the Jews ; whether they were Parthians, Medes, Arabs, Indians, or Ethiopians. Jews and Greeks divided the whole world at this period. Clarke.

Mark ix, 1 ; p. 96, l. 35. *And Jesus said——the reign of God introduced with power.* T. *And he said to them——the kingdom of God come with power.* R. T. Grotius, Dr S. Clarke, and others, rightly observe, that this verse belongs to the foregoing discourse, and ought not to have been separated from the former chapter. We find it actually joined to it in the version of Wicklif, Tyndal, Coverdale, and L'Enfant and Beausobre. Symonds.

Mark ix, 10 ; p. 97, l. 6. *When he would arise from the dead.* T. *What the rising from the dead should mean.* R. T. Οταν εκ νεκρων αναστη, *when he should arise from the dead*, is the reading of D, six others, Syriac, all the Persic, Vulgate, all the Itala, and Jerom. Griesbach approves of it. Clarke. Griesbach, however, notes it as a very respectable reading, but as inferior to the common one. TRANS.

Mark ix, 12, p. 97, l. 9. *And (as it is recorded).* T. *And how it is written.* R. T. *And (as it is written of the Son of Man), και πως γεγραπται επι του υιου του ανθρωπου.* *And how, &c.* Twelve MSS, among which are the Alexandrian and two others of note, read καθως for και πως. I cannot help thinking this a sufficient warrant for receiving it, when by the rules of construction, no proper meaning can be drawn from the words as they lie. Campbell. *And how it is written.* Rather, *as also it is written.* Instead of και πως, AND HOW, I read καθως, AS ALSO. This reading is supported by A K M, seventeen others, the latter Syriac in the margin, Slavonic, and Armenian. Some think that the propriety of adopting this reading is self-evident. Clarke. *And how——written, &c.* The sense is much confused by this rendering. Dabney. I read και καθως, *and even as*, instead of και πως, *and how* : a correction which the scope of the

* The ordinary use of *italic* letters, is to denote impressive sentiment. The impropriety is therefore obvious, of ever thus designating, in a translation, words of uncertain addition, or of doubtful authenticity.

TRANS.

passage, and the integrity of construction would demand, were there no other authority to support it: but the *Syriac* translator thus read the passage, and the *Vulgate*; and some of the rest, differently from the received text, which argues a corruption of it.

Wakefield.

Mark ix, 24; p. 97, l. 31. *I do believe.* T. *Lord, I believe.* R. T. The word *Lord* is omitted by A B C D L, both the *Syriac*, both the *Arabic*, latter *Persic*, *Ethiopic*, *Gothic*, and three copies of the *Itala*. *Griesbach* leaves it out; the omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that *authority*, which he doubted whether he possessed, unless we grant that he used the word *κυριε*, after the *Roman* custom, for *Sir*. *Clarke.*

Mark ix, 25; p. 97, l. 33. *Dumb and deaf spirit.* T. *Thou dumb and deaf spirit.* R. T. If this had been only a natural disease; for instance the *epilepsy*, as some have argued, could our Lord have addressed it, with any propriety, as he has done here; *Thou deaf and dumb spirit, come out of him, and enter no more into him.* Is the doctrine of demoniacal influence *false*? If so, Jesus took the most direct method to *perpetuate* the belief of that falsity, by accommodating himself to the *deceived* vulgar. But this was impossible; therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support. *Clarke.*

Mark ix, 38; p. 98, l. 14. *And he followeth not us.* R. T. This first clause is omitted by B C L, three others, *Syriac*, *Armenian*, *Persic*, *Coptic*, and one of the *Itala*. Some of the MSS and Versions leave out the first, some the second clause: only one of them is necessary. *Griesbach* leaves out the first. *Clarke.*

Mark ix, 40; p. 98, l. 16. *He who is not against you is for you.* T. *He that is not against us, is on our part.* R. T. Or rather, *whosoever is not against you is for you.* Instead of *ημων*, *us*, I would read *υμων*, *you*, on the authority of A D S H V, upwards of forty others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Ethiopic*, *Gothic*, *Slavonic*, *Vulgate*, *Itala*, *Victor*, and *Opt*. This reading is more consistent with the context. *Clarke.* *Whoever is not against you is for you*, *ὅς οὐκ ἐστὶν κατ' ἡμῶν ὑπὲρ ἡμῶν ἐστίν.* But in a great number of MSS, some of them of note, in several editions, in the *Vulgate*, both the *Syriac* versions, the *Saxon*, and the *Gothic*, the reading is *υμων* in both places, which is also preferred by *Grotius*, *Mill*, and *Wetstein*. *Campbell.* *Griesbach* concurs in the same reading. *TRANS.*

Mark ix, 43, 45; p. 98, l. 24, 27. *To depart to gehenna, TO THE INEXTINGUISHABLE FIRE.* T. *To go into hell, into the fire that never shall be quenched.* The original word *γεεννα*, rendered *hell*, in the common version, denotes strictly a place near Jerusalem, the valley of Hinnom, which having become odious by the sacrifice of infants to Moloch, was in detestation of them, polluted with dead bodies by King Josiah, and a fire to consume such unclean things, was kept continually burning there. *Lightfoot*, cited by *Dabney.* *The fire that never shall be quenched.* This clause is wanting in L, three others, the *Syriac*, and latter *Persic*. Some eminent critics suppose it to be a spurious reading; but the authorities which are *for* it, are by no means counterbalanced by those which are *against* it. The same clause, in verse 45, is omitted by B C L, seven others, *Syriac*, latter *Persic*, *Coptic*, and one *Itala*. *Clarke.* Upon the authority of most of the versions, I have omitted the words *το πυρ το αεστον*, *the fire that shall never be quenched*; which surely proclaim their own spuriousness, as a mere interpretation of the concomitant expression. *Wakefield.* *Griesbach* retains the words in the text, but notes them in the margin, with respect to both verses, as of doubtful authenticity. See note on Matt. v, 22. *TRANS.*

Mark ix, 49; p. 98, l. 32, 33. *For every one—seasoned with salt.* T. *For every one—salted with salt.* R. T. Some take the whole in a good sense, as referring to the preserving influence of the Spirit of God in the hearts of believers. . . . Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary. The *Codex Bezae*, and some

other MSS have omitted the first clause ; and several MSS keep the first and omit the last clause. *Clarke.*

Mark x, 29 ; p. 99, l. 42. *In the cause of the gospel.* T. *And the gospel's.* R. T. Read, *for the sake of the gospel.* I have with Griesbach adopted *ενεκεν*, *for the sake*, on the authority of B C D E G H K M S, V, sixty others, and almost all the Versions.

Clarke.

Mark x, 30 ; p. 99, l. 43. *And fathers.* T. This is added by K, upwards of sixty others, *Ethiopic, Gothic, Slavonic, Saxon, Armenian, Coptic*, and in one of my own MSS of the *Vulgate.* *Clarke.*

Mark x, 43 ; p. 98, l. 22. *If thy hand cause thee to sin.* T. *If thy hand offend thee.* R. T. *Cause thee to offend.* M. R. These translators looked upon themselves as authorized to insert nonsense into the text, provided they foisted the true meaning into the margin. *Symonds.*

Mark xi, 10 ; p. 101, l. 12. *In the name of the Lord.* R. T. Omitted by B C D L U, some others, and several Versions. Griesbach leaves it out. *Clarke.* Immediately after βασιλεια, *kingdom*, in the common Greek copies, we read the words εν ονοματι Κυριου, *in the name of the Lord* ; but they are wanting in several MSS, some of them of principal note, and in the *Vulgate, Syriac, Coptic, Armenian, Arabic, and Saxon* versions. Origen did not read them. And they are rejected by Grotius, Mill, and Bengel.

Campbell.

Mark xi, 26 ; p. 101, l. 43. *But if you do not pardon,——your transgressions.* T. *But if ye do not forgive,——your trespasses.* R. T. The 26th verse is wanting in B L S, seven others, some editions, the *Coptic*, one *Itala*, and *Theophylact.* *Clarke.* I have omitted this verse on the authority of the *Ethiopic* and *Coptic* versions, and some MSS. *Wakefield.* Griesbach retains it in the text without noting it as in any degree doubtful. *TRANS.*

Mark xi, 32 ; p. 102, l. 8. *We fear the people.* T. *They feared the people.* R. T. Or rather, *We fear, &c.* Instead of φοβουντο, *they feared* ; the *Codex Bezae*, seven others, latter *Syriac, Arabic, Coptic, Ethiopic, Armenian, Vulgate*, and all the *Itala*, read φοβουμεν, *we fear*, or φοβουμεθα. The common reading appears to me quite improper. Εαν, *if*, before επωμεν, *we shall say*, is omitted by A B C E F G H L S, and more than fifty others. Bengel leaves it out of the text, and puts a note of interrogation after Εξ ανθρωπων ; and then the whole passage reads thus : *But shall we say, Of men? They feared the people, &c.* This change renders the adoption of φοβουμεν, *we fear*, unnecessary. Several critics prefer this mode of distinguishing the text. *Clarke.* *We are in danger from, or afraid of :* φοβουμεθα. So I read with some MSS, the *Arabic, Ethiopic, Coptic, and Vulgate* versions. It is incredible that any author in his senses could write φοβουντο, *they feared*, in this passage. *Wakefield.* Griesbach adopts the common reading. *TRANS.*

Mark xii, 27 ; p. 103, l. 15. *But of the living.* T. *But the God of the living.* R. T. Θεος, *God*, is left out by A B C D K L, and in more than forty others, *Syriac, one Arabic, one Persic, Coptic, Armenian, Gothic, Saxon, Vulgate, Itala, and Origen.* Griesbach has omitted it. *Clarke.*

Mark xii, 30, 31 ; p. 103, l. 15. *Thou shalt love the Lord thy God——and thy neighbor as thyself.* T. You open the Bible, and you find yourself in the presence of God. Him you are directed to worship in spirit and in truth ; to exalt him above every rival ; to enthrone him in your heart ; to give him all honor and praise ; to delight in his character ; to be thankful for his mercies ; to be submissive to his will ; to rejoice in his government, to serve him with the whole heart, and to be assimilated to his moral image. 'Thou shalt love thy neighbor as thyself.' Here every grace and virtue are required, and every unamiable and unkind affection and action are forbidden. Every act of purity, justice, honesty, and benevolence is required ; every act of impurity, injustice, hatred and selfishness is forbidden. Every thing that can render man honorable and useful is enjoined ; every thing that can render him mean, base and injurious

is forbidden. All that diffuse peace and happiness in his own bosom and throughout the world is required ; all that can rob him of peace and joy within, and diffuse disaster and calamity without is forbidden. All that can assimilate a creature of yesterday to his Maker, and prepare him for the family and fellowship of angels is prescribed ; all that can render him deformed and odious, — that can sever the bonds of moral union, and fit him to be the companion of foul and miserable fiends, and the eternal outcast from God and holiness is prohibited. This law of love tolerates no vice, and patronizes every virtue. No liberty is here allowed to sinful passions and propensities ; but every corrupt principle, every lurking source of sin is discountenanced and condemned. To every relation and condition of life the Bible extends the authority of its pure precepts, and prescribes the duties which, in all their diversified circumstances, men are bound to perform : while with unyielding severity it frowns on every appearance of evil.

Gardiner Spring.

The motives, which are most commonly urged for cherishing supreme affection towards God, are drawn from our frailty and weakness, and from our need of more than human succour in the trials of life and in the pains of death. But religion has a still higher claim. It answers to the deepest want of human nature. We refer to the want of some being or beings, to whom we may give our hearts, whom we may love more than ourselves, for whom we may live and be ready to die, and whose character responds to that idea of perfection, which however dim and undefined, is an essential element of every human soul. We cannot be happy beyond our love. At the same time love may prove our chief woe, if bestowed unwisely, disproportionately, and on unworthy objects ; if confined to beings of imperfect virtue, with whose feelings we cannot always innocently sympathize, whose interests we cannot always righteously promote, who narrow us to themselves instead of breathing universal charity, who are frail, mutable, exposed to suffering, pain and death. To secure a growing happiness, and a spotless virtue, we need for the heart a being worthy of its whole treasure of love, to whom we may consecrate our whole existence, in approaching whom we may enter an atmosphere of purity and brightness, in sympathizing with whom we cherish only noble sentiments, in devoting ourselves to whom we espouse great and enduring interests, in whose character we find the spring of an ever enlarging philanthropy, and by attachment to whom, all our other attachments are hallowed, protected, and supplied with tender and sublime consolations under bereavement and blighted hope. Such a being is God. *Channing.*

Mark xii, 34 ; p. 103, l. 32. *No one presumed to interrogate him.* T. *No one durst ask him any question.* R. T. Meaning, no one presumed *thus* to question him. TRANS. These words convey a suggestion of some stern prohibition, or terrible menace, denounced by our Lord, which frightened every body from further attempts this way. But this was not the case. The people saw how completely those were foiled who tried to ensnare him by captious questions ; and how ill those succeeded, who entered into disputation with him, and were therefore naturally led, from respect to a superiority so great, and so manifest, to avoid exposing their own ignorance or bad intention.

Campbell.

Mark xii, 40 ; p. 103, l. 44. *Such shall receive a more exemplary judgment.* T. These shall receive greater damnation. R. T. *Punishment, κριμα.* E. T. *Damnation.* I think it unwarrantable, in a translator, to limit the words of the sacred penmen to this meaning, when neither the terms used, nor any thing in the context, can be said to limit them. By the frequent, unnecessary, and sometimes censurable, recourse of translators to the terms, *damned, damnation, damnable*, and others of like import, an asperity is given to the language of most modern translations of the New Testament, which the original evidently has not. *Campbell.*

Experience proves, that such expressions are of profligate and otherwise injurious tendency ; but, certain purposes are to be answered by them, and it is not to be expected that those who continue to perpetuate them, will so far relent as to correct errors, while such objects are subserved. These and other odious appendages to the

English Translation originated and are countenanced from considerations, which lie far deeper in the mazes of ecclesiastical policy, than is generally imagined. TRANS.

Mark xiii, 14 ; p. 104, l. 36. ANNOUNCED BY DANIEL THE PROPHET. T. *Spoken of by Daniel the prophet.* R. T. *Foretold by the prophet Daniel,* το εηθεν υπο Δανιηλ του προφητου. This clause is not in the Cambri dg and three other MSS of some note. It is wanting also in the Vulgate, Coptic, Saxon, and Armenian versions. Campbell. Griesbach rejects the passage. TRANS.

Mark xiii, 32 ; p. 105, l. 22. *That day or that season.* T. *That day and that hour.* R. T. *Or.* The common Greek copies have και, *and*, but if we judge from the value, as well as number of MSS, which read η, *or*, and from the support this reading has in the ancient writers and versions, we cannot hesitate to admit it as genuine. Campbell. Griesbach adopts it. TRANS.

Mark xiii, 32 ; p. 105, l. 22. *No one knows.* T. *Knoweth no man.* R. T. There is no small reason to believe, that the Greek word οιδε, has here the signification of γνωρίζω, according to the comment of Dr Macknight, and denotes *not to know* ; but, *to cause to know* ; a signification which it sometimes has, as he has sufficiently shown : particularly in 1 Cor. ii, 2, *For I determined to know nothing among you, save Jesus Christ and Him crucified* : that is, *I determined to make known nothing among you, &c.* If this sense of the word be admitted, the meaning of the passage will be, *of that day no one causeth men to know, but the Father.* Dwight.

Mark xiii, 32 ; p. 105, l. 23. *Nor indeed the Son.* T. *Neither the Son.* R. T. Ουδε ο υιος. Griesbach notes this clause as rejected by some authorities, but says that it ought not to be omitted. TRANS. This clause is not found either in Matthew or Luke, and Ambrose says it was wanting in some Greek copies in his time. To me it is utterly unaccountable, how Jesus, who knew so *correctly* all the *particulars* which he here lays down, and which were entirely verified by the event, should be ignorant of the *day* and *hour* when this should be done ; — except that the Deity might, at one time, communicate less of the knowledge of futurity to him, than at another. However I strongly suspect that the clause was not originally in this gospel. Its not being found in the parallel places in the other Evangelists, is in my opinion a strong presumption against it. But Mr Macknight and others, solve this difficulty in the following manner. They suppose the verb οιδεν to have the force of the Hebrew conjugation *Hiphel*, in which, verbs are taken in a *caustive*, *declarative*, or *permissive* sense : and that it means here *make known*, or *promulge*, as it is to be understood in 1 Cor. ii, 2. This intimates that this secret was not to be *made known*, either by *men* or *angels*, no, not even by the Son of man himself, but it should be *made known* by the Father only, in the execution of the purposes of his *justice*. I am afraid this only *cuts* the knot, but does not *untie* it. Clarke.

Mark xiii, 32. There is no doubt, that the verb γνωσκω sometimes has the meaning of *making known* ; but a derivative of the verb οιδω is used here, which does not bear such a sense ; nor will the tenor of the verse admit it. Stuart.

However inexplicable the preceding text may be deemed ; and in regard to any corrected interpretation of it, which might be supposed to remove the apparent conflict with the omniscience of Christ, as involved in the common version, it may be remarked, that a similar difficulty, which attends the corresponding passage in Matthew xxiv, 36, page 75, line 18, where this knowledge is attributed to *the Father alone*, and thus negatively withheld from the Son, will still remain to be obviated. TRANS.

Mark xiv, 19 ; p. 106, l. 24. AND ANOTHER REPEATED, *Is it I ?* T. *And another said, Is it I ?* R. T. This clause is wanting in B C L P, *seventeen* others, *Syriac, Persic, Arabic, Coptic, Ethiopic, Vulgate*, and four of the *Itala*. Griesbach leaves it doubtful : others leave it out. Clarke. I have omitted the clause, *And another said, Is it I ?* a mere idle repetition, inconsistent with the tenor of the passage. So too the ancient versions, and some MSS. Wakefield.

Mark xiv, 22 ; p. 106, l. 31. EAT. This is omitted by many MSS and versions, but I think without reason. It is found in the parallel places Matt. xxvi, 26 ; 1 Cor.

xi, 24. *Clarke.* *Take, eat, this is my body.* Vulgate. *Tumite, hoc est corpus meum.* *Take, this is my body.* The same defect is in both the Syriac, the Coptic, the Arabic, the Saxon, and the Ethiopic versions. The Alexandrian, and some other noted MSS omit φάγετε, *eat.* *Campbell.* Griesbach leaves it out of the text. *TRANS.*

Mark xiv, 30; p. 106, l. 42. *That you.* T. *That thou.* R. T. Συ is added by A B E G H K L M S—V, eighty-eight others, Syriac, Arabic, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, Saxon, Theophylact, and Euthymius. It adds much to the energy of the passage, every word of which is deeply emphatical. Verily I say unto thee, that THOU, THIS DAY, in THIS VERY NIGHT,—THOU wilt deny me. *Clarke.* *Even thou.* Though, in the common Greek we have not the pronoun συ, *thou*, after οτι, *even*, or *that*, it is found in so great a number of MSS, many of principal note, in so many ancient versions, fathers, and early editions, that it has been generally received by critics. *Campbell.*

Mark xiv, 36; p. 107, l. 7. *O Father, Father.* T. *Abba, Father.* R. T. *Abba*, (that is, Father). *Campbell.* The repetition of the same word, either in sentiment or in fact, is intensive, and might here be correctly translated, *O affectionate Father*; as the repetition of *Rabbi*, or *Master*, in several places, might be properly rendered, *eminent* or *illustrious Teacher*, or *Master*.

Mark xv, 25; p. 109, l. 18. *The third hour.* Commentators and critics have found it very difficult to reconcile this *third* hour of Mark with the *sixth* hour of John, chap. xix, 14. It is supposed that the true reading of John xix, 14, should be τριτη, the *third*, instead of εκτη, the *sixth*; and in that place, the former is the reading of some very eminent MSS. *Clarke.*

Mark xv, 28; p. 109, l. 22. *THUS THE SCRIPTURE——WITH THE TRANSGRESSORS.* All this verse is wanting in many MSS, some Versions, and several of the Fathers. *Clarke.* Griesbach regards it as very doubtful. *TRANS.*

Mark xvi, 8; p. 110, l. 27. *And departing, they fled.* T. *And they went out quickly and fled.* R. T. *Getting out, fled.* The word ταχυ, *quickly*, is wanting in a great number of MSS, some of them of principal note, in several of the best editions, and ancient versions, particularly the Vulgate and both the Syriac. It is also rejected by Mill and Wetstein. *Campbell.* Griesbach also rejects it. *TRANS.*

Mark xvi, 9; p. 110, l. 31. *Moreover, Jesus having arisen.* T. *Now when Jesus was risen.* R. T. This, to the conclusion of the Gospel, is wanting in the famous *Codex Vaticanus*, and has anciently been wanting in many others. *Clarke.* Griesbach represents the whole passage as of very doubtful authenticity, but retains it in the text.

TRANS.

Mark xvi, 16; p. 110, l. 45. *Shall be condemned.* T. and *Campbell.* *Shall be damned.* R. T. This is not a just version of the Greek word. *Campbell.*

This Gospel has suffered more by the carelessness and inaccuracy of transcribers, than any of the others: and hence the *various readings* in the MSS are much more numerous in proportion, than in the other Evangelists. *Clarke.*

LUKE'S HISTORY.

LUKE i, 77; p. 114, l. 35. *The science of salvation.* T. *The knowledge of salvation.* R. T. Zacharias points out the *doctrine* or *teaching* of John. It should be γνωσις σωτηριας, *the science of salvation.* Men are *ignorant*, and they must be *instructed*. Human *sciences* may be profitable in *earthly* matters, but cannot profit the *soul*. The *science* that teaches God, must come from God. No science is of any avail to the *soul*, that does not bring salvation with it: this is the excellence of heavenly science, and an excellence that is *peculiar* to itself. No science but that which comes from God, can ever save a soul from the *power*, the *guilt*, and the *pollution* of sin. *Clarke.*

It is, we fear, an unquestionable fact, that religion, considered as an intellectual subject, is in a great measure left to a particular body of men, as a professional concern;

and the fact is as much to be wondered at as deplored. It is wonderful that any mind, and especially a superior one, should not see in religion, the highest object of thought. It is wonderful that the infinite God, the noblest theme in the universe, should be considered as a monopoly of professed theologians; that a subject so vast, awful, and exalting, as our relation to the Divinity, should be left to technical men, to be handled so much for sectarian purposes. Religion is the property and dearest interest of the human race. Every man has an equal concern in it. It should be approached with an independence on human authority. It should be rescued from all the factions, which have seized upon it as their particular possession. Men of the highest intellect should feel, that, if there be a God, then his character and our relation to him, throw all other subjects into obscurity, and that the intellect, if not consecrated to him, can never attain its true use, its full dimensions, and its proper happiness. Religion, if it be true, is central truth, and all knowledge, which is not gathered round it, and quickened and illuminated by it, is hardly worthy the name. To this great theme we should summon all orders of mind, the scholar, the statesman, the student of nature, and the observer of life. It is a subject to which every faculty and every acquisition may pay tribute, which may receive aids and lights from the accuracy of the logician, from the penetrating spirit of philosophy, from the intuitions of genius, from the researches of history, from the science of the mind, from physical science, from every branch of criticism, and though last not least, from the spontaneous suggestions, and the moral aspirations of pure but unlettered men. *Channing.*

Luke iii, 23; p. 117, l. 44. *Jesus* ——— *being, as he was reputed, a son of Joseph.* T. *Jesus* ——— *being (as was supposed) the son of Joseph.* R. T. Much learned labor has been used to reconcile this genealogy with that in St Matthew, chap 1. . . MATTHEW in *descending* from Abraham to Joseph, the husband of Mary, speaks of *sons properly such*. . . But LUKE in *ascending* from the Saviour of the world, to God himself, speaks of *sons* either *properly* or *improperly such*: on this account he uses an *indeterminate* mode of expression, which may be applied to sons either *putatively* or *really* such. . . That St Luke does not always speak of sons *properly* such, is evident from the first and last person which he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary: and *Adam* who is said to be the *son of God*, was such, only by *creation*. *Clarke.*

Luke iv, 5; p. 118, l. 22. *The kingdoms of the land.* T. *The kingdoms of the world.* R. T. Satan is said by the Evangelists to have taken our Saviour up into a *very high mountain, and to have shown him all the kingdoms of the world in a moment of time*. The Greek *οικουμενης*, here translated *world*, very frequently signifies *land, or country*; and ought to have been thus rendered here: the meaning being no other, than that Satan showed our Saviour the *four Tetrarchies, or kingdoms, comprised in the land of Judea*. In this transaction it will not be pretended, that there was any thing miraculous. *Dwight.*

Luke iv, 8; p. 118, l. 26. *Get thee behind me Satan.* R. T. *Υπαγε οπισω μου Σατανα.* This clause is not only wanting in some of the best MSS, but in the Syriac, Vulgate, Gothic, Saxon, Coptic, Armenian, and Ethiopic translations. Grotius observes, that before Theophylact, no ancient writer considered these words as belonging to this place. Mill agrees with Grotius in rejecting them. Wetstein who is more scrupulous, chooses to retain them, though he rejects the particle *γag, for*, immediately following, to which the introduction of this clause has probably given rise. *Campbell.* Griesbach has excluded the whole passage from the text. TRANS.

Luke iv, 9; p. 118, l. 29. *If thou art A Son of God.* T. *If thou be the Son of God.* R. T. *Υιος, a Son.* The article *ὁ, the*, is found in the Greek text in a variety of MSS; insomuch that it has hitherto formed a part of the received text, and it is doubtful whether, notwithstanding Griesbach's rejection, it should not do so still. *Magee.*

Luke iv, 18: p. 118, l. 45. *TO HEAL THOSE WHOSE HEARTS ARE BROKEN.* T. *To heal the broken-hearted.* R. T. *Ιασασθαι τους συντετριμμενους την καρδιαν.* These words are rejected by Griesbach. TRANS.

Luke iv, 22 ; p. 119, l. 6. *They admired the elegance of language, that flowed from his lips.* T. *Wondered at the gracious words which proceeded out of his mouth.* R. T. *Testified with admiration to those gracious words, &c.* TRANS. *Were astonished at the words, full of grace, which he uttered.* The charms of his elocution, which had an irresistible effect on the hearers, are evidently here pointed out. *Campbell.* The harmony and beauty of his diction, as well as the importance of his subject. *Macknight.*

Luke iv, 41 ; p. 119, l. 43. *Thou art THE MESSIAH, the Son of God.* T. and *Campbell.* *Thou art Christ, the Son of God.* R. T. Vulgate. *Tu es filius Dei. Thou art the Son of God.* Ο Χριστος, is not in the Cambridge and four other MSS. It has no place in the Coptic, Armenian, Saxon, and Arabic versions, any more than in the Vulgate. *Campbell.* Griesbach rejects it. TRANS.

Luke v, 39 ; p. 121, l. 35. *He affirms, that the old is more agreeable.* T. *He saith, The old is better.* R. T. That is, too sudden a transition from one practice to another is not pleasant ; and men cling to their old habits and opinions long as the best. Bp Pearce and Priestley, cited by *Dabney.*

Luke vi, 1 ; p. 121, l. 37. *On the first sabbath after the second [day of the passover].* T. *On the second sabbath after the first.* R. T. The *Vulgar Latin* renders δευτεροπρωτον, *secundo-primum, second-first*, which is literal and right. We translate it, the *second sabbath after the first*, which is directly wrong ; for it should have been the *first sabbath after the second* day of the passover. The word δευτεροπρωτω, the *second first*, is omitted by B L, four others, *Syriac* latter *Arabic*, all the *Persic, Coptic, Ethiopic*, and three of the *Itala*. A note in the margin of the latter, *Syriac* says, *This is not in all copies.* The above MSS read the verse thus : *It came to pass, that he walked through the corn fields on a sabbath day.* I suppose they omitted the above word, because they found it difficult to fix the meaning, which has been too much the case in other instances. *Clarke.* What is denoted by the original word is the subject of varying conjecture ; but the prevalent explanation is, that it was the sabbath which next succeeded the second day of the Passover. *Dabney.*

Luke vi, 24, 25, 26 ; p. 122, l. 35, 36, 37, 38. *Alas for you.* T. *Woe unto you.* R. T. These expressions are not to be taken as passionate imprecations, or as denunciations of judgments. For our Lord was not acting here at all in the character of a judge. But he speaks, as I conceive, purely in the character of a prophet, divinely enlightened as to the consequences of men's actions, and whose zeal for their good obliged him to give them warning. It is then an interjection, not of wrath, but of the deepest concern. *Campbell.*

Luke vi, 26 ; p. 122, l. 38. *When men shall applaud you.* T. *When all men shall speak well of you.* R. T. The word παντες, *all*, is wanting in many MSS, some of them of principal note ; and also in the *Syriac, Vulgate, Ethiopic, and Arabic* versions, as well as in several of the best editions and ancient commentators. Mill and Wetstein, both reject it. *Campbell.* Griesbach excludes it, and also υμιν, *of you*, in the same verse.

TRANS.

Luke vi, 32 ; p. 123, l. 2. *Since even sinners love those who love them.* T. *For sinners also love those that love them.* R. T. I believe the word αματωλοι, *sinners*, is used by St Luke in the same sense in which τελωναι, *tax-gatherers*, is used by St Matthew, chap. v, 46, 47, and signifies *heathens* ; not only by men who have no religion, but men who acknowledge none. *Clarke.*

Luke vi, 35 ; p. 123, l. 7. *Love your enemies.* This is the most sublime precept ever delivered to man : a false religion durst not give a precept of this nature, because, without *supernatural* influence, it must be for ever impracticable. *Clarke.*

Luke vii, 12 ; p. 124, l. 17. *A deceased person was carried out.* The Jews usually buried their dead *without* the city. No burying places should be tolerated *within* cities or towns. Churches and chapels, situated in grave-yards, and those especially, within whose walls the dead are entombed, are perfectly unhealthy : and many, by attending such places, are shortening their passage to the house appointed for the living. What increases the iniquity of this abominable and deadly work, is, that the burying-grounds

attached to many churches and chapels, are made a source of *private gain*. The whole of this preposterous conduct is as *indecorous* and *unhealthy*, as it is *profane*. Superstition first introduced a practice, which self-interest and covetousness continue to maintain. *Clarke*.

Luke vii, 31 ; p. 125, l. 9. *And the Lord said*. R. T. Almost every MS. of authority and importance, with most of the *Versions*, omit these words. As the *Evangelistaria*, (the books which contained those portions of the Gospels, which were read in the churches), began at this verse, the words were probably at first used by them, to *introduce* the following parable. There is the fullest proof, that they never made a part of Luke's text. Every critic rejects them. *Bengel* and *Griesbach* leave them out of the text. *Clarke*. *And the Lord said*. In Greek, this clause is wanting in almost all the MSS, both of great and of small account. It is in neither of the Syriac versions, nor in the Arabic, Ethiopic, Coptic, and Saxon. In many Latin MSS also, and ancient commentaries, it is not to be found. It is omitted by some of the best editors, and rejected by *Grotius*, *Mill*, *Wetstein*, and other critics. *Campbell*.

Luke vii, 38 ; p. 125, l. 22. *And as she stood back at his feet*. T. *And stood at his feet behind him*. R. T. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, (see *Hor. Od. i, 27, 8*), and resting on the couch ; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came *behind* the couch. *Wakefield*.

Luke viii, 34 ; p. 127, l. 25. *Fled, and announced it*. T. *They fled, and went and told it*. R. T. *Ἀπελθόντες, they went*, is omitted by almost every MS. of repute, and by the best of the ancient Versions. *Griesbach* leaves it out, and with propriety too, as it is not likely that so correct a writer as Luke, would say, *They fled, and went and told it*. *Clarke*. *Ἀπελθόντες* answering to *went*, is wanting in almost all the MSS of any account, in the Vulgate, both the Syriac, the Gothic, the Saxon, Coptic, and Arabic versions, in some of the most eminent editions, and is generally rejected by critics.

Campbell.

Luke viii, 51 ; p. 128, l. 13. *And when he reached the house*. T. *And when he came into the house*. R. T. *Being come to the house, εἰσιθῶν δὲ εἰς τὴν οἰκίαν*. The greater number of MSS, especially those of principal note, read *ελθὼν, being come*, simply. This has also been read by the authors of the Vulgate, of both the Syriac, the Arabic, the Gothic, and the Saxon versions. It is in some of the best editions, and is approved by *Mill* and *Wetstein*. The other reading seems not quite consistent with the following part of the verse. *Campbell*. The corrected reading is supported by *Griesbach*.

TRANS.

Luke ix, 1 ; p. 128, l. 23. *Then Jesus, assembling his twelve disciples*. T. There are probably not fewer than two hundred passages in the four Gospels, where sentences are connected by the Conjunction *and*, which ought to have been disjoined ; and in which, of course, the sense is sometimes materially affected by it. A curious instance of this kind may be seen in the ninth chapter of Luke, consisting of sixty-two verses, forty-one of which begin with this conjunction. *Symonds*.

Luke ix, 55, 56 ; p. 130, l. 38. *You are not apprised of what description of spirit you are*. T. *Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them*. R. T. These words are wanting in A B C E G H L S — V, and in many others. *Griesbach* leaves the latter clause out of the text. It is probable that the most ancient MSS read the passage thus : *But he turned, and rebuked them, and said, Ye know not of what spirit ye are. And they went to another village*. *Clarke*.

Luke x, 6 ; p. 131, l. 12. *A Son*. T. *The Son*. R. T. *ὁ υἱός*. The article before *υἱός* is wanting in many MSS, some of them of great name, in all the best editions, and in the comments of several Fathers. *Campbell*. *Griesbach* rejects it. TRANS.

Luke x, 21; p. 131, l. 38. *In the Holy Spirit.* T. *In Spirit.* R. T. *Τῷ πνεύματι τῷ ἁγίῳ*, the *Holy Spirit* is the reading here of B C D K L, six others; the three *Syriac*, latter *Persic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, all the *Itala*, except one, and *Augustin* and *Bede*. These might be considered sufficient authority to admit the word into the text. *Clarke*. Griesbach regards it as an unauthorized reading. TRANS.

Luke x, 22; p. 131, l. 42. *All things are imparted to me by my Father.* T. *All things are delivered to me of my Father* R. T. The use of the preposition *of* for *by*, as the *cause* or *instrument*, with which the common version so much abounds, is exploded. TRANS. The Codex Alexandrinus, several other very ancient MSS, and some ancient Versions, as well as the *margin* of our *own*, begin this verse with, *And turning to his disciples, he said*. But as this clause begins verse 23, it is not likely that it was originally in both. Griesbach has left these words out of the text; and Professor White says, *certissime delenda*, 'these words should most assuredly be erased.' *Clarke*.

Luke x, 35; p. 132, l. 24. *Taking out two denarii.* T. *He took out two pence.* R. T. *Two denarii*, about *fifteen pence*, English; and which probably, were at that time of ten times more value there, than so much is with us now. *Clarke*. That sum is equal to about 27 1-2 cents, and, according to the preceding estimate of the comparative value of money, to two dollars and seventy-five cents, of the United States currency. These were two Roman silver coins; and the representation in the received text is not only false, but contemptible. TRANS.

Luke x, 41, 42; p. 132, l. 38. *Martha, Martha, you are distracted and disturbed about many provisions; when but one kind is requisite. Now, Mary has preferred the good privilege, of which she shall not be deprived.* T. *Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.* R. T. While thou art busily employed in providing that portion of perishing food for perishing bodies, Mary has chosen that spiritual *portion*, which endures for ever, and which shall not be taken away from her. . . One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father. . . Bishop PEARCE remarks, that the *χρεία*, *needful*, is used after the same manner for *want of food* in Mark xi, 25, where of David it is said, *χρειαν εσχέ*, *he had need*, when it means he was *hungry*. I believe the above to be the true meaning of these verses, but others have taken a somewhat different sense from them: especially when they suppose, that by *one thing needful* our Lord means the *salvation of the soul*. To attend to *this*, is undoubtedly the most necessary of all things, and should be the *first*, the grand concern of every human spirit; but, in my opinion, it is not the meaning of the words in the text. It is only prejudice, from the common use of the words in this way, that could make such an interpretation tolerable. KYPKE *in loc.* has several methods of interpreting this passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some 'a *frigid* method of explaining the passage;' well, so let it be; but he that fears God, will sacrifice every thing at the shrine of TRUTH. I believe this alone to be the true meaning of the place, and I dare not give it any other. *Clarke*.

Luke xi, 2. 4; p. 132, l. 44. OUR—WHO ART IN HEAVEN—MAY THY WILL BE ACCOMPLISHED ON EARTH, EVEN AS IN HEAVEN—BUT PRESERVE US FROM EVIL. T. *Our—whom art in heaven—thy will be done, as in heaven, so in earth—but deliver us from evil.* R. T. These words have nothing in the *Vulgate* corresponding to them, nor in the *Armenian* version. They are wanting also in several MSS. Some of the Fathers have given what I may call, a negative testimony against their admission, by omitting them in those places of their works where we should have expected to find them; but Origen's testimony against them is more positive: for he says expressly of some of those clauses and petitions, that they are in *Matthew*, but not in *Luke*. . . Some of our best modern critics, Grotius, Bengelius, Mill, and Wetstein seem to be agreed that, in this place, we are indebted for them to some bold

transcribers, who have considered it as a necessary correction, to supply what they thought deficient in one gospel out of another. *Campbell*. The preceding expressions are included by *Campbell* in brackets as of doubtful authority, and by *Griesbach* excluded from the text. *TRANS.*

Luke xi, 2; p. 132, l. 44. *May thy name be revered; may thy dominion come.* T. *Hallowed be thy name: thy kingdom come.* R. T. God's name is already *hallowed*, but may not be *revered*, as it should be by his intelligent creatures, who, it is absurd to assert, could *hallow* his name, or *render it sacred*. We might as well pray that God's name may be *just*, as that it may be *hallowed*. *TRANS.*

Luke xi, 4; p. 133, l. 3. PRESERVE US FROM EVIL. T. *Deliver us from evil.* R. T. Dr Lightfoot thinks that the meaning is too much softened by our translations. *Deliver us from evil*, is certainly a very inadequate rendering of *ῥυσαι ἡμᾶς ἀπο τοῦ πονηροῦ*; literally, *Deliver us from the evil one*. *Clarke*. This is also *Wakefield's* translation. See the Note on Matthew v, 37. *TRANS.*

The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. . . There are many variations in the MSS in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this kind have given birth to multitudes of the various readings in the MSS of the New Testament. It should be remarked also, that there is no vestige of the doxology found in Matthew, in any copy of St Luke's Gospel. *Clarke*.

Luke xi, 7; p. 133, l. 9. [If he persevere in knocking]. T. *But if he persevere knocking; (at si ille perseveraverat pulsans).* This sentence is added to the beginning of verse 8, by the *Armenian*, *Vulgate*, four copies of the *Itala*, *Ambrose*, *Augustin*, and *Bede*. On these authorities (as I find it in no Greek MS.) I cannot insert it as a *part* of the original text; but it is necessarily *implied*; for as Bishop Pearce justly observes, unless the man in the parable be represented as *continuing* to solicit his friend, he could not possibly be said to use *importunity*: once only to ask, is not to be importunate.

Clarke.

Luke xi, 50; p. 135, l. 3. *So that the blood.* T. *That the blood.* R. T. That the particle *να*, *that*, may be translated *so that*, pointing out the *event* only, not the *design* or *intention*, Bishop Pearce has well shown in his note on this place, where he refers to a like use of the word in chap. ix, 45; xiv, 10; John x, 17; Rom. v, 20; xi, 11; 1 Cor. i, 15, 31, &c. *Clarke*. In these, and various other places, the errors of the common translation, in that respect, have been corrected. *TRANS.*

Luke xii, 1; p. 135, l. 16. *Jesus proceeded to say to his disciples*, Above all things, guard yourselves. T. *He began to say unto his disciples, first of all.* R. T. *First of all, Beware ye of the leaven of the Pharisees which is hypocrisy.* I have followed Beza, Wetstein and Bowyer in joining *πρῶτον*, *first*, with *ῥεσσεχετε*, *beware*, and not with *τοὺς μαθητὰς αὐτοῦ*, *his disciples*. Thus Tyndal: First of all beware of the leaven of the Pharisees, &c, and in the like manner Coverdale, Mathew, Tavener and Archbishop Parker. The three last words, viz. *ἥτις ἐστὶν ὑποκρίσις*, *which is hypocrisy*, are with reason thought by Bishop Pearce to be an interpolation. *Symonds*.

Luke xii, 15. 19, 20. 22, 23. See that you *beware of all excessive propensities.* T. *Take heed, and beware of covetousness.* R. T. Or rather *beware of all inordinate desires.* I add *πάσης*, *all*, on the authority of A B D K L M — Q, twenty-three others, both the *Syriac*, all the *Persic*, all the *Arabic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, all the *Itala*, and several of the *primitive Fathers*. *Clarke*. *Griesbach* notes it in his margin as a highly respectable reading. — In the 15th verse, where the subject of an avaricious disposition is introduced, the term *ζῶν* is rendered *life*, in the common version. In verses 19 and 20 the translators twice render *ψυχῇ*, *soul*; and though the same topic is continued, they suddenly fly off, and in verses 22 and 23 twice render the same Greek word *ψυχῇ*, *life*. This aberration might have originated from some favorite, metaphysical subtilty, as well as from the difficulty of adopting the word *soul* as the uniform construction. See the Note on Matthew xvi, 26. *TRANS.*

Luke xii, 25, p. 136, l. 13. *Years.* T. *Stature.* R. T. Ηλικία in this passage should be translated *age*, because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it. *Macknight.*

Luke xii, 30 ; p. 136, l. 20. *The nations of the world.* Dr Lightfoot observes on this place, that κόσμος, the world, and αἰών, world, or age, have a meaning in the sacred writings which they have not in profane authors. Αἰών has relation to the *Jewish ages*, and κόσμος to the *ages* that are *not Jewish*; hence by συντελῖα τοῦ αἰῶνος, Matt. xxiv, 3, is meant the end of the Jewish age or world : and πρὸ χριστῶν αἰώνων, Titus i, 2, means before the *Jewish* world began ; and hence it is that the term *world* is very often in the New Testament, to be understood only of the Gentiles. *Clarke.*

Luke xiv, 10 ; p. 139, l. 30. *You will then receive deference.* T. *Then shalt thou have worship.* R. T. Worship, for honor, or civil respect paid to men, does not suit the present idiom. *Campbell.* Had the English translators been more sparing in the use of the word 'worship,' which they must have known to have been equivocal, they would have represented more clearly the sense of the Original. One of the strongest examples of this kind is in Luke xiv, 10. 'Thou shalt have worship [honor, or respect] in the presence of them.' *Symonds.*

Luke xiv, 26 ; p. 140, l. 15. *Does not subordonately regard his father.* T. *Hate not his father.* R. T. Matthew, chap. x, 37, expresses the true meaning of this word, when he says, *he who loveth his father and mother MORE than me.* *Clarke.* To ascertain the true import of these words, compare the parallel passage Matt. x, 37. See also Matt. vi, 24 ; Rom. ix, 13. Compare Gen. xxix, 30, 31. The original word therefore has a very frequent use in the sense, merely of comparative preference as of Rachel to Leah, &c. Thus Grotius, Campbell, Bp Pearce, Priestley, and other critics. *Dabney.* It is very plain, that *hating* used in this manner, was, among the Hebrews, an idiomatic expression for *loving less.* *Campbell.* See note on Rom. ix, 13. *TRANS.*

Luke xv, 7 ; p. 140, l. 43. *Righteous beings, who do not require reformation.* T. *Just persons, which need no repentance.* R. T. Who do not require such a *change of mind* and *purpose* as these do — who are not so profligate, and cannot repent of sins they have never committed. *Clarke.*

Luke xv, 8 ; p. 140, l. 45. *Ten drachmas.* T. *Ten pieces of silver.* R. T. Δεκαχμᾶς δηνᾶ. I think it always best to retain the names of these ancient coins, and to state their value in English money. The Grecian *drachma* was worth about *seven pence three farthings* of our own money ; being about the same value as the Roman *denarius.* *Clarke.* It was equivalent to 13¾ cents of the American currency ; being also one half of the *didrachma* page 64, line 31, denominated *tribute*, Matt. xvii, 24, and one eighth of the *stater* subsequently mentioned line 37, and called in verse 27, *a piece of money*, which was equal to a hundred and ten cents. *TRANS.*

Luke xv, 16 ; p. 141, l. 13. *With the pulse.* T. *With the husks.* R. T. Κερατῶν. *Bochart*, I think, has proved that κερατῖα does not mean *husks* : to signify which the Greek botanical writers use the word λοβοί ; several examples of which he gives from *Theophrastus.* He shows also, that the original word means the fruit of the *ceratonia* or *charub* tree, which grows plentifully in *Syria.* This kind of pulse, *Columella* observes, was made use of to feed *swine.* *Clarke.*

Luke xv, 17 ; p. 141, l. 16. *I am perishing HERE with hunger.* T. *I perish with hunger.* R. T. Or, *I perish HERE.* ὧδε, *here*, is added by B D L, *Syriac*, all the *Arabic*, and *Persic*, *Coptic*, *Ethiopic*, *Gothic*, *Saxon*, *Vulgate*, all the *Itala*, and several of the *Fathers.* *Clarke.* *Griesbach* inserts it in the text. *TRANS.*

Luke xv, 27 ; p. 141, l. 33. *In good health.* T. *Safe and sound.* R. T. *Safe and sound* appears to me mean and vulgar. *Wakefield.* It would be no small task to advert to the numerous expressions, in the common version, to which those epithets might be justly applied. *TRANS.*

Luke xvi, 6, 7 ; p. 142, l. 8. *A hundred baths of oil.* T. *A hundred measures of oil.* R. T. The *bath* is equal to *seven gallons and a half of our measure.* *A hundred cors of wheat.* T. *A hundred measures of wheat.* R. T. The *cor* contained about *seventy-*

five gallons and five pints English. For the same reason for which I preserve the names of the ancient *coins*, I preserve the names of the ancient *measures*. What idea can a mere English reader have of the word *measure* in this and the preceding verse, when the original words are not only totally different, but the quantity is as *seven* to *seventy-five*? The original terms should be immediately inserted in the text, and the contents inserted in the *margin*. *Clarke*.

Luke xvi, 8; p. 142, l. 12. *The master was powerfully impressed by the unprincipled steward*. T. *The Lord commended the unjust steward*. R. T. *The Lord commended*. Viz. the master of this unjust steward. He spoke highly of the *address* and *cunning* of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; and his master no more *approved* of his conduct in *this*, than he did in wasting his substance *before*. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our *blessed Lord commended* the conduct of this wicked man: but the word *κυριος*, there translated *lord*, simply means the *master* of the unjust steward. . . . To insinuate, that if a man have acquired riches by unjust means, that he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. Ill gotten gain must be restored to the proper owners: if they are dead, then to their successors. *Clarke*.

The common translation of this passage involves the pernicious and profligate doctrine, that eternal life may be attained by temporal frauds. While this phraseology is retained and vindicated, no explanation can remove its moral pollution. *TRANS*.

Luke xvi, 23; p. 142, l. 45. *And in hades*. T. Literally; *And in the hades*. *TRANS*. *And in hell*. R. T. *And in Hades*: Campbell's Tr. In the Greek, *εν τω αδη*, *in Hades*. Dwight. *In the unseen state*: Imp. Vers. From this single passage, many have been led to think Hades to be the place of future suffering; whereas it denoted according to the Jewish belief, a place withdrawn from sight; when speaking of the body, the sepulchre; when of the soul, any region it inhabits in its separate state.' Grotius; and thus also Le Clerk, Wetstein, Pearce, &c. *Dabney*. *In the grave*: *εν τω αδη*: and conformably to this representation, he is spoken of as having a body, verse 24. It must be remembered, that *αδης* — no where means hell, *γεεννα* — in any author whatever, *sacred* or *profane*. *Wakefield*. This word denotes, with sufficient clearness, a different state of suffering from that which is intended by the word *γεεννα*. *Dwight*. Clarke regards *αδης* here, as representing a place of punishment; and indeed, treats the rich man, in the whole exposition, as if he were actually suffering in what is vulgarly denominated *hell*. *TRANS*. This is the only passage in holy writ which seems to give countenance to the opinion that *αδης* sometimes means the same thing as *γεεννα*. Here it is represented as a place of punishment. . . There is no inconsistency in maintaining, that the rich man, though in torments, was not in *gehenna*, but in that part of *hades* called *tartarus*, 2 Peter ii, 4; where spirits reserved for judgment are detained in darkness. . . In my judgment *αδης*, *hades*, ought never in Scripture to be rendered *hell*, at least in the sense wherein that word is now universally understood by Christians. *Campbell*. It is undoubtedly true, that the Hebrew *עֵשֶׂת* rendered Sheol, and the Greek *Αδης* rendered *Hell*, or the *Grave*, in our Translation, do not properly signify either; but always *the world of departed spirits*. Dwight. See the Notes on Matt. v, 22; xi, 23; Mark ix, 43, 45; Acts ii, 31. *TRANS*.

Luke xvii, 10; p. 143, l. 36. *We thy servants have conferred no favor*. T. and Campbell. *We are unprofitable servants*. R. T. The epithet *αχρηστος*, as here applied, is so far from suiting the sense of the English word *unprofitable*, by which it is rendered in the common translation, that if we were to give a definition of an unprofitable servant, we should hardly think of another than the reverse of the character given in that passage, but should say, 'he is one who does not that to his master which it is his duty to do.' From the context, however, no person can be at a loss to see, that the import of the word is, 'We have conferred no favor, we have only fulfilled the terms which we

were bound to perform.' I know that because the sentiment is not expressed with the brevity of the original, many would call this a comment, or rather a paraphrase, and not a version. It is expressed, I acknowledge, by a periphrasis; but periphrasis and paraphrase are not synonymous terms. The former is in every translation, sometimes necessary, in order to transmit the genuine thought and reasoning of the author; it is only when more than this is attempted, and when other sentiments are introduced or suggested, for the sake of illustrating an author's thoughts, or enforcing his arguments, that men employ paraphrase. It is not denied, that periphrasis in translating, ought to be avoided, if possible; but it is not always possible to avoid it, and periphrasis is preferable to single words, which either convey no meaning, or convey a meaning different from the author's. *Campbell.*

Luke xvii, 36; p. 144, l. 31. *Two men shall be in the field; the one shall be taken, and the other left.* R. T. This 36th verse is wanting in most of the Greek copies. *Marg. Note, R. T.* The 36th verse is, without doubt, an interpolation; see the *margin.* It was probably borrowed from Matt. xxiv, 40. The whole of this verse is wanting in many MSS, some of them of great note. It is not found in some of the early editions, nor in the Coptic and Ethiopic versions. But both the Syriac versions, also the Arabic and the Vulgate have it. In a number of Latin MSS, it is wanting. Some critics suppose it to have been added from Matthew. This is not improbable. However, as the evidence on both sides nearly balances each other, I have retained it in the text, distinguishing it as of doubtful authority. *Campbell.* Griesbach leaves the verse out of the text. *TRANS.*

Luke xix, 13; p. 146, l. 35. *Ten minas.* T. *Ten pounds.* R. T. The *maneh* appears from Ezek. xlv, 12, to have been equal to *sixty* shekels in money. Now suppose we allow the shekel, with Dean Prideaux to be 3s, then the *mina* or *maneh* was equal to 9l, English money. The impropriety of rendering the original word *pound*, will easily be seen by the most superficial reader. We should therefore retain the original word.

Clarke.

Luke xx, 16; p. 148, l. 30. *Let it not be, μη γινετο.* Our phrase, *God forbid*, answers pretty well to the *meaning* of the Greek, but it is no *translation.* *Clarke.*

Luke xx, 42; p. 149, l. 29. *The Lord said to my Lord. The Lord, (or, Jehovah,) said to my Lord.* *Campbell.* *Jehovah said to my Lord, Sit thou at my right hand, until I make thy foes thy footstool.* Psalm cx, 1. *Noyes.*

Luke xxii, 34; p. 152, l. 17. *A watch-trumpet will not sound.* T. *The cock will not crow.* R. T. That is, 'the trumpet of the third watch will not sound.' It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii, 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it is said the cock crew, the meaning is, that the trumpet of the third watch sounded: which always happened at midnight. *Improved Version.*

Luke xxii, 44; p. 152, l. 35. *Great drops of blood.* T. Pearce thinks that there may have been a resemblance not in size only, but in color; for in cases of very violent fears and agonies, it has been known, that the sweat of persons thus affected had the color of blood. Dr Mead, the eminent physician, quotes the opinion of Galen, derived from his own experience, to this effect. *Dabney.* *Clarke.*

Luke xxii, 43, 44; p. 152, l. 33. *And there appeared to him a messenger from heaven.* T. *And there appeared an angel unto him from heaven.* R. T. There is no mention of this circumstance in any of the other *Evangelists*: and it is worthy of remark, that among many of the *ancients*, the authenticity of these *two* verses, the 43d and 44th, has been doubted, and in consequence, they are omitted in several MSS, and in some *Versions* and *Fathers.* The *Codex Alexandrinus*, and the *Codex Vaticanus*, the two oldest MSS in the world, omit both verses; in some very ancient MSS they stand

with an *asterisk* before them, as a mark of dubiousness ; and they are both wanting in the *Coptic fragments* published by Dr Ford. They are however extant in such a vast number of MSS, *Versions* and *Fathers*, as to leave no doubt with most critics, of their authenticity. *Clarke*. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted. *TRANS*.

Luke xxiii, 15 ; p. 154, l. 15. *He has done nothing to deserve death.* T. *Nothing worthy of death is done unto him.* R. T. This sentence of Pilate, interpreted by the ordinary rules, and considered in reference to his subject, is downright nonsense. *Campbell*. This is considered by critics for the most part as an unintelligible or an absurd rendering ; and following a less usual and literal, but an authorized construction of the original, they have it *by him*. Thus Kenrick, Pearce, Beza, Castalio, and Improved Version. Campbell and Wakefield give a like sense. *Dabney*. Rather, *nothing worthy of death is committed by him*, Πεπραγμενον αυτω, not *done unto him*. This phrase is of the same sense with ουδεν πεπραχεν αυτης, *he hath done nothing*, and is frequent in the purest Attic writers. *Clarke*.

Luke xxiii, 32 ; p. 154, l. 40. *Now two others, who were criminals, were led with him, to be executed.* T. *And there were also two other malefactors led with him to be put to death.* R. T. *Two other malefactors.* Ετεροι δυο κακουργοι, should certainly be translated *two others, malefactors*, as in the bibles published by the King's printer, Edinburgh. As it now stands in the text, it seems to intimate that our blessed Lord, was also a *malefactor*. *Clarke*. Most critics correct in the same manner this unfortunate error.

Dabney.

Luke xxiv, 49 ; p. 157, l. 25. *I send you that which my Father has promised.* T. *I send the promise of my Father upon you.* R. T. This, if it can be said to suggest any thing to an English reader, suggests awkwardly, *I give you a promise on the part of my Father*. Yet this is not the sense. What is here meant is the fulfilment of a promise formerly given them by his Father, and is therefore properly rendered, *I send you that which my Father hath promised*. *Campbell*. The same error, in the common translation, occurs in the Letter to the Hebrews, and in other places. *TRANS*.

Luke xxiv, 52 ; p. 157, l. 29. *And they worshipped him.* T. and R. T. *But they fell down before him.* Wakefield. *And they did him obeisance.* Newcome, and Received Version. *Did him obeisance* or *reverence*, or prostrated themselves on the ground : Thus Kenrick, Campbell, Priestley, and Wakefield. *Dabney*. *Having worshipped him*, προσκυνησαντες αυτον : that is having thrown themselves prostrate before him, as the words, strictly interpreted, imply. *Campbell*. *They worshipped him*. Let it be observed that this worship was not given by way of civil respect, for it was *after* he was parted from them, and carried back into heaven, that they offered it to him : but acts of civil respect are always performed in the presence of the person. They adored him as their God, and were certainly too much *enlightened* to be capable of any species of *idolatry*. *Clarke*. We have here an instance of religious worship paid to Christ, after he was taken out of the sight of his disciples, and had ascended up into heaven. *Mann*. Christ must be truly God, because he has dominion over all flesh, and all power in Heaven, and in earth, imparted to him. For this dominion is the ground of divine worship and authority. *Whitby's Last Thoughts*.

There is no possibility of settling the true interpretation with the theological partisans, encumbered as they are by their favorite, tenacious, pre-conceived, doctrinal difficulties. Προσκυνω is applied twenty-four times in the New Testament to the *adoration* of God ; and particularly, in Matthew iv, 10, by our Saviour himself. All are here satisfied to give the word its most enlarged and intense signification. In Acts x, 22, Rev. xix, 10, xxii, 8, it is applied to created beings, and the offered homage represented as idolatry ; and in the context of the two latter passages, the suppliant is directed in the use of the same word, and as a substitute for the object of idolatry, to *worship God* ; and therefore, the term cannot in those instances be tortured into any other meaning. It is a word which is also very frequently applied, in the apostolic productions, to the Lord Jesus Christ. But, on the miserable assumption—*According*

to the creed, the scriptural interpretation—the case stands thus with the two parties. On the one hand, Christ is regarded as an object of worship. No matter, therefore, how often, by whom, or in what connexion, the word *προσκυνέω*, is used in the scriptures relative to him, it is implicitly supposed always to mean *spiritual worship*. And on the other hand, Christ is not considered as entitled to the offering of worship; and therefore, in the application of the Greek word to him, let circumstances be what they may, it is either never permitted in our language to express, or however rendered, understood to signify, *religious adoration*. Those have great reason to praise God, whose minds are not thus enslaved. See Notes on Matt. ii, 2; viii, 2; Mark v, 6; Heb. i, 6.

TRANS.

JOHN'S HISTORY.

John i, 1; p. 158, l. 1. *Existed the Word. T. Was the Word. R. T. Or, existed the Logos.* This term should be left untranslated. . . *The Word was God. Or, God was the Logos.* Clarke.

Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Which, truly translated, means, 'In the beginning God existed, and reason [or mind] was with God, and that mind was God. This was in the beginning with God. All things were created by it, and without it was made not one thing which was made.' Yet this text so plainly declaring the doctrine of Jesus, that the world was created by the Supreme Intelligent Being, has been perverted by modern Christians to build up a second person in their tritheism, by a mistranslation of the word *λόγος*. One of its legitimate meanings, indeed, is 'a word.' But in that sense it makes an unmeaning jargon: while the other meaning, 'reason,' equally legitimate, explains rationally the eternal pre-existence of God, and his creation of the world. Knowing how incomprehensible it was that a word, the mere action or articulation of the organs of speech could create a world, they undertook to make of this articulation a second pre-existing being, and ascribe to him, and not to God, the creation of the universe. The Atheist here plumes himself on the uselessness of such a God, and the simpler hypothesis of a self-existent universe. The truth is, that the greatest enemies of the doctrines of Jesus, are those calling themselves the expositors of them, who have perverted them for the structure of a system of fancy absolutely incomprehensible, and without any foundation in his genuine words. *Jefferson.*

To give plausibility to the preceding construction of the term *Λόγος, Word*, it was deemed requisite to give three different interpretations of it in the short compass of the first verse; by one of which it is literally admitted to denote God: and when we pass to verse 14, which the writer has declined to do, in not giving the reader a translation of the entire context, we should have, on his hypothesis, *And 'God,' or the 'supreme intelligent being' became flesh*,—the very position of his opponents. In rendering the second and third verses, the writer corresponds with Campbell, Wakefield, and many other critics, and is probably correct. TRANS.

In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God. That by this *Λόγος* of *John* is meant the *word of God* so frequent in the *Chaldee Targums*, and the *mens, ratio et sapientia*—the *mind, reason, and wisdom*—of the *Greek and Roman philosophers and poets*, and of the *Christian fathers*, is a point, which seems, to myself at least, very clearly settled in p. 102, and the following pages of my *Inquiry into the Opinions of the Christian Writers.* Wakefield.

In his notes on the first chapter of *John*, Dr *Priestley* informs us, that the word *Λόγος*, which, you know, is translated *the Word*, is nothing more than the power of God, by which all things were made; and therefore, he says, it was no distinct, inferior principle, but God himself. This is the only known instance in which an attribute of God, either in sacred or profane writings, has been asserted to be God. Now substitute the

explanation for the thing explained; Power and God for the Word, or Λόγος; as being the two things, which the term Λόγος is, successively, declared to denote. This experiment shall be first made with power. In the beginning was the power of God, and this power was with God, and this power was God. . . And the power was made flesh and dwelt among us. . . Dr Priestley says the Power was God; St John says, it was made flesh and dwelt among us, full of grace and truth. According to his comment, therefore, God became flesh, and dwelt among us. According to his comment, also, this power was Christ; for he says it dwelt among us full of grace and truth: but St John immediately subjoins, grace and truth came (that is, into this world) by Jesus Christ. Therefore, Jesus Christ is God. . . Let us make the trial with the other term, God. In the beginning was God, and God was with God, and God was God. Two verses more will suffice. And God was made flesh, and dwelt among us, and we beheld his glory, (the glory as of the only begotten of the Father), full of grace and truth. No one hath seen God at any time, but the only begotten Son, who is in the bosom of the Father, he hath declared him. . . This will serve to show to what lengths the interpretation of the Scriptures, according to our pre-conceived opinions, will lead men of superior learning and abilities. Dwight.

In the beginning of the world, before all time, before any thing was created, the Son of God had a subsistence, and that subsistence with the Father from all eternity, and was himself eternal God, being by his Father in his eternal purpose designed to be the Messiah, who was known among the Jews by the title of the Word of God.

Hammond.

In the beginning, viz. of the creation; for the evangelist seems here to allude to the first word of Genesis. The word existed at the time of the creation, consequently from all eternity. And the Word was with God; namely, before any created being had existed. Macknight.

‘In the beginning’ is here used in the same sense as at Gen. i, 1: for the Evangelist proposes to himself to show, that by ‘the Word,’ by whom the creation was perfected, the redemption of mankind was also perfected. *Lightfoot.*

Nothing can be more clearly written to prove the eternal existence and the divinity of our Saviour, than this passage of St John, (ver. 1—3), which seems purposely designed with a singular brevity to take off all objections to that important truth.

Pearson.

This title of *the Word*, or, *the Logos*, is given to the Son of God from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews, in conformity thereto. The divine Person, who has accomplished the salvation of mankind, is called the Word, and the Word of God; not only because God at first created, and still governs all things by him; but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God, by his Son, discovers his gracious designs to men in the fullest and clearest manner: all the various manifestations which he makes of himself, whether in the works of creation, providence, or redemption; all the revelations he has been pleased to give of his will, are conveyed to us through him; and therefore he is, by way of eminence, styled ‘the Word of God.’ *Macknight. Pretymann.*

Was God:—therefore, no subordinate being; no *second* to the Most High; but the Supreme Eternal Jehovah. *Clarke.*

It is strictly conformable to the scriptural use of language to render this passage as follows:—‘The word was with God, and the word was a god.’ He was one of those beings to whom this title was applicable.—The foregoing translation is exactly suited to the original of the passage. *Winthrop Bailey.* Thus also the Improved Version.

TRANS.

The same word, in the same passage, must be used in the same sense; If Θεός [God] then, be applied to the Father, in the highest sense of the word, as expressing his nature or essence; in the same sense it must be applied to the Son also; though what their specific nature or essence is, none can intimately know but themselves. *Hales.*

On these important passages, (ver. 1—3), I find that many eminently learned men differ from me: it seems they cannot be of my opinion, and I feel I cannot be of theirs. May He who is the Light and the Truth, guide them and me into all truth!

Clarke.

John i, 3; p. 158, l. 2. *All things were formed by it, and without it not even one thing was made, which has existed.* T. *All things were made by him; and without him was not any thing made that was made.* R. T. *Without him was not even one thing made, which has been made.* See the Original. *Dwight.* *All things were made by it, and without it not a single creature was made. In it was life.* It is much more suitable to the figurative style here employed, to speak of *the word*, though really denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made verse 4th, *In it was life.* The way of rendering here adopted is agreeable to the practice of all translators, except the English, as far as I have had occasion to observe. *Campbell.*

John i, 1—3. Stuart, referring to some conjectural emendations of the original text cited by Griesbach, observes, 'All known Manuscripts agree in the text here. . . I have a great regard for the labors and learning of Griesbach; but I am constrained to ask here, why should he have condescended to notice conjectures so gratuitous and unfounded as these.' TRANS.

John i, 4; p. 158, l. 4. *In it was life.* T. *In him was life.* R. T. Many MSS, Versions, and Fathers, connect this with the preceding verse, thus: *What was made had life in it.* Clarke. The common interpretation is preferable, because more simple and perspicuous. *Campbell.*

John i, 11; p. 158, l. 12. *He came to his own.* T. and R. T. *He came unto his own things, τα ιδία; and his own men or kindred, (οι ιδιοι),* received him not; that is he came into the world, but mankind or the Jewish nation received him not. *Dwight.*

John i, 13; p. 158, l. 15, 16. *Not from ancestry.* T. *Not of blood.* R. T. Neither by circumcision and sacrifice, nor by marriage and natural descent, nor by any rite invented by man. *Macknight.*

John i, 14; p. 158, l. 17. *The Word was constituted man.* T. *The Word was made flesh.* R. T. In the human nature the word of God has taught mankind fully and powerfully the doctrines of salvation. *Macknight.* It seems to us no very harsh figure to denote what we believe to have been intended — that the divine power was manifested in human form, through Jesus Christ. But if there should be a difficulty in this representation, it may assist our conceptions to know that according to a common use of the term *logos*, it might be applied to any being, through whom the divine power was strikingly manifested. Thus Philo calls Moses *the divine logos*, and the high priest *logos*. *Norton.*

In a work of the late very learned Mr Jacob Bryant, entitled 'The sentiments of Philo Judæus concerning the ΛΟΓΟΣ or WORD of GOD,' he remarks, 'Philo Judæus speaks at large in many places, of the Word of God, the second person, which he mentions as (δευτερος Θεος) *the second divinity*, the *great cause* of all things, and styles him as Plato, as well as the Jews had done before, the Logos. Of the divine Logos or Word, he speaks in many places, and maintains at large the divinity of the Second person, and describes his attributes in a very precise and copious manner.' Clarke.

John i, 21; p. 158, l. 29. *Who then?* T. *What then?* R. T. This has acquired an idiomatical acceptation, which answers exactly to *what would you infer from that?* than which nothing could be more foreign to the purpose. *Campbell.*

John i, 27; p. 158, l. 39. WHO WAS BEFORE ME. T. *Is preferred before me.* R. T. This clause is wanting in B C* L, four others, the *Coptic*, *Ethiopic*, *Slavonic*, and two copies of the *Itala*; and in some of the primitive Fathers. *Griesbach* has left it out of the text. It is likely that it was omitted by the above, because it was found in verses 15, and 30. *Clarke.*

John ii, 4; p. 160, l. 2. *O woman.* T. *Woman.* R. T. The compellation with which Jesus addressed his mother, though anciently a term of honor, sounds harshly

in our language. And the clause that follows in our translation might be justly rendered so as to have a milder aspect. *Macknight.*

John iii, 5 ; p. 161, l. 2. *Unless a man be produced of water and of the Spirit.* T. *Except a man be born of water and the Spirit.* R. T. The strict literal translation of the original is, *born of water and Spirit.* There is no more reason for writing the latter part of the expression *the Spirit*, with the article and a capital, than for writing the former *the Water* ; both are written alike in the original, without an article, or a capital. *I. H. T. Blanchard.*

John iii, 5 ; p. 161, l. 3. *He cannot enter the kingdom of God.* T. *He cannot enter into the kingdom of God.* R. T. He cannot participate in the influence of God. TRANS. Not a few, I suspect, conceive of heaven as a foreign good. It is a distant country, to which we are to be conveyed by an outward agency. How slowly do men learn, that heaven is the perfection of the mind, and that Christ gives it now just as far as he raises the mind to celestial truth and virtue. It is true that this word is often used to express a future felicity ; but the blessedness of the future world is only a continuance of what is begun here. There is but one true happiness, that of a mind unfolding its best powers, and attaching itself to great objects ; and Christ gives heaven, only in proportion as he gives this elevation of character. The disinterestedness, and moral strength, and filial piety of the Christian, are not mere means of heaven, but heaven itself and heaven now. *Channing.*

John iii, 6 ; p. 161, l. 3. *That which is produced from the body, is natural life.* T. *That which is born of the flesh is flesh.* R. T. *Σαρκίς, flesh*, when contrasted with *πνεύμα, spirit*, signifies in the New Testament, 1. Sometimes the body—in opposition to the soul ; 2. Sometimes the human nature or man—in opposition to the divine nature or God ; 3. Sometimes the unrenewed or corrupt nature of man—in opposition to that purified or renewed nature which is effected by the operation of the Holy Spirit on our hearts ; and 4. Sometimes by a bold metonymy, the Mosaic dispensation, on account of its numerous external observances, and its containing no provision of pardon or grace—in opposition to the Christian or gospel dispensation, the observances of which relate principally to the state of the soul, and which conveys to all who embrace its offers and observe its conditions, that spiritual strength which is adequate to the saving of the soul. *Samuel Farmar Jarvis.*

The preceding writer appears to regard the text as coinciding ‘with the third sense of the words *σαρκίς* and *πνεύμα*, the unrenewed nature of man, contrasted with his renewed nature, or the natural life contrasted with the spiritual life.’ TRANS.

John iii, 8 ; p. 161, l. 6. *The wind blows where it will.* T. *The wind bloweth where it listeth.* R. T. In our language, the illustration loses much of that beauty and force, which it has in the original, where the same word denotes both wind and spirit. The wind is invisible, and superior to our control. We know nothing of its existence and its operations but by its effects. We see the clouds driven by its force ; we hear it sighing among the leaves of the forest ; we feel its refreshing coolness. Sometimes it seems to be suspended, and we should almost doubt of its existence, if we did not perceive the thistle’s down to be floating gently along its current. It is so with the operations of the Spirit of God upon the soul of man. We know its presence by its effects. We are told that ‘the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.’ When we feel these holy motions, we may be sure that the Spirit of God is breathing upon our hearts. And even when the corrupting pleasures and occupations of the world have deadened its influence, and all that is holy seems to be expiring in the soul, there may still be some gentle, undulating motion, some solitary and some slight act of goodness, which will show that the divine principle of life is not wholly spent, that the sinner may yet revive, and be saved from everlasting death. *Samuel Farmar Jarvis.*

Many evils would arise, were it distinctly known in what cases and to what a degree, the divine aids promised in the gospel, were administered to each individual Christian. The *favoured* mind would, in that instance, possess the infallibility of in-

spiration, which might inspire it with arrogance and pride, and induce it to neglect the ordinary means of improvement; while jealousy, envy, and despair, would torment those who were less favored; and the free agency of man would be effectually destroyed. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it comes, and whither it goeth; so is every one' saith our Saviour, 'that is born of the Spirit.' Whoever confidently maintains that, in any particular instance, he is influenced by the Spirit of God, should he not impose upon others, wretchedly deceives himself. For a certain knowledge of the operation would render it *miraculous*. His feelings must be fallacious, for in this department of the divine government, all the operations of God are designedly and wisely *concealed* from human knowledge. By their *fruits* alone are such influences to be inferred. These fruits are not a presumptuous confidence, but 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' *Cogan*.

John iii, 8; p. 161, l. 8. *Thus it is with every one who is produced by the Spirit. T. So is every one that is born of the Spirit. R. T.* That the influence and assistance of God's Spirit in a way imperceptible to us, do enable us to render him an acceptable service, we learn from scripture. In what particular manner this is effected, so that the act shall be imputed ours, the scripture says not: we know only the account is so; but as for any sensible demonstration of its workings to be felt as such within us, the word of God is utterly silent; nor can that silence be supplied by any experience. We have none; unless you call the false pretences to it such, suggested by an enthusiastic or distempered fancy. Expressly as we are told and pray for the inspiration of God's Spirit, there are no boundaries fixed, nor can any be ever marked to distinguish them from the efforts and determinations of our own reason; and as firmly as most Christians believe the effects of them upon their hearts, I may venture to affirm, that since the promises were made, there never was a Christian of a cool head and sound judgment, that in any instance of a change of life, would presume to say which part of his reformation was owing to divine help, nor which to the operations of his own mind; nor who, upon looking back, would pretend to strike the line, and say, here it was that my own reflections ended; and at this point the suggestions of the Spirit of God began to take place.

However backward the world has been in former ages in the discovery of such points as God never meant us to know, we have been more successful in our own days: thousands can trace out now the impressions of this divine intercourse in themselves, from the first moment they received it, and with such distinct intelligence of its progress and workings, as to require no evidence of its truth. The first feelings of the Spirit's entrance are recorded with as particular an exactness as an act of filiation; so that numbers will tell you the identical place, the day of the month, and the hour of the night, when the Spirit came in upon them, and took possession of their hearts.

Now there is this inconvenience on our side, that there is no arguing with a frenzy of this kind: for unless a representation of the case be a confutation of its folly to them, they must forever be led captive by a delusion, from which no reasoner can redeem them. *Sterne*.

Let us suppose, that a Christian soul who has lived a life of indifference to religious duty, or even of positive and atrocious guilt, is, from some circumstance, suddenly awakened to a pungent sense of his guilt and wretchedness, and of the extreme danger to which he was exposed in a state of impenitence. Is there any thing wonderful or even extraordinary, if in such a case, religious terror seizing upon the mind, so operates upon the organs of the body by which it acts, as to produce a strange and disordered action in the whole system, absorb the whole energy of the soul to itself, and suspend all the powers of it save those which are exercised in its religious feelings? Such states of ecstasy, trance or rapture, are as naturally the result of excessive religious fear or joy, as those which are produced by any other strong passion or emotion. In this state of excitement no other ideas float through the mind but those which relate to God, the Saviour, the joys and pains of futurity. If the penitent soul is just

smitten with contrition, alarmed for his safety, and stung with a sense of guilt, his reflections are sad and gloomy ; if he is conscious of having obtained pardon and made his peace with God, his ecstasy translates him to heaven, and unfolds to him all its glories and beatitudes. Nothing can be more natural than all results of this kind. There is no necessity for supposing the immediate and miraculous interference of God on such occasions, as these are effects which flow from the operation of principles known to exist in the constitution of human nature. *Beasley.*

The great work of religion is to conform ourselves to God, or to unfold the divine likeness within us. Let none infer from this language that I place religion in unnatural effort, in straining after excitements which do not belong to the present state, or in any thing separate from the clear and simple duties of life. I exhort you to no extravagance. I reverence human nature too much to do it violence. I see too much divinity in its ordinary operations to urge on it a forced and vehement virtue. To grow in the likeness of God, we need not cease to be men. This likeness does not consist in extraordinary or miraculous gifts, in supernatural additions to the soul, or in any thing foreign to our original constitution ; but in our essential faculties unfolded by vigorous and conscientious exertion in the ordinary circumstances assigned by God. To resemble our Creator we need not fly from society, and entrance ourselves in lonely contemplation and prayer. Such processes might give a feverish strength to one class of emotions, but would result in disproportion, distortion, and sickness of mind. Our proper work is to approach God by the free and natural unfolding of our highest powers, of understanding, conscience, love, and the moral will. *Channing.*

I would on no account disparage the gracious aids and influences which God imparts to the human soul. The promise of the Holy Spirit is among the most precious in the sacred volume. Worlds could not tempt me to part with the doctrine of God's intimate connexion with the mind, and of his free and full communications to it. But these views are in no respect at variance with what I have taught of the method by which we are to grow in the likeness of God. Scripture and experience concur in teaching, that by the Holy Spirit we are to understand a divine assistance adapted to our moral freedom, and accordant with the fundamental truth, that virtue is the mind's own work. By the Holy Spirit I understand an aid, which must be gained and made effectual by our own activity ; an aid which no more interferes with our faculties, than the assistance which we receive from our fellow beings ; an aid, which silently mingles and conspires with all other helps and means of goodness ; an aid by which we unfold our natural powers in a natural order, and by which we are strengthened to understand and apply the resources derived from our munificent Creator. This aid we cannot prize too much, or pray for too earnestly. But wherein, let me ask, does it war with the doctrine, that God is to be approached by the exercise and unfolding of our highest powers and affections, in the ordinary circumstances of human life. *Channing.*

To moderate the love of excitement is the chief career for self-government ; and it is difficult and immense. We must strengthen the soul by tempering its emotions ; restore it to health by calming that burning fever which thirsts for excitement ; and by teaching the will to stop seasonably, we must unfold its energies at the time of need. We must also moderate impetuosity by exciting gentle affections ; and arouse dejection by awakening noble sentiments ; and keep all the powers of the heart attentive and docile to the signal they may receive from reason. *Degerando.*

Religion, I mean experimental religion, is the mind or heart, enlightened by the truths, governed by the principles, swayed by the motives, exercising the affections, influenced by the hopes, and filled with the spirit of religion ; it is the conscience, the active powers, the whole moral, spiritual nature of the man directed by a sense of his accountableness to God, his duty to Christ, his obligations to his fellow-creatures, and the requisitions of his high, immortal destiny. *I. H. T. Blanchard.*

John iv, 43 ; p. 163, l. 32. *Went into Galilee.* Bishop Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus : *Went into Galilee, but not to Nazareth. Clarke.* There is a probability, that something to

this purpose has been very early omitted in transcribing. The causal conjunction *αἷ*, *for*, which introduces the next verse, shows that it contains the reason of what had immediately preceded. *Campbell*.

John v, 20; p. 164, l. 43. *Even such as will astonish you.* T. *That ye may marvel.* R. T. No one can imagine, that the design of Christ's miracles was, to excite surprise, and make the Jewish populace wonder; doubtless it was to produce and establish their faith. Yet, since their admiration and astonishment would be excited, this is mentioned as if it were the object, for which they were wrought. *Turner*.

John v, 27; p. 165, l. 10. *A Son of Man.* T. *The Son of Man.* R. T. It is observed by Markland, (Bowyer's Conjectures), that it is not here *ὁ υἱὸς τοῦ ἀνθρώπου*, *the Son of Man*, the humble appellation by which our Lord commonly distinguished himself, but simply *a son of man*, *υἱὸς ἀνθρώπου*, without any article, a common Hebraism, and still more common Syriasm, for *a man*, a human being. This phrase occurs in the same sense, Dan. vii, 13, and Rev. i, 13, and ought to be so rendered; but it occurs no where in the Gospels, except in this passage. None of the English translations I have seen, mark this distinction; but it has been attended to by some foreign translators. It will, perhaps, be asked, but what is the meaning of the clause here, *because he is a son of man*? In my judgment, the import may be expressed in this manner — 'because it suits the ends of divine wisdom, that the Judge, as well as Saviour, of men, should himself be man.' *Campbell*.

John vi, 44; p. 167, l. 30. *Unless the Father, who has sent me, draw him.* T. *Except the Father which hath sent me draw him.* R. T. This drawing is not physical, nor mechanical, nor compulsory, and yet it is certain in its effect. It is suited to the faculty of a rational and accountable moral agent. It usually discovers itself by its effects, and is not usually to be distinguished from the operations of our own minds. And it is of such a nature as to render it extremely difficult, and in most cases impossible, to determine the precise time at which the sinner is first affected by it.

Gallaudet.

We do not mean to deny the importance of God's aid or Spirit; but by his Spirit, we mean a moral, illuminating, and persuasive influence, not physical, not compulsory, not involving a necessity of virtue. We object, strongly, to the idea of many Christians respecting man's impotence and God's irresistible agency on the heart, believing that they subvert our responsibility and the laws of our moral nature, that they make men machines, that they cast on God the blame of all evil deeds, that they discourage good minds, and inflate the fanatical with wild conceits of immediate and sensible inspiration. *Channing*.

John vii, 39; p. 170, l. 1. *The Spirit was not yet imparted.* T. *The Holy Spirit was not yet given.** R. T. *Δεδωμενον*, *given*, is added by the *Codex Vaticanus* (B), the *Syriac*, all the *Persic*, latter *Syriac*, with an asterisk, three copies of the *Slaronic*, *Vulgate*, and all the *Itala*, but three; and several of the primitive Fathers. The word is necessary to the completion of the sense. *Clarke*. *Ἁγία*, *Holy*, is wanting in several manuscripts. Origen, Cyril, Hesychius, and Nonnus, seem not to have read it. There is nothing corresponding to it in the *Vulgate*, *Syriac*, *Coptic*, *Saxon*, and *Armenian* versions. It is rejected also by some of the best modern critics.† Though there is no word for *given* in the common Greek, it is in the *Vatican MS*, the *Vulgate*, both the *Syriac*, and the *Saxon*. It seems necessary, in order to complete the sense. The evidence, in its favor, would otherwise be insufficient. *Campbell*.

John vii, 53, to viii, 11, inclusive: p. 170, l. 18. This verse, and the first eleven verses of the following chapter, are wanting in several MSS. Some of those which retain the paragraph, mark it with obelisks, as a proof of spuriousness. Those which do retain it, have it with such a variety of reading as is no where else found in the

* *Given* is printed in italic letter, the common designation, in the received text, that there is nothing in the original answering to the expression in English. *TRANS*.

† Griesbach notes it as doubtful. *TRANS*.

sacred writings. Professor Griesbach leaves the whole paragraph in the text with notes of doubtfulness. Most of the modern critics consider it as resting on no solid authority. . . The passage has been omitted by MSS of the first antiquity and authority. In some MSS, it is found at the end of this Gospel; in others, a vacant place is left in this chapter; and, in others, it is placed after the 21st chapter of Luke. *Clarke*. These verses are wanting in a great number of MSS. Origen, Chrysostom, Theophylact, the Greek *catena*, though containing no fewer than twenty-three authors, have not read these twelve verses. Euthymius, a commentator, so late as the twelfth century, is the first who has explained them. At the same time he assures us in his commentary, that they are not to be found in the most correct copies. They were not in any good copy of either of the Syriac versions, printed or MS, till they were printed in the English Polyglott, from a MS of Archbishop Usher. They are neither in the Gothic nor the Coptic. They have been long read by the Greeks in their churches, are in most of the MSS found with them at present; although, in some of them, they are marked with asterisks or daggers, to show that they are considered as spurious. If they be an interpolation, they are a very ancient one, having been found in some copies before Origen. Many of the best critics of opposite sects have entertained strong suspicions of them. There are some strong internal presumptions, as well as external, against the authenticity of the passage. *Campbell*. These verses are not found in some of the principal manuscript copies of the New Testament, and are wanting in some of the best and earliest versions. They are never cited also by Origen, Chrysostom, and other ancient Christian writers. This amount of evidence against them, leads Calvin, Le Clerk, Hammond, Grotius, Wetstein, and other critics, to reject them as spurious. The Improved Version, and Campbell, enclose them in brackets, as doubtful. *Dabney*. In addition to the preceding facts, the want of authenticity is corroborated by the indecorous character and immoral tendency of the story, which no explanations can remove. **TRANS.**

John viii, 24, 28; p. 170, l. 41; p. 171, l. 2. *That I am from above.* T. *That I am he.* R. T. 'That is, the Messiah. Compare iv, 26.' Pearce, Kenrick, Grotius, &c. 'Of this claim, there would be after the death of Jesus, abundant evidence from his resurrection, ascension, effusion of the Holy Spirit, and their consequent effects.' *Priestley*. Campbell translates verse 28,—*Ye shall know what I am,** 'in which way,' he adds, 'there is a direct reference to the question, verse 25.' And so Le Clerk. *Dabney*. In this passage, (John viii, 28), Christ informs the Jews, that after they had lifted him up, on the cross, they should know that he was the MESSIAH. *Dwight*. *I am he*, is wholly unmeaning; and some substituted expression greatly removes the obscurity, which, in the common version, attends this discussion. **TRANS.**

John viii, 36; p. 171, l. 15. *If, therefore, the Son shall liberate you, you will indeed be free.* T. *If the Son, therefore, shall make you free, ye shall be free indeed.* R. T. Inward spiritual liberty, this is the great gift of Jesus Christ. . . The highest interest of communities, as well as individuals, is a spiritual interest; outward and earthly goods are of little worth but as bearing on the mind, and tending to its liberation, strength, and glory. . . The only truth which is to do men lasting good, is that which relates to the soul, which carries them into its depths, which reveals to them its powers and the purposes of its creation. . . Man is an ultimate being. . . Let the individual feel that he is placed in the community, not to part with his individuality, or to become a tool, but that he should find a sphere for his various powers, and a preparation for immortal glory. . . No man will serve his fellow-beings so effectually, so fervently, as he who is not their slave, as he who, casting off every other yoke, subjects himself to the law of duty in his own mind. *Channing*.

If one would be pleased and happy throughout this life, he must respect and render due honor to the wonderful composition of his Creator, which constitutes his indi-

* Campbell remarks, 'With Grotius I understand the third word as thus divided, ὁ τί, which is the same as τί, *quid*, *what*. **TRANS.**

vidual being. He must so conduct himself, that when memory reminds him of the past, it will furnish him with no causes to reproach himself. *William Sullivan.*

John viii, 55; p. 172, l. 4. *I should speak falsely.* T. *I shall be a liar.* R. T. The word ψευστης, has not that harshness in Greek that *liar* has in English. Though often properly rendered *liar*, it is not limited to what we mean by that term. Every man who tells, or teaches, what is false, whether he know the falsehood of what he says or not, is what the sacred authors justly denominate ψευστης, a *false speaker*; but he is not what we call a liar, unless he know it to be false, and deceives intentionally. For this reason I have, in some instances, considered it as no more than doing justice to the spirit of the original, to soften the expression in the common version, though otherwise unexceptionable. *Campbell.*

John viii, 58; p. 172, l. 9. *Before Abraham was born, I existed.* T. *Before Abraham was I am.* R. T. Campbell, who translates the passage, *Before Abraham was born I am*, remarks, 'εγω εμμι may be rendered *I was*. The present for the imperfect, or even for the preterperfect, is no unusual figure with this writer.* However, as an uninterrupted duration from the time spoken of to the time then present, seems to have been suggested, I thought it better to follow the common method.' There is no apology for leaving the translated expression in an ungrammatical form. TRANS.

The Jews cavil at the literal meaning of the words of Jesus, as if he had lived before Abraham, which he no more meant, than that his disciples literally would not die, verse 51. *Priestley*, cited by *Dabney*.

I am he. Or, 'I was he.' See Grotius, Bishop Pearce, Campbell, and Newcome, who renders the clause, 'Before Abraham was born, I am:' explaining it as many others do, as an assertion of the pre-existence of Christ, and even of his divinity, in allusion to Exod. iii, 14, though the texts are quite dissimilar, excepting in the English translation. The expression, εγω εμμι, is uniformly used in the sense of 'I am he,' or 'I am the Christ:' it occurs twice in this discourse, ver. 24. 28. It must, therefore, in all reason be taken in the same sense here, especially as this signification best suits the connexion. *Improved Version.*

I have rendered the words εγω εμμι — *I am he*: viz. — the Messiah — *the Christ*: and the peculiar force of the *present tense*, in the usage of *scriptural* expression, is to imply *determination* and certainty: as if he had said: 'My mission was settled and certain before the birth of Abraham.' See Matt. xvii, 11. And the reader may observe, that our Lord is elsewhere spoken of, even *after* his arrival as well as *before*, under the term ὁ ἐρχόμενος, *the comer*, or *he who cometh*. — He must observe also, that the translators violate their usual practice, in this place, by omitting *he* after *I am*: and for no other reason, than because their notion of *Christ* being the same as *Jehovah*, prevailed over their judgment on this occasion: their *critical knowledge* was no match for their *superstitious prejudices*. Wakefield.

Grotius and others are of opinion, that our Lord only affirms of himself that he was before Abraham in the divine decree. But this sense of the passage is trifling, if our Lord was no more than a man, it being certain that all creatures of whatever order, existed equally in the divine decree. Besides, that our Lord did truly exist at the time mentioned in the text, is plain likewise from chap. xvii, 5. *Macknight.*

Here Christ does not say, *Before Abraham was*, I was; but *I am*, teaching us explicitly, that past and future are perfectly present to himself; and that his own existence is one present time. *Dwight.*

The use of the expression 'I am' sufficiently maintains, and the nature of the passage absolutely requires that it should denote, not merely a present being, but a priority of existence, together with a continuation of it to the present time. 'Before ever Abraham, of whom ye speak, was born, I had a real being and existence, (by which I was capable of seeing him), in which I have continued until now.' *Pearson.*

* In the perfect sense we find the present εμμι used John xiv, 9; τοσούτον χρόνον μεθ' υμῶν εμμι, *Have I been so long with you?* Macknight.

Suppose he had said, Before Abraham was, I was ; thus much at least would have been the consequence, that he had an existence before Abraham, and yet he was born into the world long after Abraham : Evidently then the result would have been, that he had long existed before his coming into the world : But now that he says, ' Before Abraham was, I am,' something more is implied ; something that peculiarly belongs to the expression, ' I am ;' and what that is we may learn from the original use of the words. They are the words which God made choice of to express his own eternity and power, when Moses inquired after the name of God : He answered him, ' I AM that I AM. Thus shalt thou say to the children of Israel, I AM hath sent me unto you,' Exodus iii, 14. What now could tempt our Saviour to use and apply this expression to himself? He knew it never had been applied to any but God, and would have been in the man so applying it, in the highest degree, committing ' the robbery' of making himself ' equal with God : ' besides, they are a mere solecism, and according to analogy of language, express nothing. No idea belongs to them ; for a man cannot in his mind carry the present time back, and make it antecedent to the time already past ; and therefore to say, Before such a thing was, I am, is shuffling ideas together, which can have no place in the mind or understanding. If therefore you admit the expression to have any meaning, you must allow the ' I am ' to belong to Christ, in its proper and peculiar use, as signifying eternity and permanency of duration.

Sherlock.

John xii, 5 ; p. 177, l. 19. *Three hundred denarii.* T. *Three hundred pence.* R. T. Or *denarii* : about 9*l*, 13*s*, 9*d* sterling ; reckoning the denarius at 7½*d*. *Clarke.* This sum is equivalent to a small fraction over forty-three dollars, American currency. TRANS.

John xii, 38 ; p. 178, l. 32. *Thus the word of Isaiah the prophet was verified.* T. *That the saying of Esaias the prophet might be fulfilled.* R. T. Or, *thus the word of Isaiah was fulfilled.* So I think *να* (commonly rendered *that*,) should be translated. For it certainly does not mean the *end* the Pharisees had in view by not believing ; nor the *end* which the prophet had in view in predicting the incredulity of the Jews ; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time. *Clarke.*

It is material that the names of the same persons should be written in the New Testament as it is judged most proper to write them in the old. *Newcome.* The difference of orthography with respect to names occurring in the Old and New Testament, constitutes one of the absurd incidents of the common version. For example, not to enumerate many others, — Isaiah, Elijah, Elisha, Hosea, Noah, and Korah, must be transformed into something so much unlike as *Esaias*, *Elias*, *Eliseus*, *Osee*, *Noe*, and *Core*, and thus result in absolute confusion. Uniformity has been attempted in this edition. TRANS.

John xii, 39, 40 ; p. 178, l. 35. *Isaiah in another passage affirmed.* T. *Because that Esaias said again, &c : Isaiah, Ch. vi, 9.* Dodson's Translation of this passage is, — *they have blinded their eyes and hardened their hearts.* And so the Syriac and Arabic Translators on the place. ' There is no coercive blindness,' says Whitby, ' from the decrees of God.' Compare Matt. iii, 15 ; Acts xxviii, 27. *Dabney.* Those things were true which the prophet had predicted, and were sure to come to pass ; but this certainty by no means caused these events to be determined by the decrees of God.

Pretyman. Lightfoot.

The original or elementary principles of human nature are useful, and of virtuous influence. It is only when they degenerate into passions that their tendency is pernicious. Fear, for example, may operate as a salutary caution against danger, or be transformed into rashness, or become a miserable cowardice tamely yielding to every oppression and wrong. A just self-estimation may preserve us from dishonor, or be perverted to arrogance and vanity. Hunger and thirst may lay the foundation of a thousand duties and delights, or be prostituted to gluttony and intemperance. The flush of anger or indignation may put us on a necessary self-defence, or impel to the

most terrible ravages of human life and happiness. And love may become the element of widely diversified joys, or be converted to a baleful hatred, the source of unnumbered sorrows. TRANS.

John xvii, 11 ; p. 184, l. 42. *Preserve them, through thy name which thou hast given me.* T. *Keep through thine own name those whom thou hast given me.* R. T. Instead of *οὓς δέδωκας*, THOSE whom thou hast given me, A B C E H L M S, Mt. B H V, and nearly one hundred others, read *ἧ, which*, referring to the *τῷ ὀνόματι σου*, thy name, immediately preceding. This reading is supported by the most ample evidence and indisputable authority. Griesbach has admitted it into the text, and Professor White in his *CRISEŒS* says of it, *Lectio indubie genuina*, 'It is without doubt the genuine reading.' Clarke. There is a great majority of MSS, and, among them, those of principal consideration, which reject the word *οὓς*, whom, in this place. A few substitute *ὅ, that*, in its room, but the much greater number have *ἧ, which*. For reading *ἧ*, there is also the authority of the Complutensian edition, both the Syriac translations, and the Arabic. Of the fathers, there are Athanasius, Cyril, Theophylact, and Euthymius ; likewise many modern critics ; among them are Hammond, Mill, and Wetstein.

Campbell.

John xviii, 13 ; p. 186, l. 4. (*Annas had sent him bound to Caiphas the high priest*). T. *And Annas sent Christ bound unto Caiphas the high priest.* M. R. What is related in the 24th verse, *Now Annas had sent him bound to Caiphas*, comes properly in after the 13th verse. Clarke.

John xix, 14 ; p. 187, l. 43. *The third hour.* T. *The sixth hour.* R. T. Mark says, chap. xv, 25, that it was the *third* hour. *Τρίτη*, the *third*, is the reading of D L, *four* others, the *Chron.*, *Alex.*, Severus, Antiochen., *Ammonius*, with others mentioned by *Theophylact*. *Nonnus*, who wrote in the *fifth* century, read *τρίτη*, the *third*. The major part of the best critics think that *τρίτη*, the *third*, is the genuine reading. Clarke. Griesbach adopts the common reading, but cites the other as of equal authority.

TRANS.

With respect to the discrepancy in the common version between Mark and John, as to the time of the crucifixion, the subsequent writer observes, 'For my part, I prefer the solution, (though it may be accounted but an imperfect one) given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of 3, 6, 9, and 12, or, in our way of reckoning, 9, 12, 3, and 6, which suited also the solemn times of sacrifice and prayer in the temple ; that, in cases wherein they did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Mark says *ν ἡγὰρ τρίτη*, it was the *third* hour ; from which we have reason to conclude, that the *third* hour was past. John says, *ἡγὰρ ὥσπερ ἔκτῃ* ; from which I think it probable, that the *sixth* hour was not yet come. On this supposition, though the Evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because in relating an event which had happened between 10 and 11 forenoon, one had said it was past 9 o'clock ; the other, it was drawing towards noon ?' Campbell.

Various solutions have been given of this difficulty, none of which satisfied Doctor Middleton ; but there is a solution not noticed by him, in which many judicious men have acquiesced — That John, writing his Gospel in Asia, used the Roman method of computing time ; which was the same as our own : so that by the sixth hour, when Jesus was condemned, we are to understand six o'clock in the morning ; the intermediate time from six to nine, when he was crucified, being employed in preparing for the crucifixion. Watson.

John xix, 34 ; p. 188, l. 41. *And blood and water instantly issued.* T. *And forthwith came thereout blood and water.* R. T. It may be naturally supposed, that the spear went through the pericardium and pierced the heart ; that the water proceeded

from the former, and the blood from the latter. *Clarke*. John saw blood and water flowing from the wound; the blood is easily accounted for; but whence came the water? The anatomist tells us ——— that it came from the pericardium; ——— so consistent is evangelical testimony with the most curious researches into natural science. *Watson*.

John xx, 23; p. 190, l. 8. *If you remit the sins of any.* T. *Whose soever sins ye remit.* R. T. That is, Ye shall prescribe, and publish the terms on which the sins of the whole human race shall be remitted or retained. *Dwight*.

John xxi, 24, 25; p. 191, l. 33. IT IS THIS DISCIPLE——THAT WOULD BE WRITTEN. T. *This is the disciple——that should be written.* R. T. It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration;——and I allow, with Bishop Pearce and others, that it is *possible* that John may mean himself when he says, *we know*, &c; yet I think that it is very *unlikely*. It is certain that this gospel loses no part of its authority in admitting the *suffrage of the church of God*: it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world are still more abundantly established. *Clarke*.

I agree perfectly with those interpreters who think that the hyperbole contained in this verse is much more tolerable, than the torture to which some critics have put the words in order to make them speak a different sense. *Campbell*.

Instead of *I suppose*, Campbell translates, — *I imagine*. Now, conceding that the expression is a hyperbole, it is certainly doing injustice to the apostle to say that he *supposed* the world could not contain, &c; an idea which he could not seriously have entertained; though the sentiment might very properly be attributed to him as a *figurative illustration*. TRANS.

LUKE'S APOSTOLIC AND ECCLESIASTICAL TRANSACTIONS.

Acts i, 18; p. 193, l. 9. *This man, indeed, caused a field to be purchased.* T. *This man purchased a field.* R. T. *This man* (Judas) *purchased a field with the reward of iniquity*, that is, occasioned it to be purchased; as is plain from Matt. xxvii, 7.

Macknight.

Acts i, 18, 19; p. 193, l. 9—13. *Now this man, —— The field of blood.* It is very likely that the 18th and 19th verses are not the words of Peter, but of the historian St Luke; and should be read in a parenthesis, and then the 17th and 20th verses will make a connected sense. *Clarke*.

Acts i, 20; p. 193, l. 15. *Let another take his superintendency.* T. *His bishopric let another take.* R. T. His office let another take. It is curious enough to represent bishoprics as subsisting under the Mosaic dispensation. But this mode of translating, strange as it is, has been adopted by several Versions. King James's translators ought at least to have turned their attention towards the 109th Psalm, 8th verse, where it is rendered both in the old and new Version, 'And let another take his office.' *Symonds*.

Acts i, 25; p. 193, l. 24. *To repair to his appropriate station.* T. *That he might go to his own place.* R. T. Some of the best critics assert that these words belong to Matthias — *his own place*, being the office to which he was about to be elected.

Clarke.

Acts ii, 24; p. 194, l. 23. *Of death.* Instead of θανάτου, *of death*, the *Codex Bezae*, *Syriac*, *Coptic*, and *Vulgate*, have Ἀδου, *of Hell*, or the *place of separate spirits*; and perhaps it was on no better authority than this various reading, supported but by slender evidence, that, *He descended into hell*, became an article, in what is called the Apostle's creed. *Clarke*.

Acts ii, 31; p. 194, l. 36. *He was not left in hades.* T. *His soul was not left in hell.* R. T. The words η ψυχη αυτου, *his soul*, are omitted by A B C D, *Syriac*, *Coptic*, *Ethi-*

opic, and *Vulgate*. Griesbach has left them out of the text, and Professor White says again, *certissime delenda*. The passage may be thus read: 'he spake of the resurrection of Christ, that he was not left in Hades, neither did his flesh see corruption.'

Clarke.

We know from our Saviour's own declaration, that his spirit went not to hell, but to *Hades* or *Sheol*. For in the sixteenth Psalm He himself says, 'Thou wilt not leave my soul in *Sheol*;' rendered both by the *Septuagint* and by *St Peter*, (quoting this passage, Acts ii, 27, and referring to it in verse 31), by *Hades*, the Greek word by which *Sheol* is always translated both in the Old and New Testament. Thus it is, *Thou wilt not leave my soul in Hades*, and in verse 31, *his soul was not left in Hades*. *Dwight*. How long must adherence to the common version continue to give sanction to such an impious suggestion? TRANS.

Acts v, 38; p. 199, l. 34. *Tolerate them*. T. *Let them alone*. R. T. In all former ages, not wholly excepting even those of Greece and Rome, religious sects, and heresies, and schisms, had been esteemed dangerous, if not pernicious, to civil government, and were regarded as the source of faction, and private combination, and opposition to the laws. The magistrate, therefore, applied himself directly to the cure of this evil, as of every other; and very naturally attempted, by penal statutes, to suppress those separate communities, and punish the obstinate innovators. But it was found, by fatal experience, and after spilling an ocean of blood in those theological quarrels, that the evil was of a peculiar nature, and was both inflamed by violent remedies, and diffused itself more rapidly throughout the whole society. Hence, though late, arose the paradoxical principle, and salutary practice of toleration. *Hume*.

Torrents of blood have been spilt in the old world by vain attempts of the secular arm to extinguish religious discord, proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease.

Madison.

Almighty God created the mind free; all attempts to influence it by temporal punishment or civil incapacitations, tend only to produce habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being lord of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do. *Jefferson*.

The whole Christian world at one time believed that the freedom of religious opinions, and the privilege of every man to worship God in his own way, would be utterly subversive of Christianity itself. How different has been the experience of the world. — The freedom of discussion, and the variety of religious sects, each independent of the other, have placed the Christian church upon an everlasting foundation.

Mc Duffie.

Acts vi, 1; p. 199, l. 45. *Grecian Jews*. T. *Grecians*. R. T. ΕΛΛΗΝΙΣΤΑΙ. Hellenists. Though the word *Grecian* made use of in our translation is synonymous with *Greek*, yet the term employed in the original is never applied in the New Testament to Pagan or Gentile Greeks, but solely to those Jews who had resided always or mostly in Grecian cities, and consequently whose common language was Greek. *Campbell*. The Palestine Christians are expressly called Εβραῖοι, *Hebrews*, in contradistinction from the foreign Jews who are called ΕΛΛΗΝΙΣΤΑΙ, *Hellenists*. *Stuart*.

Acts vii, 45; p. 202, l. 24. *Joshua*. T. *Jesus*. R. T. That is, with JOSHUA, whom the Greek version, quoted by St Stephen, always writes Ιησους, JESUS; but which should certainly be written *Joshua* in such cases as the present, in order to avoid ambiguity and confusion. *Clarke*.

Acts vii, 59; p. 203, l. 1. *God*. The word *God*, as all admit, is not in the Greek, and it is urged that its insertion by our translators was not only needless, to make out the sense, but is a perversion of it. *Dabney*. The word *God*, is not found in any MS or Version, nor in any of the primitive Fathers except *Chrysostom*. It is not genuine, and should not be inserted here; the whole sentence literally reads thus: *And they*

stoned Stephen, invoking and saying, Lord Jesus receive my Spirit! Clarke. They stoned Stephen, calling upon God, or as in the original, they stoned Stephen, invoking, and saying, Lord Jesus receive my Spirit. Dwight. The word God is not in the original. T. Scott.

Acts viii, 9; p. 203, l. 18. *Astonished*. T. *Bewitched*. R. T. Εξίσταν, *astonishing*, *amazing*, or *confounding* the judgment of the people. Clarke. The extreme prejudices of the authors of the common version are perhaps no where more glaring throughout the New Testament, than in the use of the word *bewitched*, verses 9, 11. As it is now confessed by all to be very wide of the meaning, it must be deemed a gross example of servile court to the humors of their royal master, (King James), under whose authority that version was made, and whose faith in the powers of *witchcraft* is notorious. Dabney.

Acts viii, 37; p. 204, l. 24. *And Philip said ——— I believe that Jesus Christ is the Son of God*. R. T. This whole verse is omitted by A B C G, several others of the first authority, Erpen's edition of the *Arabic*; the *Syriac*, the *Coptic*, *Sahidic*, *Ethiopic*, and some of the *Slavonic*; almost all the critics declare against it as spurious. Griesbach has left it out of the text; and professor White in his *Criseos* says, 'Hic versus certissime delendus; this verse, most assuredly, should be blotted out.' It is found in E, several others of minor importance, and in the *Vulgate* and *Arabic*. In those MSS where it is extant, it exists in a variety of forms, though the sense is the same. Clarke.

Acts ix, 5; p. 204, l. 39. *It is hard for thee ——— and the Lord said unto him*. R. T. The preceding words, with those that intervene, making 20 in the original, and 30 in our version, are found in no Greek MS. It is not very easy to account for such a large addition which is not only not found in any Greek MS. yet discovered, but is wanting in the *Itala*, Erpen's *Arabic*, the *Syriac*, *Coptic*, *Sahidic*, and most of the *Slavonian*. It is found in the *Vulgate*, one of the *Arabic*, the *Ethiopic*, and *Armenian*; and was probably borrowed from chap. xxvi, 14, and some marginal notes. It is wanting also in the *Complutensian* edition, and in that of *Bengel*. Griesbach also leaves it out of the text. Clarke.

Acts xii, 4; p. 209, l. 33. *Passover*. T. *Easter*. R. T. Perhaps there never was a more unhappy translation than that in our text. Every view we can take of this subject, shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd. Clarke.

Acts xiii, 48; p. 213, l. 2. *Favorably inclined*. T. *Ordained*. R. T. *Disposed*. *Newcome*. The word τεταγμενος has been considered here as implying the *disposition* or *readiness of mind* of several persons in the congregation, such as the *religious proselytes* mentioned verse 43, who possessed the reverse of the *disposition* of those Jews, who spake against those things, &c, verse 45. Though the word in this place has been variously translated; yet of all the meanings ever put on it, none agrees worse with its nature and known signification, than that which represents it as intending those who were *predestinated* to eternal life: this is no meaning of the term, and should never be applied to it. Clarke. One import of the words is, 'As many of the Gentiles believed as were inwardly disposed to receive the doctrine of everlasting life; as had an orderly and well-prepared mind for that purpose; as had disposed them to it.' Or, 'as many as were disposed, believed to everlasting life.' See 1 Tim. i, 16. *Newcome*; cited from the Improved Version. TRANS.

Acts xiv, 15; p. 213, l. 35. *We are also men similarly constituted with yourselves*. T. *We also are men of like passions with you*. R. T. The expression means no more than, 'we are truly human beings, with the same powers and appetites as your own; need food and raiment as you do; and are all mortal like yourselves.' Clarke. It would have been impertinent to say to idolaters, who mistook them for Gods, 'We are subject to the like passions with you; for of this their priests and poets had uniformly taught them both of Jupiter and of Mercury.' But it was pertinent to say, 'We are your fellow-mortals,' as liable as you to disease and death. For, if that was the case with the two Apostles, the people would readily admit, they were not the gods they sup-

posed them. From this passage and James v, 17, I have heard it gravely inferred, that a superiority over the passions is hardly to be expected from the influence even of the most divine religion, or the most distinguished lights of the Spirit. But this arises merely from the mistranslation of the word *ομοιοπαθης*. If we recur to classical use, we find that it implies no more than *fellow-mortal*, and has no relation, to what, in our language, is peculiarly called passion. *Campbell*.

Acts xviii, 5; p. 219, l. 38. *Paul*——*testified to the Jews that Jesus was the Messiah*. T. *Paul*——*testified to the Jews that Jesus was Christ*. R. T. In such expressions as these, *Paul testified to the Jews that Jesus was Christ*: *This Jesus whom I preach unto you is Christ*, xvii, 3: *Showing by the Scriptures that Jesus was Christ*, xvii, 28: the unlearned reader forms no distinct apprehension, as the common application of the words leads him uniformly to consider Jesus and Christ, as no other than the name and surname of the same person. It would have conveyed to such a reader precisely the same meaning to have said, *Paul testified to the Jews that Christ was Jesus*; and so of the rest. The article alone, therefore, in such cases, adds considerable light to the expression; yet no more than what the words of the historian manifestly convey to every reader who understands his language. It should be, therefore, *Paul testified to the Jews that Jesus was the Christ*, or the Messiah, &c. Many other examples might be brought to the same purpose; but these are sufficient. *Campbell*.

Acts xviii, 15; p. 220, l. 12. *I will not adjudicate on such subjects*. T. *I will be no judge of such matters*. R. T. A better answer could not be given by man; and it was highly becoming the acknowledged meekness, gentleness, and benevolence of this amiable man. He concluded that the state had no right to control any man's religious opinion; that was between the *object* of his worship and his own *conscience*; and therefore he was not authorized to intermeddle with subjects of this nature, which the law left to every man's private judgment. *Clarke*.

Acts xviii, 17; p. 220, l. 15. *Gallio did not interfere in any of these transactions*. T. *Gallio cared for none of those things*. R. T. *Και ουδεν τουτων τω Γαλλιωνι εμελεν*. *And Gallio did not concern himself, did not intermeddle with any of these things*. As he found that it was a business that concerned their own religion; and that the contention was among themselves; and that they were abusing one of their own sect only, he did not choose to interfere. In consequence of this conduct, Gallio has been represented as a man perfectly *careless* and *unconcerned* about religion in general: but he who preaches on *Gallio cared for none of those things*, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it; or he wilfully perverts the meaning. *Clarke*.

Acts xviii, 24; p. 220, l. 29. *Apollos, — a literary man*. T. *Apollos, — an eloquent man*. R. T. *A man of letters*. Norton. Having strong rhetorical powers; highly cultivated, no doubt, in the Alexandrian schools. *Clarke*.

The pulpit is especially the throne of modern eloquence. There it is, that speech is summoned to realize the fabled wonders of the Orphean lyre. The preacher has no control over the will of his audience, other than the influence of his discourse. Yet as the Ambassador of Christ, it is his awful duty to call sinners to repentance. His only weapon is the voice; to rouse the indifferent and to shame the scorner.—He is to inflame the lukewarm, to encourage the timid, and to cheer the desponding believer.—He is to pour the healing balm of consolation into the bleeding heart of sorrow, and to soothe with celestial hope the very agonies of death. Now tell me who it is that will best possess and most effectually exercise these more than magic powers? Who is it that will most effectually stem the torrent of human passions, and calm the raging waves of human life and folly? Who is it, that with the voice of Joshua, shall control the force of nature herself in the perverted heart, and arrest the luminaries of wisdom and virtue in their rapid revolution round this little world of man? Is it the cold and languid speaker, whose words fall in such sluggish and drowsy motion from his lips, that they can promote nothing but the slumbers of his auditory, and administer opiates to the body rather than stimulants to the soul? Is it the unlettered fanatic,

without method, without reason; with incoherent raving and vociferous ignorance, calculated to fit his hearers, not for the kingdom of Heaven, but for a hospital of lunatics? Is it even the learned, ingenious and pious minister of Christ, who by neglect or contempt of the oratorical art, has contracted a whining, monotonous singsong of delivery to exercise the patience of his flock at the expense of their other Christian graces? Or is it the genuine orator of heaven with a heart sincere, upright and fervent; a mind stored with that universal knowledge, required as the foundation of the art; with a genius for the invention, a skill for the disposition, and a voice for the elocution of every argument to convince, and of every sentiment to persuade. *John Quincy Adams.*

Acts xx, 28; p. 223, l. 44. *The church of the Lord.* T. *The church of God.* R. T. The community of God. TRANS. The true reading is undoubtedly τὴν ἐκκλησίαν τοῦ Κυρίου, *the church of the Lord.* For, first it is supported by the authority of the most ancient MSS, Versions, and Fathers. Secondly, the assembly of Christians is, in the New Testament, nowhere called ἐκκλησία τοῦ Κυρίου, *the church of the Lord*, but ἐκκλησία τοῦ Θεοῦ, *the church of God*, (see 1 Cor., i, 2; x, 32; xi, 22; xv, 9; 2 Cor., i, 1; Gal., i, 13; 1 Tim., iii, 5; v, 15;) and ποιμνιον τοῦ Θεοῦ, *the flock of God*; 1 Peter v, 2. Yet ἐκκλησία τοῦ Κυρίου, *the church of the Lord*, is quite correct, since Christ has called the Church *his*, in Matt. xvi, 18; and he is said to be ‘head over the church.’ See Ephes., i, 22 seqq; Col., i, 24; and Rom., xvi, 16. *S. T. Bloomfield.*

The church of God: τὴν ἐκκλησίαν τοῦ Θεοῦ: I have altered my opinion of this passage, and have determined for this reading from the same considerations, that would have influenced me in the case of any indifferent and uncontroverted text. It is the reading of the Ethiopic version, whose authority is with me irresistible on this occasion: and most unjustifiable is this assertion of *Griesbach*, *Æthiops habet vocabulum quo semper utitur, sive Θεός in græca veritate legatur, sive Κυρίως* neutri igitur lectioni favet:* which is infamously false. On the contrary, as far as my recollection will carry me, this translator never employs the word here introduced, but to signify the SUPREME GOD ALONE. This was my first inducement to retain this reading. My next was the variation between the *Syriac* and *Coptic* versions; the former of which has the church of the MESSIAH; and the latter *the church of the Lord*: and this want of uniformity excites in me a strong suspicion of interpolation in consequence of the peculiar sentiments of the translators, or the authors of those MSS, which they followed. *Wakefield.*

His own son: τοῦ ἰδίου αἵματος: literally his own blood: but as this expression could answer no good purpose, and would unavoidably lead those unacquainted with the *phraseology* of these languages into erroneous doctrines and impious conceptions of the Deity, I could not justify myself in employing it in this place. *Wakefield.*

Feed the church of God. This verse has been the subject of much controversy, particularly in reference to the term Θεοῦ, *of God*, in this place: and concerning it there is great dissension among the MSS and Versions. Three readings exist in them, in reference to which, critics and commentators have been much divided; viz. ἐκκλησίαν τοῦ Θεοῦ, *the church of God*; — τοῦ Κυρίου, *of the Lord*: Κυρίου καὶ Θεοῦ, *of the Lord and God*. From the collections of *Wetstein* and *Griesbach*, it appears that but few MSS, and none of them very ancient, have the word Θεοῦ, *of God*; with these only the *Vulgate*, and the latter *Syriac* in the text agree. Κυρίου, *of the Lord*, is the reading of A O D E, several others, the *Sahidic*, *Coptic*, latter *Syriac* in the margin, *Armenian*, *Ethiopic*, and some of the *Fathers*. Κυρίου καὶ Θεοῦ, *of the Lord and of God*, is the reading of the great majority; though the most ancient are for Κυρίου, *of the Lord*; on this ground *Griesbach* has admitted this reading into the text, and put Κυρίου

* *Translation.* The Ethiopic translator adopts a word, which, according to invariable use in that version, may be correctly rendered in Greek, Θεός or Κυρίως, (God or Lord), and therefore favors a neutral reading. TRANS.

καὶ Θεοῦ, in the margin, as being next in authority. The greater evidence appears to be in favor of τοῦ Κυρίου, of the Lord. Clarke.

The church of God: The word *God* is by the majority of critics thought to be a corruption of the original. The best Greek MSS, with the Syriac, Coptic, and other ancient versions, read *Lord*; and with this, the quotations from the earliest ecclesiastical writers correspond. This also is adopted by Kenrick, Imp. V., Wetstein, Rosenmüller, and others. Kenrick adds, — ‘Common sense indeed seems to require this construction of the apostle’s language, whatever his words may be supposed to be; for to talk of the blood of God, applied to a spiritual, omnipresent being, is little short of impiety.’ So Wakefield; who sees reason to retain the present reading of the text, but translates — *the church of God, which he gained for himself by his own son.*

Dabney.

Whatever view may be entertained of the abstract nature, or entire character and attributes of the Saviour of mankind, if the variation from the received text be established, the passage ceases to be so entirely figurative, and the *reading* substituted will have the advantage of being conformed to historical fact, as abundantly contained in the Christian Scriptures, where it appears, for example, that the blood of our Lord Jesus Christ was shed on the cross, and not the blood of him who sent him; the blood of him who is represented as supplicating, and not of him whom he supplicates; the blood of a physical body, and not of him, who, according to the universal sentiment of the Christian church, is ‘without body, parts, or passions.’ TRANS.

Acts xxi, 31; p. 225, l. 39. *Intelligence reached the tribune of the cohort.* T. *Tidings came unto the chief captain of the band.* R. T. Roman names of office are naturalized in most modern languages, particularly in English. This makes the adoption of the Latin name for an office, or any other thing which the Jews had solely from the Romans, peculiarly pertinent. The remark now made holds, especially when the persons spoken of were either Romans, or the servants of Rome. If, therefore, after the Vulgate, we had rendered χίλιαρχος, *tribune*, ἀθυπατος, *pro-consul*, and perhaps σπεῖρα, *cohort*, the expression without losing any thing, in perspicuity, to those of an inferior class; would have been, to the learned reader, more significant than *chief-captain, deputy, band.* Campbell.

Acts xxiii, 3; p. 227, l. 33. *God will smite you.* T. *God shall smite thee.* R. T. The common version of the Bible abounds in the imperative mode, on the part of man, of representing Divine Agency. This phraseology is irreverent; and it would be more correct and becoming to ascribe, even to a prophet or an apostle, the declaration that God *will*, rather than *shall*, exercise any of the attributes. . . I have endeavored, in this translation, invariably to obviate all errors of that description. TRANS.

Acts xxiii, 27; p. 228, l. 40. *Was about to be destroyed by them.* T. *Should have been killed of them.* R. T. The indiscriminate use of *should, would, and could*, which is taken notice of by Bishop Lowth, has introduced strange confusion into our Vulgar Translation. In this instance Lysias informs Felix, that he rescued a man, who had deserved death; and what is not a little extraordinary, he employed nothing less than an *army* in taking him out of the hands of the Jews. Symonds.

Acts xxiv, 14; p. 229, l. 37. *Which they style a sect.* T. *Which they call heresy.* R. T. *Which they call a sect.* Nothing could have been more ridiculous, than for the apostle seriously to defend his doctrine against the charge of heterodoxy, before an idolater and polytheist, who regarded both him and his accusers as superstitious fools, and consequently as, in this respect, precisely on a footing; but it was entirely pertinent in him to evince, before a Roman magistrate, that his faith and mode of worship, however much traduced by his enemies, were neither essentially different from, nor any way subversive of, that religion which the senate and people of Rome were solemnly engaged to protect. Campbell.

Acts xxvii, 9; p. 233, l. 28. *The Jewish fast.* This was about the time of the autumnal equinox, when the Mediterranean sea was sufficiently tempestuous. To sail after this fast was proverbially dangerous among the ancient Jews. Clarke.

PAUL'S LETTER TO THE ROMANS.

Rom. i, 13: p. 237, l. 23. *Prevented.* T. *Let.* R. T. The received text incorrectly implies, that the apostle's visit had been permitted, rather than debarred. *TRANS.*

Rom. i, 14; p. 237, l. 24. *My duty extends——to the unenlightened.* T. *I am debtor—to the unwise.* R. T. Throughout the entire existence of Christianity, it has been a favorite object of its ardent disciples and pious professors to diffuse its blessings by converting the Heathen. This duty is enjoined by its own sacred precepts, and prompted by considerations of humanity. All Christendom is more or less employed on this object at this moment, in some part or other of the earth. But it must, in candor be owned, that hitherto missionary efforts have not had a success corresponding, in extent, with the piety and benevolence of their aim, or with the amount of the means which have been applied. Some new and more efficacious mode of accomplishing the beneficent purpose must be devised, which, by concentrating energies and endeavors, and avoiding loss in their diffuse and uncombined application, shall ensure the attainment of more cheering results. *Henry Clay.*

Rom. i, 17; p. 237, l. 30. *For therein God's plan of pardoning by faith those who believe, is revealed; according to which the scripture declares, the pardoned shall live by faith.* T. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* R. T. *For the justification which is of God is revealed by it, [justification] by faith, in order that we may believe; as it is written, 'The just shall live by faith.'* Stuart. *For thereby a pardon from God is proclaimed to a reliance upon faith; as it is written, He who trusteth to faith for pardon, will save his life.* It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a *literal* translation. How can the *poor*, or unlearned, have the gospel preached to them, if we keep the Scriptures locked up in a *phraseology*, which is all but nonsensical in a modern tongue, and wants an interpreter almost as much as the original itself? The term *justification*, which is *Latin*, no two unlearned men would explain alike: *pardon* every body understands. *Wakefield.* I have long thought that δικαιωσις Θεου, *the righteousness of God*, means here and in some other places, not the righteousness or rather justification itself which the epistle speaks of, but the *mode* of justification which God hath exhibited in the Gospel. *Turner.* *The just by faith, shall live*, that is, he alone that is justified by faith, shall be *saved*. This is probably the true meaning. *Clarke.* Macknight translates thus: 'the just by faith, shall live.' I cannot think that there is much force in his reasoning, note 3, not to say, that to speak of the just *by faith*, seems to imply the possibility of becoming just by some other means, which the whole scope of the epistle opposes.

Turner.

Rom. i, 21; p. 237, l. 38. *Divine agency.* T. *Godhead.* R. T. Θεοτης, his *acting as God* in the government and support of the universe. His works prove his being; the *government* and *support* of these works prove it equally. *Creation* and *providence* form a *twofold* demonstration of God. 1st. In the perfections of his nature; and, 2dly. In the exercise of those perfections. *Clarke.*

We are generally disposed to confine the course of nature entirely to physical causes, or to the influence which one body is ordained to have upon another, according to certain immutable rules. But if the ever-active Deity has not retired from his operations, something more must be understood. It is possible, that the permanency of physical powers may totally depend upon the permanency of his agency. Nor is it irrational to suppose, that in certain cases, where the usual course of things is not equal to the production of important events pre-ordained, this ever-active Being exerts an extraordinary energy, according to certain moral laws of his own appointment.

Cogan.

Rom. i, 28; p. 238, l. 15. *Regardless mind.* T. *Reprobate mind.* R. T. *Unsearching mind.* Clarke. *A mind void of judgment.* Seabury. *Reprobate* belongs not to the word of God, but is one of the characteristic epithets of a harsh and vindictive theology. TRANS.

Rom. iii, 10; p. 240, l. 7. *There is none righteous, not even one.* T. *There is none righteous, no, not one.* R. T. *Surely there is none righteous, no not one.* This and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage, where they are very few in comparison of the wicked. Of this manner of speaking, we have an undoubted example, John iii, 32; where the Baptist says of Jesus *οὐδεὶς, no one, receiveth his testimony*, that is, *few received it*, in comparison of those who rejected it; for the same evangelist has mentioned a number who believed on Jesus. *Macknight.*

Rom. iii, 25, 26; p. 240, l. 27. *Whom God has publicly constituted as the means of conciliation, (by faith in his blood), to exhibit the righteousness he requires, for the forgiveness, through the divine lenity, of sins formerly committed; and to display the righteousness required by him at this present time; that he might exercise his clemency, and pardon him, who believes in Jesus.* T. *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* R. T. *Whom God hath set forth as a propitiatory [sacrifice] by faith in his blood, in order to declare his justification with respect to the remission of sins formerly committed during the forbearance of God; in order to declare his justification at the present time; so that he might be just and yet the justifier of him that believeth in Jesus.* Stuart. *A propitiation: properly, the mercy seat: Locke, Grotius, Wetstein, Taylor, and others. Dabney. ἱλαστήριον, the mercy-seat, or place of atonement. Clarke. Belsham. The word here rendered propitiation, is ἱλαστήριον. This word is used only twice in the Greek Testament; viz. in the text, and Hebrews ix, 5. Its proper meaning is the propitiatory, or mercy-seat; as it is rendered in the latter passage. Dwight.*

There is little doubt that the word ἱλαστήριον rendered, in the Common Version, *propitiation*, should be translated *mercy seat*. It occurs often in the Septuagint, commonly in the latter sense, and never in the former. Supplying the chasms in St Paul's elliptical style, which we are often compelled to do in order to render his meaning intelligible to an English reader, the verse may be thus rendered; 'Whom God hath set forth, a mercy seat, to be approached through faith, sprinkled with his own blood.'

Norton.

Michaelis remarks, that 'in Rom. iii, 25, ἱλαστήριον has been taken by some in the sense of *mercy-seat*, but that Kypke has properly preferred the translation, PROPITIATORY SACRIFICE. Magee.

Whom God hath set forth a propitiatory. The cover of the ark is called, Exodus xxv, 17, LXX, ἱλαστήριον ἐπιθῆμα, *a propitiatory cover*; because it was the throne on which the glory of the Lord received the atonements made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory* or *mercy-seat*, set forth by God for receiving the worship of men, and dispensing pardon to them. Or if a propitiation is, by a common metonymy, put for *a propitiatory sacrifice*, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ἱλασμός, a propitiation, 1 John ii, 2; iv, 10. By teaching this doctrine the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice. *Macknight.*

Baxter, Campbell, Newcome, Macknight, and Adam Clarke are agreed, that in Matt. vi, 33; James i, 20; 1 Cor. v, 21; Rom. i, 17, and x, 3; 'the righteousness of God' means the righteousness which God requires, 'the righteousness which is by faith,' and which God approves for there mission of sins. The phrase occurs five times in one chapter — Rom. iii, 5, 21, 22, 25, 26. Of these the first is the only one in regard to which the meaning appears to be at all doubtful. The *righteousness which God requires* seems to be clearly meant in the other four instances. . . It was for the purpose of the sinner's pardon and salvation that God set forth his Son to declare the righteousness which he requires for the remission of sins; and if he has proposed righteous terms of forgiveness, a compliance with those terms on the part of the sinner, renders it 'just' in God to justify or pardon his offences. As impenitency renders it just in God to *punish*, so repentance renders it just in him to forgive. *N. Worcester.*

As to the entire passage, and especially to that part in verse 26, which I have rendered, *that he might exercise his clemency, and pardon him*, (in the received text, *that he might be just, and the justifier of him*), many distinguished critics, from an attentive examination of the original and the context, have concluded, that something equivalent to Worcester's translation and explication of the passage, as previously cited, is the true construction; and that, in the particular clause, no antithesis is here intended to be drawn by the apostle between the integrity and benevolence of God, in the forgiveness of mankind through the Christian dispensation. *TRANS.*

I had formerly adopted Newcome's explanation of the word δικαιοσυνη; conceiving the idea of *justification*, or *method of justification*, to be better calculated than that of *righteousness*, (the term employed by the common version), to convey an adequate sense of the original. On perusing the observations of Mr Nares, I am now induced to alter my opinion: being fully satisfied that that learned and ingenious writer has caught the true spirit of the original passage; and that the object of the inspired reasoner is not so much to show how, in the method adopted for the remission of sins, *mercy* was to be displayed, as how, notwithstanding this display of mercy, *justice* was to be maintained. In either view the sense undoubtedly terminates in the same point, the reconciling with each other the two attributes of mercy and justice; but the emphasis of the argument takes opposite directions; and that, in the view which Mr Nares has preferred, it takes the right direction, must be manifest on considering that, in the remission of sins, mercy is the quality that immediately presents itself, whilst justice might seem to be for the time superseded. On this principle of interpretation, the sentence will stand thus. *Whom God had set forth to be a propitiation through faith in his blood, for the manifestation of his JUSTICE* (his just and righteous dealing) *concerning the remission of past sins, through the forbearance of God: for the manifestation, at this time, of his JUSTICE, that he might be JUST, and* (i. e. although) *the JUSTIFIER of him that believeth in Jesus.* The *justice* of the Deity, or his regard to what is *righteous* and *just*, is thus declared to have been departed from in the scheme of redemption: * this scheme bearing a twofold relation to sinners, in such a manner, that whilst it manifested the *mercy* of God, it should at the same time in no degree lay a ground for the impeachment of his *justice*. *Magee.*

If we consult our natural sentiments, we are apt to fear, lest before the holiness of God, vice should appear to be more worthy of punishment, than the weakness and imperfection of human nature can ever seem to be of reward. Man, when about to appear before a being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. If he would hope for happiness, he is conscious that he cannot demand it from the justice, but he must entreat it from the mercy of God. He even distrusts the efficacy of repentance, sorrow, humiliation, or contrition for his past conduct; and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the

* The word *scheme*, so often used by writers on this subject, is a very improper expression in reference to the delineation of any Divine purpose. *TRANS.*

most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him, beyond what he himself is capable of making, before the purity of the divine justice can be reconciled to his manifest offences.

The doctrines of revelation coincide, in every respect, with those original anticipations of nature ; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us, at the same time, that the most powerful intercession has been made, and the most dreadful atonement has been paid for our manifold transgressions. *Adam Smith.*

These two things may be regarded as axioms of the religious life ; first, that a man's own labors are essential to his salvation ; second, that his utmost virtue does nothing toward purchasing or meriting salvation. When he has done all his duty, he is still, as the Saviour declares, but an 'unprofitable servant.' He has been more than recompensed by the blessings of this present life. That the happiness of an eternal state may be attained, in addition to these, is a provision of pure grace ; and it is mere insanity to neglect the duties of religion through any fear lest you should seem to be seeking heaven on the ground of your own desert. Virtue would be your duty, though you were to perish forever at the grave, and that God has opened to his children the prospect of a future inheritance infinitely disproportioned to their merit, is only a further reason for making virtue your first and chief pursuit. *Henry Ware, Jr.*

Rom. iii, 28 ; p. 240, l. 35. *Man is pardoned through faith, and not by legal obedience. T. A man is justified by faith, without the deeds of the law. R. T. A man is justified by faith, without works of law. Stuart.* It was Paul's continual purpose to fix it in the minds of his spiritual church, that now, under the gospel, men are, every where justified by faith without the deeds of the law. The condition of human salvation was not the observance of any external rites, like the Mosaic, not the belonging to any national church, like the Jewish, not the submission to circumcision and the burthensome obligations it entailed, and not even a course of unsinning obedience, which was at all times impossible, but faith, and faith alone, or a principle of sincere, though imperfect obedience, a principle beginning in belief, discovering itself in love, and proved and fortified by persevering obedience. *Buckminster.*

If any doctrine be plainly taught in the sacred volume it is this, that if we do well we shall be accepted ; and that we shall find acceptance on no other condition. We may torture particular texts of scripture, and force them to speak a different language. We may comment on the goodness of God, and the sacrifice of his son : and may endeavor to infer from thence the future impunity of vice. We may flatter ourselves, that the threatenings of the gospel will never be executed. Still the general strain of revelation will be against us. And it will be our future condemnation, that we did not give credit to its testimony. *John Clarke.*

Rom. iv, 3 ; p. 240, l. 45. *Abraham believed in God, and it was ascribed to him for pardon. T. Abraham believed God, and it was counted unto him for righteousness. R. T. To have his belief imputed or counted for righteousness, must mean, that in consequence of his belief, he was treated as righteous, he was accepted as righteous, i. e. he was gratuitously justified. Stuart.* It is no where said in scripture, that Christ's righteousness was imputed to Abraham ; so neither is it said any where, that Christ's righteousness is imputed to believers. *Macknight.*

Rom. v, 5 ; p. 242, l. 10. *The love of God is diffused in our hearts. T. We conceive that the true love of God is a moral sentiment, founded on a clear perception, and consisting in a high esteem and veneration, of his moral perfections. Thus, it perfectly coincides, and is in fact the same thing, with the love of virtue, rectitude, and goodness. You will easily judge then, what we esteem the surest and only decisive signs of piety. We lay no stress on strong excitements. We esteem him, and him only a pious man, who practically conforms to God's moral perfections and government ; who shows his delight in God's benevolence, by loving and serving his neighbor ; his delight in God's justice, by being resolutely upright ; his sense of God's*

purity, by regulating his thoughts, imagination, and desires ; and whose conversation, business, and domestic life are swayed by a regard to God's presence and authority. In all things else men may deceive themselves. Disordered nerves may give them strange sights, and sounds, and impressions. Texts of scripture may come to them as from Heaven. Their whole souls may be moved, and their confidence in God's favor be undoubting. But in all this there is no religion. The question is, do they love God's commands, in which his character is fully expressed, and give up to these their habits and passions ? Without this, ecstasy is a mockery. One surrender of desire to God's will, is worth a thousand transports. We do not judge of the bent of men's minds by their raptures, any more than we judge of the natural direction of a tree during a storm. We rather suspect loud profession, for we have observed that deep feeling is generally noiseless, and least seeks display. *Channing.*

Rom. v, 11 ; p. 242, l. 22. *Reconciled.* T. *The atonement.* R. T. *Reconciliation.* M. R. *Τὴν καταλλαγὴν ἐλάβομεν.* *We have obtained reconciliation.* Stuart. 'We have received,' (not so properly 'the atonement,' as our translation has it, but) *reconciliation.* Turner. The word *καταλλαγῆ*, which is here translated *atonement*, should not have been so rendered, but should have been translated *reconciliation.* Magee. It was certainly improper to translate *καταλλαγῆ* here by *atonement*, instead of *reconciliation* ; as *καταλασσω* signifies to *reconcile*, and is so rendered by our translators in all the places where it occurs. Clarke. The *atonement* : properly, *The reconciliation* : as all critics and translators admit. This is the only place in the New Testament where this term, now so familiar, occurs. At the period indeed, when our common version was made, *atonement* had not the sense which it has since acquired in technical theology ; but merely and strictly, that of the word substituted for it in the text, *to wit*, reconciling or setting *at one*, those who before were at variance. Dabney. The word means *reconciliation* ; and such is the sense in which our English translators here used the word *atonement* (quasi *at-one-ment*.) Stuart. The Greek noun *καταλλαγῆ*, translated *reconciliation*, comes from the verb *καταλασσω*, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. In what follows, the apostle shows the reasonableness of putting all men in a state of *reconciliation* or *salvation*, through Christ. Macknight.

The idea, which is conveyed to common minds by the popular system, that Christ's death [has an influence in making God placable and merciful, in awakening his kindness towards men, we reject with strong disapprobation. We are happy to find that this very dishonorable notion is disowned by intelligent Christians of that class from which we differ. We recollect however, not long ago, it was common to hear of Christ, as having died to appease God's wrath, and to pay the debt of sinners to his inflexible justice ; and we have a strong persuasion, that the language of popular religious books, and the common mode of stating the doctrine of Christ's mediation, still communicate very degrading views of God's character. *Channing.*

The sacrifice of Christ was never deemed by any who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means* appointed by divine wisdom, through which to bestow forgiveness. Magee.

There is a constant tendency in our nature to be 'wise above what is written ;' and to push arguments, and to draw inferences, which are altogether unauthorized by any fair construction of the word of God. The result has been pernicious, not only in the strife and debate, which have so often afflicted the church of Christ, but in giving the greatest advantage to its common enemies. They have associated these extravagant notions with Christianity itself ; and gloried in their victory over their feeble opponents, as though they had gained a triumph over truth itself. This has in no case, perhaps, been more remarkable, and more to be regretted, than in the attacks which have been made on the doctrine of the atonement. Many of its advocates have ex-

ceeded all the limits which the Scriptures and sober criticism prescribe, and have spoken so incautiously of the Supreme Being in his character of Judge and Moral Governor, with the view of establishing the necessity of an exact equivalent, even to the minutest calculation, being given to his violated laws, as apparently to divest him of love and mercy, and to transform him into a being, not only of inflexible justice, but of inexorable wrath, without feeling the least relentings of compassion towards the returning prodigal. These representations have been insidiously identified with the doctrine of the Atonement, and exhibited as belonging to its very essence : and when its adversaries have established the doctrine of the divine goodness and compassion, they seem to think they have given a fatal blow to the doctrine of the Atonement, and that little also remains than to enjoy the honors of a triumph. But when this doctrine is placed on its plain scriptural ground, and stripped of the ill-judged appendages with which some of its injudicious friends have encumbered it, it remains untouched by such arguments, and will retain its place till truth itself meets with a victorious adversary. *Jerram.*

Rom. v, 15 ; p. 242, l. 31. *For if through the offence of one, many were subject to death, how much more shall the grace of God—through the favor of one man, Jesus Christ, abound to the many.* T. *For, if through the offence of one, many be dead, much more the grace of God,—by one man, Jesus Christ, hath abounded unto many.* R. T. That the *οἱ πολλοί*, *the many*, of the apostle, here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are *mortal*. And if *the many*, that is, *all mankind*, have died through the offence of one ; certainly the *gift by grace*, which abounds unto *τοὺς πολλοὺς*, *the many*, by Christ Jesus, must have reference to *every human being*. Clarke. That *οἱ πολλοί*, *the many*, is equivalent to *πάντες*, *all*, in these *epistles*, every body knows ; and that this usage of the phrase is common to other authors. Wakefield. *Οἱ πολλοί* is equivalent to *πάντες* and *πανταί*, *all* [men] in verses 12. 18. Turner. *Many be dead—abounded unto many* : that is, *all*. Wakefield, Wetstein, Locke, &c. Compare verses 12. 18, 1 Cor. xv, 22. That this is the sense of the Greek word rendered *many*, in numerous passages, is allowed by the best critics. Dabney.

The Gospel or glad tidings published by Christ, is said to be good tidings unto all people. But if there be no atonement made for the sins of all people ; the Gospel, instead of being good news to them, is not addressed to them at all. Dwight.

Rom. vii, 22 ; p. 245, l. 1. *I concur with the law of God.* T. It is not true, that, in strictness of speech, fallen man has originally no principle of what is right left in him. . . . We are not to look on those dreadful pictures, which the sacred writers draw of the most depraved of the heathen, as being just representations without abatement, of the natural state of all mankind. Secker.

It has been said, neither unfrequently, nor by men void of understanding, *that man is as depraved a being as his faculties will permit him to be* ; but it has been said without consideration, and without truth. Neither the Scriptures nor Experience warrant this assertion. . . . We see, daily, many men, who neither are, nor profess to be, Christians, and who, instead of being wicked to a degree commensurate to the extent of their faculties, go through life in the exercise of dispositions so sincere, just, and amiable, and in the performance of actions so upright and beneficent, as to secure a high degree of respect and affection from ourselves, and from all with whom they are connected. . . . Those, who make the assertion, will find themselves, if they will examine, rarely believing that their wives and children, though not Christians, are Fiends.

Dwight.

Ingenuity is employed to disparage what is interesting in the human character. Whilst the bursts of passion in the new-born child are gravely urged as indications of a native rooted corruption ; its bursts of affection, its sweet smile, its innocent and irrepressible joy, its loveliness and beauty, are not listened to, though they plead more eloquently its alliance with higher natures. The sacred and tender affections ; the unwearied watchings and cheerful sacrifices of parents ; the reverential, grateful as-

siduity of children, smoothing an aged father's or mother's descent to the grave; woman's love, stronger than death; the friendship of brothers and sisters; the anxious affection, which tends around the bed of sickness; the subdued voice, which breathes comfort into the mourner's heart; all the endearing offices which shed a serene light through our dwellings; these are explained away by the advocates of this gloomy theology, so as to include no real virtue, so as to consist with a natural aversion to goodness. *Channing.*

Rom. viii, 1; p. 245, l. 9. *Who walk not after the flesh, but after the Spirit.* R. T. This last clause is wanting in some of the principal MSS, *Versions*, and *Fathers*. Griesbach has excluded it from the text, and Dr *White* says, *certissime delenda*; it should most undoubtedly be expunged. *Clarke.* The clause, which I have here suppressed, seems to have been drawn from verse 4. It is entirely omitted by the *Ethiopic* and *Coptic* versions, and partly by the Syriac and Vulgate. *Wakefield.* Stuart omits the passage. *TRANS.*

Rom. ix, 5; p. 247, l. 5. *Who is over all, God perpetually praised.* T. *Who is over all, God blessed forever.* R. T. *Who is God over all, blessed forever.* Stuart. *ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητός εἰς τοὺς αἰῶνας.* Griesbach adopts the common Greek text. *TRANS.* By merely inverting the two words in the Greek, *ὁ ὢν*, *who is*, the passage will read, *whose is the God over all, blessed forever.* Some of the Polish brethren, with Whitby and Taylor, conjecture this to be the true construction of the original; although it wants the support of any external evidence. Erasmus, Locke, and Dr S. Clarke, who follow the present text, give a different punctuation to the verse, which will then read, — *Christ came who is over all*, — God be blessed forever: *i. e.* taking the last clause as a doxology to God, for such a series of distinctions and blessings. *Dabney.*

Locke thus renders the last clause of the verse, *Christ is come, he who is over all, God be blessed for ever*, but he has not attempted to vindicate the version. *TRANS.*

Some critics have proposed to distinguish the verse in the following manner: *of whom were the Fathers, of whom was the Christ according to the flesh. God, who is over all, be blessed for evermore! Amen.* Or thus: *of whom were the Fathers, of whom was the Christ according to the flesh, who is over all. God be blessed for evermore! Amen.* Both these constructions, though the original will certainly admit them, appear so awkward, so abrupt, so incoherent, that it must be confessed, I never yet could bring myself to relish them in the least degree. There seems to be no reason from the spirit of the context, for such an instantaneous and solemn conversion from the main subject to the Deity; nor do I believe, that a parallel instance of so disjointed an address can be produced from the whole Bible. *Wakefield.*

Who is above all, God blessed for ever. Common sense must teach, what *Christians* have always believed, that it is not *with respect to the Father*, but *to the created world*, that this *august title* is given to Christ. *Doddridge.*

That interpretation, which refers these words to the Father, neither comports with the context, nor with grammatical construction. *Rosenmüller.*

There is no *omission* of these important words in any MS. or *Version* yet discovered.

Clarke.

The word 'God' in this text, the authority of which it has been attempted to shake, is found in *every known manuscript* of this Epistle, in *every ancient version extant*, and in *every father* who has had occasion to cite the passage: so that in truth, there can scarcely be instanced a text in the New Testament, in which all the ancient authorities more satisfactorily agree. *Magee.*

Mr Wakefield's translation, 'who is *as* God over all, &c,' is evidently indefensible.

Turner.

In regard to this text, it may be remarked, that although Griesbach has filled his margin with conjectural and other readings, he attributes no considerable weight to any of them, for *all the Manuscripts* of the Epistle to the Romans, which have been collated, contain *the text as it stands*; as do *all the ancient Versions*, and nearly *all the*

Fathers. . . . In accordance with Greeek usage, we find five instances of doxology in the New Testament, and about forty in the Old, in which *ευλογητος* is uniformly placed FIRST. . . . The text must be changed to make out a doxology; and we must read *ὁ Θεος* instead of *Θεος*; for universal usage prescribes *ευλογητος ὁ Θεος*. . . . All conjectures and theories appear to be quite incompetent to explain away the common rendering of this verse, and the meaning connected with it. . . . Neither the grammatical arrangement of the text, nor the sentiments of the apostle elsewhere, require us, (may I not say?) permit us, to give a different interpretation of the words in question. Nor do any various readings of the verse occur, which are of any authority at all. *Stuart*.

God blessed for ever; that is, God honored and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of the word *Θεος*, *God*, in some MSS of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS and versions, the Syriac not excepted, who all have the word *Θεος* here. Whitby in his Last Thoughts, says the true reading of the verse is, *ὡν ἐπὶ πάντων Θεος*, *Whose is the God over all*: because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture.* The Greek text runs thus; *καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα ὁ ὡν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν*. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word *πάντων*, *all*, so as to join *who is over all*, with Christ thus, *Christ descended according to the flesh, who is over all*; and to make a separate sentence of the clause, *God be blessed for ever*. The second is, to end the sentence with the word *σὰρκα*, *flesh*, in this manner; *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all, be blessed for ever*, namely for the great privileges bestowed on the Jews. But as the phrase *Blessed be God*, occurs above twenty times in scripture, and as often as it occurs, (See Luke i, 68; 2 Cor., i, 3; Ephes., i, 3; 1 Pet., i, 3,) *ευλογητος*, *blessed*, goes before *Θεος*, *God*, and *Θεος* always has the article prefixed, the common pointing and translation of the clause *ὁ ὡν ἐπὶ πάντων Θεὸς εὐλογητὸς*, *who is over all, God blessed*, ought to be retained, even in the opinion of Socinus, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. *Macknight*.

Rom. ix, 11; p. 247, l. 17. *That the purpose of God might be accomplished, and this gratuitously, not as a claim, but by his choice*. T. *That the purpose of God according to election might stand, not of works, but of him that calleth*. R. T. *That the purpose of God might stand by an election, not on account of works, but of him who calleth*. Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them. The *election* of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii, 6, 7, 8; and Paul preached, Acts xiii, 17.

Macknight.

In the New Testament, the word (*decree*) as referring to God, is not used at all. Whenever the subject is mentioned in the Scriptures, the words *counsel*, *purpose*, *choice*, *pleasure*, *will*, or some other equivalent words, are employed to express it.

Dwight.

Rom. ix, 13; p. 247, l. 20. *I have preferred Jacob to Esau*. T. *Jacob have I loved, but Esau have I hated*. R. T. This verse is not to be taken in a *personal* but in a *national* sense, for God's preference of one of them to be his peculiar people, and to possess the promised land, before the other. This is no arbitrary interpretation of the word *hated*, but one agreeable to the Hebrew idiom. *Clarke*. *Locke*.

* Whitby notes it as 'the ingenious conjecture of a learned critic;' and Sparks observes, that 'the conjecture here alluded to, originated with Schlichtingius.' TRANS.

Rom. xi, 2; p. 249, l. 13. *He so long acknowledged.* T. *He foreknew.* R. T. Whom he has *loved*, (or *approved*) *so long*, *ἐν προγεγνω*, for this is evidently the meaning of the word in this place. *Clarke.* *Προγεγνω*, *foreknew*. The last clause in this version conveys to my mind no meaning whatever. It is thus, however, both clear and pertinent: 'God hath not cast off his people whom heretofore he acknowledged.'

Campbell.

Rom. xi, 9; p. 249, l. 26. *Their table will become a snare.* T. *Let their table be made a snare.* R. T. And David saith, *Let their table, &c.* Or, *This table shall be, &c.* The words may be properly rendered in the future tense. *Whitby.* As the Hebrews used the Imperative mode for the Future, this passage may be translated, '*Their table shall be for a snare,*' &c, and so may be considered as a prophecy. *Macknight.* What David said prophetically to some in his time, applies to the hardening of the Jews on the preaching of the gospel. *Hammond.*

Rom. xi, 10; p. 249, l. 28. *Their eyes will be darkened.* T. *Let their eyes be darkened.* R. T. All these words are *declarative*, and not *imprecatory*. God *declares* what will be the case with such obstinate unbelievers, till they acknowledge Jesus as the promised Messiah. *Clarke.*

Rom. xi, 29; p. 250, l. 22. *Not to be revoked.* T. *Without repentance.* R. T. The *gifts*, which God has bestowed upon them; and *the calling*, the invitation with which he has favored them, he will never revoke. *Clarke.* God will never repent of the blessings, which he freely bestowed on Abraham and his posterity, and of his calling, or making them his people. *Macknight.* *Without repentance*: that is, such as he will not absolutely revoke. Taylor's par., cited by *Dabney.*

Rom. xi, 36; p. 250, l. 32. *Of him, — are all things.* Have you ever contemplated the wonderful magnificence of this controller of the universe. . . How inexpressibly great is that being who penetrates at once the recesses, and circumscribes within himself the boundless ranges of creation; who pierces into the profound meditations of the most profound intelligence. . . How transcendent that mind, to which all other minds are infinitely inferior. . . How vast that comprehension, to which all the sciences of all the ages of the world, are not less intelligible than the first proposition of the infant's earliest lesson. How wonderful is that power, which wields with equal ease the mightiest and the feeblest agents; directs the resistless thunderbolt, or wafts a feather through the air; bursts out in the imprisoned lava, or rests on the peaceful bosom of the lake; rides in the rapid whirlwind, or whispers in the evening air. Think I pray you of that wisdom which conducts, at the same moment, the innumerable purposes of all his creatures, and whose own grand purpose is equally accomplished by the failure or by the success of all the plans of all his creatures. Think of him under whom all agents operate, because by him all beings exist. Think of him who has but to will it, and all moving nature pauses in her course, chaos succeeds to the harmony of innumerable spheres, and eternal darkness overwhelms this universe of light. *Buckminster.*

Rom. xii, 20; p. 251, l. 21. *You will heap coals of fire on his head.* T. This strong expression is a metaphor, supposed to be taken from the metals, by covering the ore with burning coals. The meaning is, that by constant, persevering kindness to an enemy, you will melt down the hardest heart, and bring it to a better temper. *Abiel Abbot.*

Rom. xiii, 1; p. 251, l. 24. *Let every individual be subject to the superior authorities.* T. *Let every soul be subject unto the higher powers.* R. T. *Let every soul be subject to the supreme authorities.* *Stuart.*

Subjects are bound faithfully to obey their rulers, when acting agreeably to the laws, in all cases not contrary to the will of God, as unfolded in the Scriptures. . . Subjects are not bound to obey the commands of magistrates, as such, when they are not warranted by law. The law creates magistrates; and defines all their powers, and rights. Whenever they require that, which is not warranted by law, they cease to act as magistrates; and return to the character of mere citizens. In this character they have

plainly no authority over their fellow-citizens. It is not the *man* but the *magistrate*, whom God requires us to obey. . . Despotism, according to the universal and uniform experience of man, has regularly been fatal to every human interest. . . Is there any principle, either scriptural, or rational, which demands of any nation such a sacrifice? But were we to admit, that such a sacrifice might lawfully be made by us, so far as ourselves only are concerned, it is further to be remembered, that we are entrusted with all the possessions, privileges, blessings, and hopes, of our offspring through every succeeding generation. Guardians appointed by God himself, how can we fail of discharging punctiliously this sacred trust? The deposit is of value, literally immense. It involves the education, the comfort, the safety, the usefulness, the religious system, the morals, the piety, and the eternal life, of millions, which can neither be known nor calculated. This is a trust which cannot lawfully be given up, unless in obedience to a known and unquestionable command of God: and no such command can be pleaded. Equally important is it, that we prevent, (for, under God none but we can prevent,) the contrary innumerable and immeasurable evils. . . It is unquestionably evident, that nations are bound, so far as it is possible, to maintain their freedom, and to resist every serious encroachment upon it, with such efforts, as are necessary for its preservation. *Dwight.*

In all nations of the earth, there is what may be called a *Constitution*, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor agrees to rule according to that constitution: and if he govern according to the *constitution*, nothing can justify rebellion against his authority. *Clarke.*

He who setteth himself in opposition to the power. Verse 2. Since the *Power* of which the apostle speaks in both verses, is *the form of government*, and not the *Rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community, by common consent, or by those who according to the constitution of the state, have the power of enacting laws. . . The *opposition to*, and *resistance of the power*, forbidden in the second verse, is an opposition to and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government, from a factious disposition, or from ill will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts therefore, do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses, the apostle has shown from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful, or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate; because in commanding them he exceeds his power. And, that opposition to a ruler, who endeavors utterly to subvert the constitution, or to enslave a free people, is warranted not only by right reason, but by the gospel, which teaches, that *rulers are the servants of God, for good to the people*, and are supported by God only in the just execution of their office. *Macknight.*

It becomes you to remember, that government is a divine institution, essential to the improvement of our nature, the spring of industry and enterprise, the shield of property and life, the refuge of the weak and oppressed. It is to the security which laws afford, that we owe the successful application of human powers. Government, though often perverted by ambition and other selfish passions, still holds a distinguished rank among those influences, by which man has been rescued from barbarism, and conducted through the ruder stages of society, to the habits of order, the diversified employments and dependencies, the refined and softened manners, the intellectual, moral and religious improvements of the age in which we live. We are bound to respect gov-

ernment, as the great security for social happiness ; and we should carefully cherish that habit of obedience to the laws, without which the ends of government cannot be accomplished. All wanton opposition to the constituted authorities ; all censures of rulers, originating in a factious, aspiring, or envious spirit ; all unwillingness to submit to laws, which are directed to the welfare of the community, should be rebuked and repressed by the frowns of public indignation.

It is impossible, that all the regulations of the wisest government should equally benefit every individual ; and sometimes the general good will demand arrangements, which will interfere with the interests of particular members or classes of the nation. In such circumstances the individual is bound to regard the inconveniences under which he suffers, as inseparable from a social, connected state, as the result of the condition which God has appointed, and not as the fault of his rulers ; and he should cheerfully submit, recollecting how much more he receives from the community, than he is called to resign to it. Disaffection towards a government, which is administered with a view to the general welfare, is a great crime ; and such opposition even to a bad government, as springs from and spreads a restless temper, an unwillingness to yield to wholesome and necessary restraint, deserves no better name. In proportion as a people want a conscientious regard to the laws, and are prepared to evade them by fraud, or to arrest their operation by violence — in that proportion they need and deserve an arbitrary government, strong enough to crush at a blow every symptom of opposition.

These general remarks on the duty of submission, are by no means designed to teach that rulers are never to be opposed. Because I wish to guard you against that turbulent and discontented spirit, which precipitates free communities into anarchy, and thus prepares them for chains, you will not consider me as asserting, that all opposition to government, whatever [be the occasion, or whatever the form, is to be branded as a crime. The citizen has rights as well as duties. Government is instituted for one and a single end, — the benefit of the governed, the protection, peace, and welfare of society : and when it is perverted to other objects, to purposes of avarice, ambition or party spirit, we are authorised and even bound to make such opposition, as is suited to restore it to its proper end, to render it as pure as the imperfection of our nature and state will admit.

The scriptures have sometimes been thought to enjoin an unqualified, unlimited subjection to the ‘ higher powers ;’ but in the passages, which seem so to teach, it is supposed, that these powers are ‘ ministers of God for good,’ are a terror to evil doers, and an encouragement to those that do well. When a government wants this character, when it becomes an engine of oppression, the scriptures enjoin subjection no longer. Expediency may make it our duty to obey, but the government has lost its rights ; it can no longer urge its claims as an ordinance of God. *Channing.*

Christianity teaches true equality of rights, true spiritual and civil freedom. . . It decides, in its very nature, that all governments, and all civil orders and distinctions, should be only for the public good. It admits no *divine right* of one man to be lord over another ; it is at open and eternal war with all the mere claims of birth, and pride, and oppression. The universal good, the equal rights, the peaceful state of man, is the object at which it aims ; and whatever is incompatible with these, is incompatible with the fundamental principles of the great ‘ law of liberty and love.’ *Stuart.*

Rom. xiv, 4 ; p. 252, l. 13. *To his own master he stands or falls.* T. It was a case of conscience to which the apostle referred, and in all cases of conscience, whether of faith or practice, we are to satisfy our own minds, and are amenable only to God. . . Self-evident as this proposition may be, there have been many, in all ages, and all churches, who have not discerned it, who have erected a tribunal, and arraigned their brother, and sat in judgment on his faith, and passed sentence of condemnation or acquittal. It is because this proposition is denied, or forgotten, or disregarded, that there is so much contention among Christians about the mode of faith. If every man was

persuaded that his brother was answerable to God, and not to him, for his opinions, and would act agreeably to this persuasion, there would be an end of all this contention. *Charles Lowell.*

Rom. xiv, 22, 23 ; p. 253, l. 1. *You have conscious rectitude. T. Hast thou faith. R. T.* The term *faith* seems to signify, in this place, a *full persuasion in a man's mind that he is right*, that what he does is *lawful*, and has the *approbation of God* and his *conscience. Clarke.* The scope of this reasoning shows that nothing is here meant by faith, but a conviction of the truth, in regard to the article of which he had been treating, the equality of days and meats in point of sanctity under the gospel dispensation. The same is evidently the meaning of the word, verse 23 ; *Whatsoever is not of faith, is sin* ; where without regard to the morality of an action, abstractly considered, that is concluded to be sin which is done by one who doubts of its lawfulness. *Campbell.* Augustine mistook the meaning of this text, when from it he inferred that all the best actions of the heathen were no better than *splendid sins. Macknight.*

There are few readers who have not remarked that the three last verses of this Epistle, (chapter xvi, 25, 26, 27,) appear to stand in their present place, without any obvious *connexion* ; and apparently after the Epistle is concluded. And it is well known to critics that two MSS in *uncial* letters, the Codex A and I, with upwards of 100 others, together with the *Sclavonic*, the latter *Syriac*, and *Arabic*, add those verses at the end of the 14th chapter. The transposition is acknowledged by *Cyril, Chrysostom, Theodoret, Ecumenius, Theophylact, Damascenus*, and *Tertullian*, see *Wetstein. Griesbach* inserts them at the end of this chapter as their proper place ; and most learned men approve of this transposition. *Clarke.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

1 Cor. i, 21 ; p. 256, l. 35. *The world by its wisdom knew not God. T. The world by wisdom knew not God. R. T.* The human mind needs a support. The great masters of antiquity, of the Grecian and Roman schools, sought it in philosophy. And they brought to the search a maturity and perfection of judgment, and a strength of resolution ; and they poured upon their way a blaze of intellect which none can hope to surpass, and few to equal, yet their search ended in conjecture merely. *Isaac C. Bates.*

The doctrines of the Bible, its discoveries, its code of morals, and its means of grace, are not only overwhelming evidence of its Divine origin, but they confound the pretensions of all other systems, by showing the narrow range and the feeble efforts of human reason, even when under the sway of the most exalted understanding, and enlightened by the accumulated treasures of science and learning. *Kent.*

Even philosophers are apt to bewilder themselves in the subtilty of their speculations ; and we have seen some go so far as to deny the reality of all moral distinctions.

Hume.

The plain meaning of the verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God : nor had the most refined philosophers among them, just and correct views of the Divine Nature : nor of that in which human happiness consists. *Clarke.*

1 Cor. ii, 14 ; p. 257, l. 38. *The animal man. T. The natural man. R. T.* The original word would be more properly translated 'the *animal* man,'—the man, whose animal propensities and powers only have been developed, and whose spiritual capacities have all been left unexercised and uncultivated. *Cazneau Palfrey.*

1 Cor. ii, 15 ; p. 257, l. 40. *The spiritual man. T. He that is spiritual. R. T.* It is the distinction of the Christian, that he lives for the soul, for his intellectual and moral nature, for that part of him which is noblest now, and which alone shall live for ever. He has passed out of the animal, into the spiritual, life. *Henry Ware, Jr.*

1 Cor. iii, 7; p. 258, l. 7. *So that neither is he who plants any thing.* T. *So then neither is he that planteth any thing.* R. T. *So that neither the planter is any thing.* This is said after the manner of the easterns, who represent things comparatively small, as nothing. *Macknight.*

1 Cor. iv, 1; p. 258, l. 34. *Dispensers of the secret purposes of God.* T. Dispensers to mankind of the gracious purposes of heaven, heretofore concealed, and therefore denominated secrets. *Campbell.* The same writer thinks that the word *mystery*, in the New Testament, usually refers to secret things that are openly revealed; and not to any thing, in its own nature dark and inconceivable. TRANS.

1 Cor. v, 9; p. 259, l. 44. *I have written to you in this letter.* T. *I wrote unto you in an epistle.* R. T. The words in the original are, *Ἐγραψα υμῖν ἐν τῇ ἐπιστολῇ*, the literal version of which is, *I have written to you in the Epistle*, or, *in this Epistle*; that is, in the former part of it; where, in fact, we find the very thing which he says, that he had written: see verses 2, 5, 6, of this same 5th chapter. But it is thought by learned and judicious commentators, that the words following, *Νυνὶ δὲ ἔγραψα υμῖν*, *but now I have written unto you*, require that we should understand the former clause, as relating to some former time; but a careful attention to the context will convince us that this reference is by no means necessary. *Alexander.*

1 Cor. ix, 22; p. 264, l. 2. *That I might save all.* T. *That I might by all means save some.* R. T. On this clause, there are some very important readings found in the MSS and Versions. Instead of *παντὸς τινας σωσω*, *that I might by all means save some*; *παντας σωσω*, *that I might save all*, is the reading of D E F G, *Syriac*, *Vulgate*, *Ethiopic*, all the *Itala*, and several of the *Fathers*. This reading Bishop *Pearce* prefers, because it is more agreeable to St Paul's meaning here, and exactly agrees with what he says chapter x, 33; and makes his design more extensive and noble. *Wakefield* also prefers this reading. *Clarke.* It is noted by Griesbach as a probable reading, though he adopts the other. TRANS. The *Vulgate*, *Syriac*, and *Ethiopic* versions read simply — *παντας σωσω*: which I follow. — And the *Vulgate*, *Ethiopic*, and *Coptic* agree in reading *παν* or *παντα* at the beginning of the next verse. *Wakefield.*

1 Cor. x, 9; p. 264, l. 24. *Nor let us grievously tempt Christ.* T. I follow the *Ethiopic* version and the *Alexandrine* MSS in reading *Θεον*, *God*, for *Χριστον*, *Christ*: an error, which probably arose from the abbreviated mode of writing. *Wakefield.*

Instead of *Χριστον*, *Christ*; several MSS and a few Versions, have *Κυριον*, *the Lord*, and some few *Θεον*, *God*. But though some respectable MSS have *the Lord*, instead of *Christ*; yet this latter has the greatest proportion of authority on its side. *Clarke.*

Griesbach leaves *Χριστον*, *Christ*, in the text, but inserts *Κυριον*, *Lord*, in the margin, as a rival reading. TRANS.

Shall we take the report of Griesbach upon the evidence of the MSS and Versions? What effect do these variations of the MSS produce upon his judgment? None whatever to lead him to disturb the usual reading of the text: which, on the fullest investigation, and after the interval even between the first and second editions of his work, allowing ample time for further consideration, he has pronounced to be the true one. Erasmus acknowledges 'Christ' as the genuine reading without dispute. Locke does the same. Rosenmüller does the same. Wolf, Mill, and Whitby do the same. The last of these indeed asserts, that the case is so clear, that 'this reading ought not to be questioned.' In truth, there can be no reasonable doubt which way the evidence lies as to the true reading. *Magee.*

Most commentators suppose, the person tempted by the Israelites was Christ, because he is mentioned immediately before. But that supposition makes Christ the person who spoke the law to the Israelites at Sinai, contrary, I think, to Hebrews i, 1, where it is said, *God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son.* For God who spoke to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. See also Heb. ii, 2, 3; xii, 26. I, therefore, think that the person tempted by the Israelites was *God the Father*, and that the word, *God*, might be supplied as properly as the word *Christ*.

Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sentence.

Macknight.

1 Cor. xi, 27; p. 266, l. 18. *Profanes the body.* T. *Shall be guilty of the body.* R. T. It is certain that an alteration ought to be made in the translation of *ενοχος εσται*, *shall be guilty of*, for as it stands in the text, it is not English, and nothing but habit can make us digest it. *Symonds.*

1 Cor. xi, 29; p. 266, l. 21. *Eats and drinks correction to himself.* T. *Eateth and drinketh damnation to himself.* R. T. *Judgment.* M. R. *Κριμα*, judgment, punishment; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane was intended for their *emendation*; for in verse 32, it is said, when we are *judged*, *κρινουμενοι*, we are chastened, *παιδευομεθα*, corrected as a father does his children, *that we should not be condemned with the world.* Clarke.

There is so great danger of the word 'damnation' being understood here in too strong a sense, that it would be much safer and more exact to translate it, (as it is often translated elsewhere, and once in a few verses after this passage, and from what follows ought undeniably to be translated here), 'judgment,' or 'condemnation.' *Secker.*

I think it the most unhappy mistake in all our *version* of the Bible, that the word *κριμα* is here rendered *damnation*. It has raised a dread in tender minds which has greatly obstructed the comfort and edification they might have received from this ordinance. The *apostle* afterwards says, *we are judged*, (that is, as he afterwards explains it, *we are corrected*), *that we may not be condemned*; which plainly shows that the judgments spoken of, might be fatherly chastisements. *Doddridge.*

The damnation here spoken of means worldly punishment; or, as we say, judgment upon the offender in this world, and not everlasting perdition in the world to come, as the term *damnation* commonly signifies in our mouths. *Paley.*

1 Cor. xiii, 1; p. 267, l. 41. *Have not love.* T. *Have not charity.* R. T. *Wiclif*, translating from the *Vulgate*, has the word *charity*, and him our authorized version follows. But *Coverdale*, *Matthews*, *Cranmer*, and the *Geneva Bible*, have *love*; which is adopted by recent translators and commentators in general; among whom the chief are *Dodd*, *Pearce*, *Purver*, *Wakefield*, and *Wesley*; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper; and that the word *love* alone expresses the apostle's sense. As the word *charity* seems now to express little else than almsgiving, which, performed even to the uttermost of a man's power, is *nothing*, if he lack what the apostle terms *αγαπη*, and which we here translate *charity*; it is best to omit the use of a word in this place, which, taken in its ordinary signification, makes the apostle contradict himself; see verse 3. *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.* — That is, 'though I have the utmost charity, and act in every respect according to its dictates: yet if I have *not charity* my utmost *charity* is unprofitable.' Therefore, to shun this contradiction, and the probable misapplication of the term, *Love* had better be substituted for *CHARITY*. *Clarke.*

1 Cor. xiv, 2; p. 268, l. 15. *He who speaks in an unknown language.* T. *He that speaketh in an unknown tongue.* R. T. *He who speaketh in a foreign language.* *Macknight.* There was no reason in rendering *γλωσσα*, to put *unknown* in Italics, before the word *tongue*, a strange or unknown tongue being one very common signification in the best authors. *Campbell.*

1 Cor. xiv, 12; p. 268, l. 36. *Πνευματα*, is very properly rendered *spiritual gifts*: it means no less in the apostle Paul's language; but there was no propriety in distinguishing the word *gifts* by the Italic letter: for *πνευματα*, a substantive, can, in no instance, be rendered barely by the adjective *spiritual*. *Campbell.*

1 Cor. xv, 26; p. 270, l. 32. *The last enemy, even death, will be destroyed.* T. *The last enemy that shall be destroyed is death.* R. T. *The last enemy, death, shall be destroyed.* The common version of this passage, as *Hallet* observes, implies that there are some enemies who shall not be destroyed; which is wrong. For all enemies shall be destroyed, verse 25. *Macknight.*

1 Cor. xv, 33 ; p. 270, l. 46. *Vicious intercourse.* T. *Evil communications.* R. T. No *Englishman*, if he meant to be understood, would express the sense of the original by the phrase *evil communications*, at this time of day at least. *Wakefield.*

1 Cor. xv, 55 ; p. 271, l. 37. *Where, thy victory, O hades !* T. *O grave, where is thy victory ?* R. T. *Hades*, which we here translate *grave*, is generally understood to be the *place of separate spirits*. Clarke. The word *αδης*, translated *the grave*, literally signifies *the invisible world*, or the place of departed spirits. *Macknight.*

1 Cor. xv, 58 ; p. 271, l. 40. *Always abounding in the work of the Lord.* T. The doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now* ! How is this ? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it ! So apostles preached ; and so primitive Christians believed : so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid : and there is not a doctrine in the present system of preaching, which is treated with more neglect ! *Clarke.*

PAUL'S SECOND LETTER TO THE CORINTHIANS.

2 Cor. i, 17, to 20, inclusive ; p. 273, l. 35. *When therefore, I intended this, did I really show any inconstancy ?——For all the promises of God, announced through us, were confirmed in him, and verified in him, to the glory of God.* T. *When I therefore was thus minded, did I use lightness ?——For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* R. T. *Wakefield* in his note on the Letter to Philemon, observes, ‘ I would gladly have followed my inclination on many other occasions, in *anglicising* the peculiar *phraseology* of the original, if prejudice could have borne it ; but too many still look with pious admiration on unintelligible obscurity ; and are, doubtless, much edified thereby.’ Regarding public prejudice as entitled to no such respect, and having long since become divested of all fear of man, I have diligently labored through the entire translation, to explore the sentiment, amid the deep obscurity of exploded diction ; and to present, with integrity, what was deemed most correct and acceptable, — regardless of results, fearless of hostile opinions.

TRANS.

2 Cor. iv, 3 ; p. 275, l. 34. *It is veiled to those who ruin themselves ; by whom the God of this world has blinded the minds of the unbelievers.* T. *It is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not.* R. T. What idea can any reader form of Satan’s blinding the minds of them who believe not, in other persons who are lost. *Macknight.*

2 Cor. v, 2 ; p. 276, l. 19. *Desiring permanently to occupy our heavenly habitation.* T. *Desiring to be clothed upon with our house which is from heaven.* R. T. *To be clothed upon with our house.* This is a jumble of metaphors which no ordinary reader can understand. *Macknight.*

2 Cor. vi, 6 ; p. 277, l. 20. *By a pious spirit.* T. *By the Holy Ghost.* R. T. *By a holy spirit.* *Εν πνευματι αγιω.* Others translate this *by the Holy Spirit*, understanding thereby, the spiritual gifts with which the ministers of the gospel were furnished. But as in the following, *δυναμει Θεου*, *the power of God*, which no doubt signifies the power of miracles, is mentioned separately ; and as *a holy spirit*, is placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well regulated spirit. *Macknight.*

2 Cor. xi, 1 ; p. 281, l. 11. *I wish.* T. *Would to God.* R. T. *Οφελον ηναιχεσθε μου μικρον* as the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus : *I wish ye could bear a little with me.* The too frequent use of this sacred name, produces a *familiarity* with it that is not at all conducive to *reverence* and pious fear. *Clarke.*

2 Cor. xii, 11 ; p. 283, l. 2. *Though I am nothing.* T. *Though I be nothing.* R. T. Though I have been thus *set at nought* by your false apostle ; and though, in consequence of what he has said, some of you have been ready to consider me *as nothing*. This must be the meaning of the apostle, as the following verses prove. *Clarke.*

2 Cor. xiii, 5 ; p. 283, l. 38. *Examine yourselves.* T. It is above all things interesting to know in what measure our lives are conformed to the will of our heavenly Father, and to the example of our beloved Saviour, whose blessed memory is the light of the world. We can only learn our religious character by examination of our own hearts ; and when we reflect upon the great importance and high interest of moral excellence, and the ruin which may follow self-deception upon this subject, we must be convinced that this examination, above all others, is to be performed with the utmost sincerity and fairness. *Charles Eliot.*

The knowledge of one's self, though so interesting, is not an easy acquisition ; and to pass a strictly unbiassed judgment on our own character, is an act of impartiality, of which the records of the human mind never have furnished, and, probably, never will furnish an example. *Buckminster.*

2 Cor. xiii, 7 ; p. 283, l. 40. *Unapproved.* T. *Reprobates.* R. T. *Ἀδοκίμοι.* *Unapproved.* *Dwight.* In this passage the word *Ἀδοκίμοι* signifies *persons without proof*, and not *reprobates*. In the language of modern times, a *reprobate* is one who is excluded from the possibility of salvation by an absolute decree of God ; one who is delivered over to perdition. But no where in scripture, is the word *Ἀδοκίμος* used in that sense. *Macknight.*

PAUL'S LETTER TO THE GALATIANS.

Gal. i, 4 ; p. 285, l. 6. *Evil age.* T. *Evil world.* R. T. *Αἰὼνς πονηροῦ.* In scripture, *the age or world* is often put for the men of the world, and for their evil principles and practices. *Macknight.*

Gal. i, 4 ; p. 285, l. 6. The conjunction *καί*, *and*, is rendered exactly, in many cases, by the English word *even* ; particularly in the phrase *God and our Father*, found Gal. i, 4 ; 1 Thess. 1, 3. In these places, the Translators ought to have rendered it *even* : since the present rendering makes the apostle speak nonsense. *Dwight.* All eastern versions but the *Coptic*, omit the *καί*, *and*, before *Πατρός*, *Father*. *Wakefield.*

Gal. iii, 1 ; p. 287, l. 1. *That ye should not obey the truth.* R. T. This clause is wanting in A B D* F G, some others : the *Syriac*, *Erpenian*, *Coptic*, *Sahidic*, *Itala*, *Vulgate* MS., and in the most important of the Greek and Latin *Fathers*. Of the clause, Professor White says, *certissime delenda*, 'It should certainly be expunged.' *Clarke.* Griesbach excludes it from the text. *TRANS.*

Gal. iii, 15 ; p. 287, l. 29. *Covenant.* T. *and* R. T. *Agreement.* *Wakefield.* It is doubtful whether *διαθήκη* has the sense of *testament* in this passage. *Stuart.*

Gal. iii, 20 ; p. 287, l. 41. *Now the Mediator is not of one ; but God is one.* T. *Now a mediator is not a mediator of one, but God is one.* R. T. A mediator is not employed between parties who are in friendship. But God is in friendship with the righteous. *Macknight's Com.*

Gal. iv, 3 ; p. 288, l. 14. *Elements of the world*, i. e. the ritual ceremonies of the Mosaic law. *Stuart.*

Gal. vi, 14 ; p. 290, l. 32. *The cross of our Lord Jesus Christ, by which the world is crucified to me.* T. *The cross of our Lord Jesus Christ by whom the world is crucified unto me.* R. T. *By which the world is crucified to me, &c.* As believers are no where said to be crucified by Christ, the words *δι' ου*, must be translated, *by which*, and not *by whom* ; for the pronoun *ου*, is put for *σταυρου*, *cross*. *Macknight.*

Gal. vi, 16 ; p. 290, l. 36. *Even to the Israel of God.* T. *And upon the Israel of God.* R. T. The *καί*, *and*, which stands before this clause, seems clearly to be *explanative*, and not *conjunctive* ; amounting merely to our English *namely, even, to wit*, or to some word of the same import. *Stuart.*

PAUL'S LETTER TO THE EPHESIANS.

Eph. i, 18; p. 291, l. 31. *Heart*. T. *Understanding*. R. T. Instead of *της διανοιας*, of your understanding; *της καρδιας*, of your heart, is the reading of A B D E F G, and several others: also both the *Syriac*, all the *Arabic*, the *Coptic*, the *Ethiopic*, *Armenian*, *Sahidic*, *Slavonian*, *Vulgate*, and *Itala*, besides several of the *Fathers*. The eyes of your heart is undoubtedly the true reading. *Clarke*. Griesbach adopts it. TRANS.

Eph. ii, 5; p. 292, l. 9. *By grace you are saved*. T. The apostle's meaning cannot, perhaps, be more exactly expressed in English, than in these words, By God's unmerited favor are ye delivered. *Buckminster*.

Eph. iii, 9; p. 293, l. 8. *Who created all things*. T. *Who created all things by Jesus Christ*. R. T. Some very judicious critics are of opinion that this does not refer to the material creation; and that we should understand the whole as referring to the formation of all God's dispensations of grace, mercy, and truth: which have been planned, managed, and executed by Christ, from the foundation of the world to the present time. But the words *δια Ιησου Χριστου*, by Jesus Christ, are wanting in A B C D* F G, and several others; also in the *Syriac*, *Arabic* of Erpen, *Coptic*, *Ethiopic*, *Vulgate*, and *Itala*; as also in several of the *Fathers*. Griesbach has thrown the words out of the text; and Professor White says, 'certissime delenda,' they are indisputably spurious. Of their spuriousness there is the strongest evidence. *Clarke*.

The latter clause, *δια Ιησου Χριστου*, is indeed wanting in some Codices of good estimation, and is rejected by Griesbach from the text. But Knapp and Tittman have inserted it, and the weight of authority seems to favor the admission of it. *Stuart*.

Eph. v, 9; p. 294, l. 46. *The fruit of the light*. T. *The fruit of the Spirit*. R. T. Instead of *Spirit*, *πνευματος*, A B D* E F G, the *Syriac*, *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, together with several of the *Fathers*, read *φωτος*, light, which is supposed by most critics to be the true reading, because there is no mention made of the *Spirit* in any part of the context. *Clarke*.

Eph. v, 21; p. 295, l. 15. *In the fear of Christ*. T. *In the fear of God*. R. T. Instead of *εν φοβω Θεου*, in the fear of God, *εν φοβω Χριστου*, in the fear of Christ, is the reading of A B D E F G, with all others of most value; besides the *Syriac*, *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*; Basil the Great, and Chrysostom. *Clarke*. Griesbach has introduced the corrected reading. TRANS.

Eph. v, 232; p. 95, l. 32. *This is an important emblem*. T. *This is a great mystery*. R. T. *This new doctrine is of great worth*. The term *μυστηριον* rendered *mystery*, is in its primary signification best translated by the word *secret*. When used in the New Testament respecting any doctrine or truth, it means one which has been secret or unknown, but is now revealed. It never denotes one which is obscure or mysterious, because partially incomprehensible. The term *new doctrine* in general answers to its meaning as nearly as any which can be conveniently used. *Norton*.

PAUL'S LETTER TO THE PHILIPPIANS.

PHIL. ii, 6; p. 298, l. 19. *Who, being in the similitude of God, did not violently strive to resemble God*. T. *Who, being in the form of God, thought it not robbery to be equal with God*. R. T. It is generally admitted, I believe, that our translation of this passage is not correct; though, probably, all would not agree in any other, which could be offered. *Winthrop Bailey*.

Many critics translate these words, *ουκ ηγησατο το ειναι ισα Θεω*, *Was not eager in retaining that likeness to God* (or, *divine likeness*: Wakefield): Js Pierce, Pyle, Grotius. The Greek, *το ειναι ισα*, *to be equal*, is on all sides, admitted to be wrongly rendered; as it has the force of *similitude*, and not *equality*. *Dabney*.

One mode in which the Unitarians take unwarrantable license with the language of the Scriptures, is, *to annex a meaning to some particular word, or phrase, which suits their own purpose, but which is entirely aside from all customary use.* Thus Pierce interprets *οὐκ ἀγπαγμον ἤγησάτο το εἶναι ἰσα Θεῷ*; *He thought it no robbery to be equal with God*; to mean, *He was not eager, or tenacious, to retain that likeness to God*: a translation, which no criticism can justify, or satisfactorily explain. *Dwight.*

The construction put on this passage by the opponents of Christ's divinity is so forced, and so disingenuous, that it scarcely deserves a serious notice. They will have the original word for *form* to signify only *image* or similitude; whereas every one skilled in the Greek, knows it implies rather an internal, inherent form, or the essence of any thing. 'Thought it not robbery' is a most close and faithful translation; yet they would translate the words, 'was not in haste to take to himself and boast;' whereof it is difficult to determine whether the folly or the impudence is greatest. 'Equal to God' is also the most exact translation our language will bear, and perfectly expresses the sense. But they will have the words mean only 'like God;' that is they will have the word of God speak a meaning quite foreign to the common known acceptance of the terms, purely that it may accommodate itself to their prepossessions.

Skelton.

The structure and import of the Greek are widely abandoned in the received version. And the preceding construction or substituted interpretation, so confidently impugned, is not confined to the class of Christians thus reprehended; but is abundantly sustained by distinguished opposers, in reference to the doctrine supposed to be involved in the text. *TRANS.*

By the *form of God*, we are to understand that *visible glorious light* in which the Deity is said to dwell, 1 Tim. vi, 16; and by which he manifested himself to the patriarchs of old, Deut. v, 22, 24; which was commonly accompanied with a *numerous retinue of angels*, Psal. lxxviii, 17; and which in Scripture is called *The Similitude*, Numb. xii, 8; *The Face*, Psal. xxxi, 16; *The Presence*, Exod. xxxiii, 15; and *The Shape of God*, John v, 37. This interpretation is supported by the term *μορφή*, *form*, here used, which signifies a person's external *shape* or *appearance*, and not his *nature* or *essence*. *Macknight, Whitby, Clarke.*

Who,—— did not think it a matter to be earnestly desired. Clarke. *Did not earnestly affect.* Cyprian, cited by Alexander. *Was not fond or tenacious; or, did not greedily retain; or, did not eagerly insist.* Sherlock. *Did not think of eagerly retaining.* Wakefield. *Did not regard—— as an object of solicitous desire.* Stuart.

The word *ἀγπαγμον*, which we translate *robbery*, has been supposed to imply a *thing eagerly to be seized, coveted, or desired*; and on this interpretation, the passage has been translated, *who being in the form of God, did not think it a matter to be earnestly desired, to appear equal to God; but made himself of no reputation, &c. . .* I prefer this sense of the word *ἀγπαγμον*, before that given in our text; which does not agree so well with the context. *Clarke.*

He thought it not robbery to be equal with God. I shall not insist upon this translation; for it is more agreeable to the apostle's argument, and to the language made use of, to suppose him to intend, in these words, to express the first degree or instance of his humility, and that the verse should be rendered by words to this effect: *Who being in the form of God, was not fond, or tenacious, of appearing as God, but made himself of no reputation.* *Sherlock.*

Let the same mind be in you which was in Christ Jesus; who being in the condition of God, did not regard his equality with God as an object of solicitous desire, but humbled himself, (assumed an inferior or humble station), taking the condition of a servant, being made after the similitude of men, and being found in fashion as a man, he exhibited his humility by obedience, even to the death of the cross. Such is the rendering, which, after laborious examination, I am persuaded the Greek of this passage not only admits but demands. *Stuart.* He states his reasons 'for dissenting from the common method, in which either Trinitarians or Unitarians have translated it:' and as to the first clause he remarks, 'Our common version runs thus, "who being in

the form of God, thought it not robbery to be equal with God, but humbled himself," &c. This version seems to render nugatory or at least irrelevant, a part of the Apostle's reasoning in the passage. He is enforcing the principle of Christian humility, upon the Philippians. . . . But how was it any proof or example of humility, that *he did not think it robbery to be equal with God?* TRANS.

Phil. ii, 6; p. 298, l. 20. *To resemble God.* T. *To be equal with God.* R. T. *To be as God.* Doddridge. *To be like God.* Macknight. It is believed, that *to be as*, *to be like*, and *to resemble*, constitute as perfect synonymes as can be found in our language. TRANS.

To be and appear as God. So *ἵσα Θεῷ* is most exactly rendered, agreeable to the force of *ἵσα* in many places in the *Septuagint*, which Dr Whitby has collected in his note on this place. The proper Greek phrase for *equal to God* is *ἴσων τῷ Θεῷ*, which is used John v, 18. Mr Pierce thus paraphrases the clause before us, 'He was not eager in retaining that likeness to God,' of which he was before possessed; and he observes, that had it been referred to what was considered as future, the expression would have been *ἐρεσθαί*, not *εἶναι*, and further pleads, that the *apostle's* design here is not to caution the Philippians against coveting what they had no claim to, but to engage them after the example of Christ, to give up their own right for the advantage of others. *Doddridge.* These observations are very just. *Macknight.*

To be like God. So *τὸ εἶναι ἵσα Θεῷ*, literally signifies. For Whitby has proved in the clearest manner, that *ἵσα* is used adverbially by the LXX, to express *likeness* but not *equality*, the proper term for which is *ἴσων*. So that if the apostle had meant to say, *equal with God*, the phrase would have been *ἴσων Θεῷ*, as we have it John v, 18; *ἴσων αὐτὸν ποίων τῷ Θεῷ*, *making himself equal with God.* Macknight.

Phil. ii, 7, 8; p. 298, l. 21. *Having been formed in resemblance of men; and being found in constitution as a man.* T. *Was made in the likeness of men: And being found in fashion as a man.* R. T. *Being made like other men, with the dispositions of a man.* Wakefield. *Of men.* Of common and ordinary mortals. See Mr Lindsey. *When found in fashion as a man.* Or 'appearing only as an ordinary mortal.' Mr Lindsey. — Christ, invested with miraculous powers, was in the form of God; but declining to use them for his own personal advantage, he appeared like any other frail and weak mortal. *Improved Version.*

The Person here spoken of, Jesus Christ, was in the form of God, but laid aside the glories proper to the form of God, and took upon him the form of a servant, in the likeness of men. Whatever he was as to nature and essence, when he was in the form of God, that he continued to be still, when he became man: but the glories of the form of God he laid down; and though he continued to be the same, yet, as to the outward dignity and appearance, he was mere man, being found as the Apostle says, 'in fashion as a man.' Had the Apostle conceived him, whilst here on earth, to have been mere man only, in what tolerable sense could he say of him, 'being found in fashion as a man?' for in what fashion should man be found, but in the fashion of a man? What need was there of this limitation, that he was found a man as to his fashion, unless in reality he was something more than man? But if you consider the man Jesus Christ to be the same Person who was in the form of God, and who, according to that dignity of nature, had a right to appear in the majesty and glory of God, it is proper to ask, How did he appear on earth? And the Apostle's words are a proper answer to the question, 'He was found in fashion as a man.' *Sherlock.*

Phil. ii, 10; p. 298, l. 25. *In the name of Jesus.* T. *At the name of Jesus.* R. T. Rather, *In the name*: as most critics. *Dabney.* Doddridge and Secker, among others, use *in*, and this is more conformable to other Scriptures. See, for example, John xiv, 13, 14; xv, 16; xvi, 23; Eph. v, 20; and Col. iii, 17. TRANS.

Phil. iii, 10; p. 299, l. 31. *That I might know him.* Nothing so much brightens and strengthens the eye of the mind to understand an excellent being as likeness to him. We never know a great character until something congenial to it has grown up within ourselves. No strength of intellect, and no study can enable a man of a selfish and

sensual mind to comprehend Jesus. Such a mind is covered with a mist; and just in proportion as it subdues evil within itself, the mist will be scattered, Jesus will rise upon it with a sunlike brightness, and will call forth its most fervent and most enlightened affection. *Channing.*

Phil. iii, 19; p. 300, l. 4. *Who are engrossed by earthly things.* T. *Who mind earthly things.* R. T. *Φερονουντες*,—*relish* them, making them the only object of their wishes; taking aim at nothing better, and nothing higher. *Sterne.*

Phil. iv, 6; p. 300, l. 16. *Be not anxious in any particular.* T. *Be careful for nothing.* R. T. The following writer, referring to this passage, in connexion with that in Matthew vi, 28, 31, observes, 'These texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very passages.' *Parkhurst.*

Phil. iv, 7; p. 300, l. 18. *The peace of God, which exceeds all comprehension.* T. There is a twofold peace. The first is negative. It is relief from disquiet and corroding care. It is repose after conflict and storms. But there is another and a higher peace, to which this is but the prelude, 'a peace of God which passeth all understanding,' and properly called 'the kingdom of heaven within us.' This state is any thing but negative. It is the highest and most strenuous action of the soul, but an entirely harmonious action, in which all our powers and affections are blended in a beautiful proportion, and sustain and perfect one another. It is more than silence after storms. It is as the concord of all melodious sounds. Has the reader never known a season, when, in the fullest flow of thought and feeling, in the universal action of the soul, an inward calm, profound as midnight silence, yet bright as the still summer noon, full of joy, but unbroken by one throb of tumultuous passion, has been breathed through his spirit, and given him a glimpse and presage of the serenity of a happier world? Of this character is the peace of religion. It is a conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with its Infinite Original. This is peace, and the true happiness of man; and we think that human nature has never lost sight of this, its great end. It has always sighed for a repose in which energy of thought and will might be tempered with an all-pervading tranquillity. *Channing.*

PAUL'S LETTER TO THE COLOSSIANS.

Col. i, 14; p. 302, l. 23. The clause *διὰ τοῦ αἵματος αὐτοῦ*, *through his blood*, is omitted by A B C D E F G, and by most others of weight and importance; by the *Syriac*, *Arabic* of Erpen, *Coptic*, *Ethiopic*, *Sahidic*, some copies of the *Vulgate*, and by the *Itala*; and by most of the Greek *Fathers*. *Griesbach* has left it out of the text. It is likely that the reading here is *not genuine*. *Clarke.* The three most valuable versions, *Syriac*, *Coptic*, and *Ethiopic*, take no notice of the words *διὰ τοῦ αἵματος αὐτοῦ*.

Wakefield.

Col. i, 15—17; p. 302, l. 24. *Who is a representation of the invisible God — and in him all things subsist.* T. *Who is the image of the invisible God — and by him all things consist.* R. T. 'Who is the image of the invisible God, the head of all creation; for by him were all things created, both celestial and terrestrial, visible and invisible, of whatever order or rank they are; all things were created by him and for him. Therefore he was before all things, and by him are all things sustained.' Some ingenious commentators have supposed, that 'things in heaven, and things on earth' mean *Jews and Gentiles*. How very unnatural this explanation is, no one can help feeling, who reads the passage in an unbiassed manner. *Stuart.*

Col. i, 16; p. 302, l. 25. *By him all things were created.* The interpretation which refers what is here said of our Saviour, to the new creation, or the renovation of all

things, is so *forced* and *violent*, that it can hardly be thought, that men would ever have espoused it, but for the sake of an hypothesis. The reader may meet with a confutation of it in most commentators. *Pierce.*

Col. i, 23; p. 303, l. 12. *That we may present every man perfect in Christ.* The christian minister needs often to be reminded of this great end of his office, the perfection of the human character. He is too apt to rest in low attainments himself, and to be satisfied with low attainments in others. He ought never to forget the great distinction and glory of the gospel, that it is designed to perfect human nature. All the precepts of this divine system are marked by a sublime character. It demands that our piety be fervent, our benevolence unbounded, and our search for righteousness strong and insatiable. It enjoins a virtue which does not stop at what is positively prescribed, but which is prodigal of service to God and mankind. The gospel enjoins inflexible integrity, fearless sincerity, fortitude which despises pain, and tramples pleasure under foot in the pursuit of duty, and an independence of spirit which no scorn can deter, and no example seduce from asserting truth and adhering to the cause which conscience approves. With this spirit of martyrs, this hardness and intrepidity of soldiers of the cross, the gospel calls us to unite the mildest and meekest virtues; a sympathy which melts over others' woes; a disinterestedness which finds pleasure in toils and labors for others' good; a humility which loves to bless unseen, and forgets itself in the performance of the noblest deeds. To this perfection of social duty, the gospel commands us to join a piety which refers every event to the providence of God, and every action to his will; a love which counts no service hard, and a penitence which esteems no judgment severe; a gratitude which offers praise even in adversity; a holy trust unbroken by protracted suffering, and a hope triumphant over death. In one word, it enjoins, that loving and confiding in Jesus Christ, we make his spotless character, his heavenly life, the model of our own. Such is the sublimity of character which the gospel demands, and such the end to which our preaching should be directed. *Channing.*

Col. iii, 15; p. 304, l. 33. *The peace of Christ.* T. *The peace of God.* R. T. Instead of Θεου, *God*, Χριστου, *Christ*, is the reading of A B C* D* F G, several others; both the *Syriac*, the *Arabic* of Erpen, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, with several of the *Fathers*: on this evidence, *Griesbach* has inserted it in the text. *Clarke.* All the *eastern* versions, but the *Arabic*, read Χριστου, *Christ*, and not Θεου, *God*. *Wakefield.*

Col. iii, 16; p. 304, l. 35. *Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts to God, in anthems and sacred melodies, and spiritual odes.* T. This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it.

Clarke.

The *singing* which is here recommended, is widely different from what is commonly used in most Christian congregations; a congeries of *unmeaning* sounds, associated to bundles of nonsensical and often ridiculous *repetitions*, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed. *Clarke.*

The law of numbers is not confined to poetry. It has been discovered, that prose also is capable of numerous composition; not that it should be strictly metrical, for then it is not prose; yet if it had no rhythm, such vague effusion would fatigue, and the reader would seek in vain for those returning pauses so helpful to his reading, and so grateful to his ear. There is much complaint, and it is considered a capital defect, that music is at perpetual variance with this law of numbers. *William Bull's Mus. adap. to Lan.*

Sound was intended to be the vehicle of sentiment, and should be employed in the conveyance of such sentiments as may instruct, improve, purify, and exalt the mind; such as when received and retained, may inspire resolutions, and produce actions, tending to the glory of God, and the good of mankind. How can this purpose be

more effectually answered, than it is, when the most beautiful and sublime passages of Holy Writ, set to the finest music, are heard outwardly with our ears, and engrafted inwardly in our hearts? What can we have, what can we desire more upon earth?

Herne.

Who has not felt the mild, gentle, soothing, and salutary influence of sacred music, chastening the heart, and expanding it with meek, reverent, and holy feelings — and its almost supernatural power to dispel the busy, troublous, and then seemingly sacrilegious thoughts of the vain and delusive world without, and supply their place with those which ‘cling not to earth,’ but mount upward on its buoyant and invisible wings, to him whose abiding place is the centre of all harmony, and whose breath is ‘the music of the spheres’! *A. H. Pemberton.*

Col. iv, 16; p. 305, l. 32. *The letter from Laodicea.* T. Or, *the Laodicean letter.* TRANS. *The epistle from Laodicea.* R. T. What evidence is there that Paul ever wrote an Epistle to the Laodiceans? The text on which this opinion is founded, in ancient and modern times, correctly interpreted, has no such import. The words in the original are *και την εν Λαοδικειας ινα και υμεις αναγνωτε.* And that ye likewise read the Epistle from Laodicea. Paul could not with any propriety of speech, have called an Epistle written by himself, and sent to the Laodiceans an Epistle *from* Laodicea. He certainly would have said *προς Λαοδικειαν*, or some such thing. Who ever heard of an Epistle addressed to any individual, or to any society, denominated an Epistle from them. *Alexander.*

PAUL'S FIRST LETTER TO THE THESSALONIANS.

1 Thess. iv, 13; p. 308, l. 22. *We wish you to be informed.* T. *I would not have you to be ignorant.* R. T. Instead of *εχομεν*, *have*, *θελομεν*, *wish*, is the reading of A D E F G, and many others; besides the *Arabic*, *Ethiopic*, *Armenian*, some of the *Slavonian*, the *Vulgate*, and *Itala*, with many of the *Greek Fathers*. This is undoubtedly the true reading. *Clarke.*

1 Thess. iv, 15; p. 308, l. 27. *Will not precede.* T. *Shall not prevent.* R. T. *Shall not go before.* This appears to be the meaning of the apostle's words, *μη φθασαμεν*, which we translate *shall not prevent*; for although this word *prevent*, from *præ* and *venio*, literally signifies *to go before*, yet we use it now in the same sense of *to hinder*, or *obstruct*. *Clarke.* To prevent is hardly ever now used, in prose, for to go before. *Campbell.* In such a sense, it has indeed become obsolete and unintelligible. TRANS.

PAUL'S SECOND LETTER TO THE THESSALONIANS.

2 Thess. ii, 4; p. 310, l. 33. *As God.* R. T. The words *ως Θεου*, *as God*, are wanting in A B D., many others, Erpen's *Arabic*, the *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, the *Vulgate*, some copies of the *Itala*, and the chief of the *Greek Fathers*. *Griesbach* has left them out of the text, and *Professor White* says, *certissime delenda*: they should most certainly be erased. There is indeed no evidence of their being authentic, and the text reads much better without them. *So that he sitteth in the temple of God, &c.* *Clarke.*

2 Thess. ii, 7; p. 310, l. 37. *Restrains.* T. *Letteth.* R. T. The word *letteth*, in the common version, by a change of meaning, now implies *permission* rather than *restraint*; conveying an idea directly the reverse of its correspondent *κατεχων*, in the original. TRANS.

2 Thess. ii, 12; p. 311, l. 8. *And thus they all may be condemned.* T. Or — *may be judged.* TRANS. *That they might all be damned.* R. T. *Campbell*, referring to the improper rendering of the verb *κατακριθησεται*, *shall be damned*, in Mark xvi, 16, remarks, ‘It is still worse to render the simple word *κρινειν*, (2 Thess. ii, 12), *to damn*;

that verb properly signifying not so much as to condemn, but *to judge, to try*: though sometimes used by a figure, the cause for the consequence, to denote *to punish*.
TRANS.

PAUL'S FIRST LETTER TO TIMOTHY.

1 Tim. iii, 16; p. 315, l. 2. *God was displayed in humanity. T. God was manifest in the flesh. R. T.* We are perplexed by *various readings* on the first clause, Θεός εμφανεσθαι εν σαρκι, *God was manifest in the flesh*; for, instead of Θεός, *God*, several MSS, Versions, and Fathers, have ὅς or ὅ, *which* or *who*. And this is generally referred to the word *mystery*: *Great is the mystery of Godliness, WHICH was manifest in the flesh*. . . . We read, *God was manifested in the flesh*; and I cannot see what good sense can be taken out of the *GOSPEL was manifested in the flesh*; or the *mystery of godliness was manifested in the flesh*. After seriously considering this subject, in every point of light, I hold with the reading in the commonly received text. *Clarke*.

There is a difference between the several manuscripts of the Greek Testament in respect to the word '*God manifest in the flesh*.' The larger number of manuscripts agree with our translation, but others of great weight and antiquity, have, instead of '*God*,' the pronoun '*Who*;' a word the form of which in Greek very nearly resembles the form of the Greek word '*God*.' On the ground as well of these various readings, as of some other considerations, I should not choose to lay much stress upon the proof which the term '*God*,' here used, affords of the Divinity of our blessed Saviour. God forbid that we should attempt to support truth by arguments which we deem to be not decisive. *Venn*.

God was manifest. This reading differs from that of the two most ancient versions the Syriac and the Vulgate, and some of the oldest manuscripts. *Campbell*.

God was manifest: rather *which was manifest in the flesh*. Dr Samuel Clarke, Newton, and the best modern critics, now conclude, that the true text of the original, is *which* or *he who*; the present text being contradicted by several MSS, all the early versions, and virtually so, by all the early Fathers. Between the claims of *which* or *he who* to the true reading, the evidence is nearly balanced; *which* has been preferred, because the sense given to the whole passage (and which must turn upon the pronoun) has so much more fitness and beauty, when understood of the *doctrine*, rather than of the person of Christ. *Dabney*.

Not Θεός, but ὅ, or ὅς, is the reading of the *Syriac, Coptic, Ethiopic, and Vulgate* versions: otherwise Θεός would have stood very well, to the same sense as Matt. i, 23.

Wakefield.

By changing ὅ into Θεός, the abbreviation of Θεός, the Greeks now read, '*Great is the mystery of godliness; God manifested in the flesh*.' Whereas all the churches for the first four or five hundred years, and all the ancient versions, Jerome as well as the rest, read, '*Great is the mystery of godliness, which was manifested in the flesh*.' *Sir Isaac Newton*.

The insertion of Θεός for ος, or ος for Θεός may be easily accounted for. In ancient times the Greek was all written in *capitals*; for the common Greek character is, comparatively, of modern date. In these early times, words of frequent recurrence were written *contractedly*; thus for πατήρ, πρ; Θεός, θς; Κυριος, κς; Ιησους, ιης; &c. This is very frequent in the oldest MSS, and is continually recurring in the *Codex Bezae*, and *Codex Alexandrinus*. If therefore the middle *stroke* of the Θ in Θς happened to be *faint*, or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS, then Θς, the contraction for ΘΕΟΣ, *God*, might be mistaken for Ος, *which* or *who*, and *vice versâ*. This appears to have been the case in the *Codex Alexandrinus*, in this passage. To me there is ample reason to believe that the *Codex Alexandrinus* originally read Θς, *God* in this place. *Clarke*.

A translator, in the case under consideration, having his attention riveted to words and not to things, would be more likely, I apprehend, to commit an error by *omission* than by *addition*; to *overlook* horizontal lines which distinguish $\overline{\Theta\Sigma}$ from $O\Sigma$, than to supply them. *Richard Laurence.*

Those who oppose the primitive reading of $\Theta\epsilon\omicron\varsigma$, are not agreed among themselves, what word should be substituted in its place. Griesbach contends for $\acute{\omicron}\varsigma$; Sir Isaac Newton for $\acute{\iota}$. . . Dr Samuel Clarke, having arrived at the conclusion that the ancient reading was $\acute{\omicron}\varsigma$ not $\Theta\epsilon\omicron\varsigma$, adds, 'But it is not in reality of great importance: for the sense is evident; that that person was manifested in the flesh, whom St John in the beginning of his Gospel styles $\Theta\epsilon\omicron\varsigma$, *God*.' *Magee.*

Nothing is more evident than that these things are said of Christ, and that they can be said of no other. *No other person, and no attribute* can be said to be *God, manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up into glory*. Let any person make the experiment; and he will find it impossible to make the application of all these things to any other, than the Redeemer. *Dwight.**

In regard to this text, it appears to me a plain case, that the authorities, which Griesbach himself has adduced, would fairly lead to a decision different from his own, respecting the genuineness of the reading $\Theta\epsilon\omicron\varsigma$. *Stuart.*

It is admitted that *all* known manuscripts, *with the exception of four*, which have $\omicron\varsigma$, *he*, read $\Theta\epsilon\omicron\varsigma$, *God*. The readings of three more, A C D, have been controverted. . . Respecting the true readings of A and C in this passage Griesbach discusses the question at much length in his *Symbolæ Criticæ*; where although his own opinion remains by no means problematical, he nevertheless so expresses himself, as if he were contented to rank the manuscripts A and C as mere neutrals in the contest. . . In his notes however of the New Testament, he admits neither neutrality in one case, nor probability in the other; but assumes certainty in both. *Richard Laurence.*

This celebrated passage is one in which the consequences deducible from Griesbach's theory and comparison of manuscripts are most conspicuous. He is deficient in the direct testimony of Fathers, and even upon his own statement but partially supported by the collateral one of versions; yet he pronounces $\acute{\omicron}\varsigma$ to be the Alexandrine reading, principally influenced by the presumed authority of certain supposed Alexandrine manuscripts: then annihilating the Western reading $\acute{\iota}$, which is in his judgment a mere corruption of $\acute{\omicron}\varsigma$, (the very reverse of Wetstein's argument) he represents $\acute{\omicron}\varsigma$, *he*, as common to both the Alexandrine and Western texts, and thus establishes a preponderance of classes against the Byzantine. Yet even admitting his principle, but correcting his inaccuracy, ought we not to draw a very different conclusion? Should we not rather say, that because the Byzantine text, with an infinity of manuscripts and Fathers, reads $\Theta\epsilon\omicron\varsigma$, *God*, and because 8 (viz. 6, 10, 23, 31, 37, 39, 46, 47.) out of eleven Alexandrine manuscripts coincide with it, while only one *certainly* opposes it, the other two being doubtful, therefore the preponderance of classes is against the Western; and that $\Theta\epsilon\omicron\varsigma$, *God*, not $\acute{\iota}$ or $\acute{\omicron}\varsigma$, *who* or *which*, seems to be the genuine reading.

Richard Laurence.

God was manifested in the flesh. The Clermont MS. with the Vulgate and some other ancient versions, read here $\acute{\iota}$, *which*, instead of $\Theta\epsilon\omicron\varsigma$, *God*. The Syriac version as translated by Tremellius, has *Quod Deus revelatus est in carne; That God was revealed in the flesh*. The Colbertine MS. has $\acute{\omicron}\varsigma$, *who*. But Mill says, it is the only Greek MS. which has that reading. All the others with one consent have $\Theta\epsilon\omicron\varsigma$, *God*, which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their Commentaries. Mill says $\acute{\omicron}\varsigma$ and $\acute{\iota}$ were substituted in place of the true reading. . . The thing asserted in this verse, according to the common reading, is precisely the same with what John has told us in his gospel, chap. i, 14. *The word* (who is called *God*, verse 1)

* The author was satisfied from an examination of the results of Griesbach and others, that the common is the genuine reading of the text. *Editor's Note to Dwight's Theol.*

was made flesh, and dwelt among us. — The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. *Macknight.*

PAUL'S SECOND LETTER TO TIMOTHY.

2 Tim. ii, 19; p. 319, l. 25. *Let every one, who professes the name of the Lord.* T. *Let every one that nameth the name of Christ.* R. T. Κυρίου, *Lord*, instead of Χριστου, *Christ*, is the reading of almost all the MSS of importance; and the principal Versions. *Clarke.* Griesbach adopts it. TRANS. The common translation abounds with such tautological expressions as 'nameth the name, work the works, live the life, die the death, dream dreams, hands have handled, judge with a judgment, and baptized with a baptism,' which with many others I have attempted to correct. TRANS.

2 Tim. iii, 16; p. 320, l. 20. *Every divinely inspired composition is useful for doctrine.* T. *All scripture is given by inspiration of God, and is profitable for doctrine.* R. T. This sentence is not well translated; the original *πασα γραφη θεοπνευστος, ωφελιμος προς διδασκαλιαν*, should be rendered, *Every writing, divinely inspired, is profitable for doctrine, &c.* The particle *και*, *and*, is omitted by almost all the Versions, and many of the Fathers; and certainly does not agree well with the text. *Clarke.*

PAUL'S LETTER TO TITUS.

Titus ii, 13; p. 323, l. 13. *Awaiting the blessed hope, and the glorious appearance of the great God, and of our Saviour Jesus Christ.* T. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* R. T. *The appearing of the glory of our great God and Saviour Jesus Christ; or, the glorious appearing of the great God even our Saviour Jesus Christ.* Thus Hall, Hammond, T. Scott, Jones of Nayland, Clarke, Dwight, Stuart, and other critics, render the passage. TRANS. *Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ.* This, which is the exact literal translation of the clause, *και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου*, is adopted both by the Vulgate and Beza. — Considered as a Hebraism, the clause may be translated, as in our Bible, *The glorious appearing of the great God and our Saviour Jesus Christ.* Nevertheless, the literal translation is more just, as the apostle alludes to our Lord's words, Luke ix, 26. *Of him shall the Son of Man be ashamed οταν ελθη εν τη δοξη αυτου, και του πατρος, και των αγιων αγγελων.* *When he shall come in his own glory, and in the glory of the Father, and of the holy angels.* — Matt. xvi, 27. *For the Son of Man will come, εν τη δοξη του πατρος αυτου in the glory of his Father, with his angels; and then he will render to every man according to his works.* — But if Jesus is to appear, at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed *the appearing of the glory of the great God, and of our Saviour Jesus Christ.* — It is true, the article is wanting before *σωτηρος*. Yet it may be supplied as our translators have done here, before *επιφανειαν*; and elsewhere, particularly Ephes. v, 5. *In the kingdom του Χριστου και Θεου, of Christ and of God.* Besides, as *σωτηρος* is in the genitive case, it will bear to be translated *of our Saviour*, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text has been much disputed. *Macknight.*

Titus iii, 10; p. 323, l. 24. *Discard a factious man* T. *A man that is an heretic — reject.* R. T. The word *αιρετικος*, translated *heretic* in this place, does not mean a member of an *αιρεσις* or sect, who may be unconscious of any fault, and so is not equivalent to our word *sectary*; much less does it answer to the English word *heretic*, which always implies one who entertains opinions in religion not only erroneous, but pernicious; whereas the word *αιρεσις*, in scriptural use, has no necessary connexion with opinion at all. Its immediate connexion is with division or dissension, as it is

thereby that sects and parties are formed. *Αἱρετικὸς ἀνθρώπος* must, therefore, mean one who is the founder of a sect, or at least has the disposition to create *αἱρεταίς*, or sects, in the community, and may properly be rendered *a factious man*. *Campbell*.

PAUL'S LETTER TO PHILEMON.

Philem. ver. 5; p. 324, l. 7. *Of the reliance which you have towards the Lord Jesus, and of your love to all the Christians*. T. *Of thy love and faith, which thou hast towards the Lord Jesus, and towards all saints*. R. T. By a very common transposition, faith is to be referred to Christ, and love to the saints. *Buckminster*. Several excellent MSS and some Versions, put *faith before love*, which makes a more natural reading. There is no figure of speech which would vindicate our saying *faith in the saints*: so that if we do not allow of the arrangement in the MSS referred to, we shall be obliged to have recourse to the transposition; because *faith* must refer to *Jesus Christ*, and *love* to the *saints*. *Clarke*. A transposition not uncommon in the most elegant writings. *Macknight*.

Phil. ver. 10; p. 324, l. 17. *Imprisonment,—even Onesimus*. T. The tenderness and delicacy of this Epistle have long been admired. *Paley*. The name of Onesimus, in the end of this sentence, has a fine effect, by keeping the reader in suspense. This every person of taste must perceive. *Macknight*. This keeping the reader in suspense till the very close of the period, as to the name of the offender, has been often produced as a great rhetorical beauty in the apostle's style. *Buckminster*. The delicacy of Paul's address, in waving his apostolic authority, is also noticed by all: but our translators little felt this beauty, (as might be supposed); since, by their neglecting the order of the Greek, they show it only in part. *Dabney*.

Phil. ver. 15; p. 324, l. 24. *That you might permanently receive him*. T. *That thou shouldst receive him for ever*. R. T. The word *αἰώνιος* may be translated *for life*; which I take to be the apostle's meaning. *Macknight*. 'This is one instance, in which,' says Benson, 'the Greek word *αἰώνιον*, *forever*, must stand for a finite and indefinite duration, and there are other instances in the Sacred Scriptures.' *Dabney*.

THE LETTER TO THE HEBREWS.

Heb. i, 1; p. 325, l. 1. *In various divisions*. T. *At sundry times*. R. T. The word *πελυμερῶς* does not of itself, signify *sundry times*; but still, the idea of *various parts* or *portions*, which it does properly signify, may very naturally be understood as implying, *diverse times* at which, or *occasions* on which, the different parts of revelation were communicated. *Stuart*. *Several parts*. *Wakefield*.

Heb. i, 2; p. 325, l. 3. *By a Son*. T. *By his Son*. R. T. and Stuart. It is very remarkable that the pronoun *αυτου*, *his*, is not found in the text; nor is it found in any MS. or Version. We should not, therefore, supply the pronoun as our translators have done; but simply read *ἐν Υἱῳ*, *BY A SON*, OR *IN A SON*. *Clarke*. All the Codices of the New Testament agree in omitting *αυτου*. *Stuart*.

Heb. i, 3; p. 325, l. 5. *Existence*. T. *Person*. R. T. *Substance*. Stuart. The word *υπὸστασις* occurs four times in the New Testament, but in no other place is it rendered *person*. However much this may suit the scholastic style, which began to be introduced into theology in the fourth century, it by no means suits the idiom of a period so early as that in which the books of the New Testament were written. It is of real consequence to scriptural criticism, not to confound the language of the sacred penmen with that of the writers of the fourth, or any subsequent century. *Campbell*. In the sense of *person*, it first began to be used by the Greek writers *after* the Arian controversy commenced. . . This sense, then, being attached to this word long *after* the New Testament was written, it cannot be properly assigned to the word here. It plainly retains the more ancient meaning of *substance* or *essence*. *Stuart*.

Christ appears to have represented those attributes, which comprise the divine existence; and some of the terms used by commentators are of too physical a character to be appropriated to the Deity. *TRANS.*

Heb. i, 6; p. 325, l. 14. *Let all the angels of God worship him.* Προσκυνεω, so far as I have been able to observe, is certainly the appropriate word to denote religious worship, if there is any such appropriate word in the New Testament. That religious worship is here intended is certain. *Dwight.*

While Christ was on earth, many who came to request favors of him are said to have worshipped him. This circumstance has been considered a decisive proof that he was God, in as much as he accepted this worship. It would be easy to show, that the original word is used to denote, not only religious worship, but that homage or respect which men pay to their superiors. *Winthrop Bailey.*

The word *worship*, it is said, has two significations; viz. *obeisance* and *spiritual homage*. This is true; and the first of these meanings often presents itself in the Old Testament, and, as I am willing to concede, in the Gospels. Many who worshipped Christ while he sojourned among men, that is, prostrated themselves before him, probably knew or acknowledged nothing of his divine nature. But what shall we say of the *angels*? Are they ignorant of his true nature? And is not the worship, which they who are pure spirits pay, of course *spiritual*, and not simple obeisance? *Stuart.*

Heb. i, 7; p. 325, l. 16. *Moreover, concerning the angels, it is alleged, He makes his angels winds and his ministering servants a flame of fire.* T. *And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire?* R. T. Some reverse the translation here given, and render: *Who maketh winds his messengers, and flaming fire his ministers:* which makes the passage just nothing at all to the writer's purpose. *Wakefield.* The Hebrew does not allow us properly to translate, *Who maketh the winds his angels or messengers.* *Stuart.*

Heb. vi, 2; p. 328, l. 33. *The imposition of hands.* T. *Of laying on of hands.* R. T. It is a very palpable mistake, into which many Christians fall, who are not well acquainted with the rites of the primitive church, to suppose that *imposition of hands* was practised only in the case of ordaining persons to the holy ministry. It was common for the apostles to bestow extraordinary gifts upon converts to Christianity, immediately after their baptism, by the imposition of hands. *Stuart.*

JAMES' GENERAL LETTER.

James i, 2; p. 339, l. 4. *The proof of your faith produces patience.* T. *The trying of your faith worketh patience.* R. T. Patience is beautiful in either sex, and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while, like the virgin, the daughter of Zion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

Tertullian, by Horne.

PETER'S FIRST GENERAL LETTER.

1 Pet. i, 22; p. 345, l. 4. *You will intensely love each other with a pure heart.* T. *See that ye love one another with a pure heart fervently.* R. T. The natural fruit of the operation of Christian truth on the heart is enlarged, generous, and sincere love; the

love of all that is good, pure, and beautiful in God's universe, which comes upon the soul like the still sunshine of a calm and gentle day upon one, who reposes in silence and solitude; that compassion for those who wander from the path of life into the ways of sin, which springs from a full and affecting sense of the deadly evil of sin, and of the misery which is seen in its course. The love, which looks from man up to God, and sees the connecting line between them, which delights in the good of a fellow immortal, wherever he may be found, which rejoices to see him ascending in the path of virtue and of spiritual life, and blesses God for it, and which weeps as angels do, to see him going to degradation and ruin at the bidding of bad passions and depraved propensities;—this is the love that results from purification through the truth of God which liveth and abideth forever. *Convers Francis.*

PETER'S SECOND GENERAL LETTER.

2 Peter i, 1; p. 349, l. 3. *Of our God and Saviour Jesus Christ.* T. *Of God and our Saviour Jesus Christ.* R. T. According to the original, *of our God and Saviour Jesus Christ*; Του Θεου ἡμῶν, καὶ Σωτῆρος, Ἰησοῦ Χριστοῦ. The common translation is a violation of the Greek. *Dwight.* 'Of our God and our Saviour Jesus Christ,' as the words may be literally rendered. *T. Scott.* *Our God and Saviour Jesus Christ.* *Wakefield* and *Stuart.* The order of the original words rather favors this translation, though, I confess, it is not absolutely necessary, and it may be rendered as in our version, *of God, and our Saviour.* *Doddridge.* *Of God and our Saviour Jesus Christ.* This is not a proper translation of the original, which is literally, *of our God and Saviour Jesus Christ*; and this reading, which is indicated in the margin, should have been received in the text. *Clarke.* The passage is so rendered in Wickliff's, Coverdale's, Cranmer's, the Bishops' and other ancient versions; as also in the margin of many editions of our present version, with the usual mark of reference to the Greek text, where a more literal translation is given. *D'Oyly and Mant.*

JOHN'S GENERAL ADDRESS TO CHRISTIANS.

1 John iii, 14; p. 354, l. 19. *We are conscious that we have passed from death to life, because we love the brethren.* T. We are often solicitous to trace the evidences of regeneration; but whilst we search for them in abstruse theories, we neglect to mark the dispositions we cultivate, and the tempers we cherish. *Mary Grafton.*

1 John v, 5; p. 355, l. 38. *That Jesus is the Son of God.* Compare verses 1. 4, 5. 'The position that the *Messiah* and *Son of God* are equivalent, is in these three verses made out by John, with the precision of a syllogism.' Prof. Everett, cited by *Dabney.*

1 John v, part of verses 7, 8; p. 355, l. 41. *In heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three that testify on the earth.* TRANS. *In heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth.* R. T.

In the omission of the *seventh* verse, and of the words *ἐν τῇ γῇ* of the *eighth*, I follow precisely the Syriac, Coptic, Ethiopic, and Arabic translations. *Wakefield.*

It is likely this verse is not genuine. It is wanting in every Greek MS of this Epistle written *before* the invention of printing; one excepted, the *Codex Montfortii*, in Trinity College, Dublin: the others which omit this verse amount to *one hundred and twelve.* It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c, in a word, in all the ancient *Versions* but the Vulgate; and even of this Version many of the most ancient and correct MSS have it not. It is wanting also, in all the ancient *Greek Fathers*; and in most even of the Latin. Many of the *Greek Fathers* quote both verse 6, and verse 8, applying them to the Trinity and Divinity of Christ, and the Holy Spirit; and indeed endeavor to prove the doc-

trine of the Trinity from verse 6, and verse 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked. The *LATIN Fathers* do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected. The *Latin writers* who do refer to the Three heavenly Witnesses vary greatly in their quotations; the more *ancient* placing the *eighth verse* before the *seventh*; and very many omitting, after the earthly witnesses, the clause *these three are one*, add in *Christ Jesus* — others use different terms. It is wanting in the *first edition* of Erasmus, A. D. 1516; in his *second* edition 1519; but he added it in the *third* from the *Codex Montfortii*. It is wanting in the editions of *Aldus*, *Gerbélius*, *Cephalius*, &c. It is wanting in the *German* translation of *LUTHER*, and in *all the editions* of it published *during his lifetime*. It is inserted in our early *English* translations, but with marks of *doubtfulness*. In short, it stands on no authority sufficient to authenticate any part of revelation, professing to have come from God.

Clarke.

By the best inquiry that I have been able to make, this verse is wanting in the manuscripts of all languages but the Latin. *Sir Isaac Newton*.

I am little disposed to seek support for an awful truth from materials of suspected soundness: — and more disposed to avoid entering into the discussion, since the particular verse in question, so far as the main purpose and connexion of the apostle's argument are concerned, is illustrative and ornamental only. *Heber*.

I must own, that after an attentive consideration of the controversy relative to that passage, I am convinced that it is spurious. *Pretymann*.

It appears rather below the Christian cause to be so zealous in defending a text, which in all ages has been thought so very doubtful. *William Gilpin*.

Professor Griesbach, who does not appear to be an enemy to the doctrine, and who has carefully and critically examined all the evidences and arguments on both sides, has given up the text as utterly defenceless; and thinks, that to plead for its authenticity is dangerous. 'For if,' says he, 'a few dubious, suspicious, and modern evidences, with such weak arguments as are usually adduced, are sufficient to demonstrate the authenticity of a *reading*, then there remains no longer any criterion by which the *spurious* may be distinguished from the *genuine*; and consequently, the whole text of the New Testament is unascertained and dubious.' *Clarke*.

Clarke, Griesbach, and other critics, in the style of apology, accompany their rejection of the text by an avowal of their faith in the doctrine, which it is supposed to sustain. What connexion has this with the subject? A translator is not thus on confession. It is degrading. He ought to disdain it. Facts are his elements, not theories; results of truth his objects, not the tendencies upon theological polemics. — The preceding passage is incontestably an interpolation. Its authenticity, as a part of the original text, has long since, in many instances, been completely invalidated: and that indiscretion, which still persists in vindicating the integrity of the clause, would seem prepared, that the foundations of the great deep of sacred criticism should be broken up, and the floodgates of indefinite glosses thrown open, to create universal confusion, and to contaminate and overwhelm the unadulterated word of God.

TRANS.

JOHN'S LETTER TO AN EMINENT CHRISTIAN WOMAN.

2 John 8; p. 357, l. 16. *Attend to yourselves, that you may not lose.* T. *Look to yourselves, that we lose not.* R. T. Instead of the *first person plural*, ἀπολεισθῶμεν, &c, *we lose*, &c, many MSS, *Versions*, and *Fathers*, read the whole clause in the *second person plural*, ἀπολεισθήτε, *YE lose*, &c. *Take heed to yourselves, that YE lose not the things which YE have wrought, but that YE receive a full reward.* This reading is more consist-

ent and likely, and is supported at least by as good evidence as the other. *Clarke, Macknight, Grotius.* Some copies read, *which ye have gained, but that ye receive.*

Marg. Read. R. T.*

JOHN'S LETTER TO A DISTINGUISHED CHRISTIAN MAN.

3 John 1; p. 358, l. 1. *To the much endeared Caius.* T. *To the well beloved Gaius.* R. T. Γαίος, *Gaius*, is the Greek mode of writing the Roman name *Caius*; and thus it should be rendered in European languages. *Clarke.*

3 John 8; p. 358, l. 11. *To entertain such.* T. *To receive such.* R. T. Instead of ἀπολαμβάνειν, *to receive*, the most ancient and reputable MSS have υπολαμβάνειν, *to take up, undertake for, or kindly receive.* *Clarke.*

JUDE'S GENERAL LETTER.

Jude 4, p. 359, l. 9. *Denying the only Sovereign, and our Lord Jesus Christ.* T. *Denying the only Lord God, and our Lord Jesus Christ.* R. T. Θεον, *God*, is omitted by A B C, sixteen others, with Erpen's Arabic, the Coptic, Ethiopic, Armenian, and Vulgate, and by many of the *Fathers*. It is likely that it was originally inserted as a gloss. *Clarke.* Rejecting God the only supreme ruler, and our Lord Jesus Christ. *Wakefield.* Griesbach omits the word. TRANS.

JOHN'S LETTERS, VISIONS, AND PROPHECIES.

Sir Isaac Newton, with great truth, says, he does not find any other book of the New Testament so strongly attested, or commented upon, so early as this. Indeed, I think it impossible for any intelligent and candid person to peruse it without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies are also written in such a manner as to satisfy us, that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge, could have done. This requires such a mixture of clearness and obscurity, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events. *Priestley.*

* I have found on collating many of the Marginal Readings, in the authorized Translation, with the Originals, that those in the *Margin* are to be preferred to those in the *Text*, in the proportion of at least eight to ten. *Clarke.* The most eligible of the various readings are therefore lost to most readers, not being comprised in many of the large, nor, in any of the small Bibles. TRANS.

NAMES OF SOME OF THE SUBSCRIBERS TO THE WORK.

<p>SOUTH CAROLINA.</p> <p>PENDLETON. John C. Calhoun. Langdon Choves. James Hamilton, Jr. Thomas Pinckney. John B. Earle. John E. Colhoun. Francis K. Huger. Thomas Harrison. Edward Harleston. Frederick W. Symmes. Jacob Warley. Francis Burt. Bentley Bassell. Samuel A. Maverick.* Joseph V. Shanklin. Joseph T. Whitefield. John B. Ferrell. Madison C. Livingston. Thomas Lamar. Nathan Boon. Stephen Ellis. Baily Barton. Weyman Holland. William L. Keith. James O. Lewis. Thomas H. Harris. Edwin Reese. Henry G. Dreffsen.* William Werner. John Hunter. James Lawrence. Richard Holden. John Sitton. Thomas Gassaway. Thomas Garvin. William T. Gass. Turner Goldsmith. Allen C. Harbin. John W. Gassaway. Jeremiah Wilson. William K. Stringer. Henry Cobb. James C. Griffin. O. R. Broyles.* Henry D. Reese. John F. Thompson. Samuel H. Brewster. John T. Broyles. Saxon Anderson. David S. Taylor.* Mary M. Taliaferro. Mary Du Pre. James L. McCann. Samuel C. McCrosky. John Archer. Van A. Lawhon. John M'Fall, Jr. George E. W. Foster. James M'Kinney. William Holcome. James Osborn.* Franklin W. Gaylord. James Oliver.</p> <p>GREENVILLE. Baylis J. Earle. Waddy Thompson, Jr.</p>	<p>Jeremiah Cleveland. James W. Thompson. William Choicc, Jr.* Tandy Walker. F. H. Macleod. Edward Croft. John S. Field. Edmund Waddill. William E. Wickliffe. David Long. Benajah Dunham. John Crittenden. Roger Loveland. O. H. Wells. Willis Wells. Roger Burnham. Bluford Dyer. Benjamin F. Horton.</p> <p>ABBEVILLE. Armstead Burt. Warren R. Webb. Lemuel Felt.</p> <p>CHARLESTON. Samuel Gilman. Sidney Babcock. John C. Shuls.</p> <p>GEORGIA.</p> <p>SAVANNAH. James M. Wayne. Thomas U. P. Charlton. James B. Read.</p> <p>SCRIVEN COUNTY. William C. Wayne.</p> <p>BURKE COUNTY. David Taylor. James Jones. A. Pemberton. James M. Reynolds. John W. Reynolds. Benjamin F. Verdery.</p> <p>RICHMOND COUNTY. Lewis Harris. Valentine Walker. George Twigg. George A. Turknett. William Clayton.* Bennett Crafton. Benjamin F. Harris. Walter Harris. Henry M'Cullough.</p> <p>AUGUSTA. Stephen G. Bulfinch. Eliza Bacon. William Savage. A. Cunningham. A. H. Pemberton.* William Shannon. Thomas Glascock. Thomas S. Metcalf. George A. B. Walker. George W. Summers. E. W. Couch.*</p>	<p>Leon Bruce. William Kibbe. M. E. Brennan. John M. Kunze. Crosby Dickinson. Robert Raiford.</p> <p>MONTGOMERY, ALA. Joseph Hutchinsun.</p> <p>BUNCOME COUNTY, N. C. William Paxton.</p> <p>BALTIMORE, MD. Joseph Rhodes.</p> <p>GEAUGA COUNTY, OHIO. Lewis Hunt.</p> <p>NEW YORK. Josiah Dow. Asaph Stone.</p> <p>PROVIDENCE, R. I. Frederick A. Farley.</p> <p>MASSACHUSETTS.</p> <p>BOSTON. M. I. Motte. Francis Alger. William S. Wait. Ezra S. Gannett. Gray & Bowen. Hilliard, Gray, & Co. George Ripley. N. L. Frothingham. Edmund Dwight. John Pierpont. Samuel Barrett. E. P. Hartshorn. Henry Williams.* Abner H. Bowman. Robert Williams. John C. Putnam. Thaddeus Nichols, Jr. Peter Coffin. Elijah Williams. Wyatt Richards. Edward H. Child.</p> <p>ROXBURY. Henry A. S. Dearborn.</p> <p>HINGHAM. Charles Brooks. Samuel Willard.</p> <p>BRAINTREE. Joseph Richards.</p> <p>NEEDHAM. Daniel Kimball.</p> <p>MEDWAY. George Holbrook. Thomas Pons.</p> <p>FRAMINGHAM. B. Frost.</p>	<p>CAMBRIDGEPORT. Lucius R. Page.</p> <p>CHARLESTOWN. Walter Balfour.</p> <p>MEDFORD. Edward B. Hall.</p> <p>LYNN. Henry A. Breed.</p> <p>SALEM. Stephen C. Phillips.</p> <p>HUBBARDSTON. A. Dumont Jones.</p> <p>NEWSALEM. Alpheus Harding. Frederick Allen.</p> <p>NORTHFIELD. Samuel C. Allen.</p> <p>BERNARDSTON. Timothy F. Rogers.</p> <p>GREENFIELD. Daniel Wells. Horatio G. Newcomb. Nathaniel E. Russell. Thaddeus Colman.</p> <p>DEERFIELD. Henry Colman. John Fessenden. Winthrop Bailey. Stephen W. Williams. John Wilson. George Dickinson. Aaron Arms. Lucy Arms.</p> <p>CONWAY. Luther Hamilton.</p> <p>NORTHAMPTON. Oliver Stearns. Joseph Lyman. George Bancroft. Thomas Shepherd.</p> <p>SOUTH HADLEY. Wells Lathrop.</p> <p>SPRINGFIELD. William B. O. Peabody. William B. Calhoun. Justice Willard. John Howard. Henry Sterns. Joseph Carew. David Ames, Jr. George Colton. Charles Howard. Ethan A. Clary. N. B. Moseley.</p>
---	---	---	---

BOSTON, JANUARY 10, 1833.

Those Persons, whose names are thus designated, (*) have rendered me particular assistance, in reference to the circulation of the present work, or in the advancement of its prospects, and they, with other Gentlemen in this city, and elsewhere, who have, in any respect, bestowed their kind countenance and encouragement, will please accept my sincere thanks.

To the Subscribers, generally, who have thus extended their favor to me in advance, I am under great obligations; and should they, on the possession and perusal of the work, be satisfied that their confidence has not been misplaced, my joy will be full.

To my Brother, DAVID F. DICKINSON, of M'Bean, Richmond County, Georgia, for his great kindness in furnishing the essential aid, preliminary to the publication, and without which it could not have been accomplished, I am very highly indebted.

To A. H. PEMBERTON, the able and enlightened Editor of the Augusta Chronicle, who, in that independent and fearless manner, so characteristic of his signal purity of purpose, and inflexible perseverance in the great cause of truth, favorably noticed my undertaking, gratuitously published the prospectus, and so extensively aided me in obtaining patronage for the work, by particularly commending it in that Journal to the public attention, accompanied by enlarged views and powerful illustrations on the general subject, I embrace the occasion, with sincere pleasure, to present the feeble tribute of my most grateful acknowledgments.

R. DICKINSON.